ingenious Divine. He was bred at [illegible]
ge Oxon, but being a Valetudinarian & Hypochondria
College Life did not suit him. He had a small pa
ate fortune to support him. He lived some time
Kensington, abt the year 1724, where our Family, the
in Lodgings there, came acquainted with him. B
some Chance he came acquainted with Sir Philip
Yorke who recommended him for Chaplain to S.r Jo
Pakyll, which my father, as I recollect, seconding,
was sent for & introduced to S.r Joseph, who, well pl
ased with him, took him for his Chaplain; in the h
of Doctor Butler who was leaving him to be preacher
Lincolns Inn — With him he lived from about 1728 'till
Sir Joseph Died. By Lord Hardwicke's Interest he go
the Living of St Mary's in Reading, worth near 300 £ a
in 1741, & soon after the Deanery of Carlisle: in both whi
stations he did his Duty in an exemplary manner, &
well esteemed by his Parishioners. He understood well
Hebrew, Greek, Latin, Spanish, French, & collected a larg
& well chosen Library in these Languages, which I believ
cost him above 700 £. He died in 1763 aged about 79. H
left a very worthy Lady, Widow, Sister to Admiral Holm
but had no Issue by her. He was a very humane & charit
Man — very studious, yet very communicative. He pub
lished, but without his Name, the following ingeni
Treatises, — On the Employment of Time, 8vo 1743, p
the Deity's delay in punishing the Guilty, consider'd on th
Principles of Reason, abt 1753, pk. 1s — An Answer to the Quer
where are y.e Arguments ag.t Lewdness, except in the Bible? p
— A Letter to a Lady ag.t Card playing on Sundays, 1s — A Le
an Officer of the Army ag.t travelling on Sundays — T
host of Ernestus Pius, ab giving Advice to Prince Frederick,
dress'd to Prince Geo. Letters on the Choice of Compan
Diversions &c. 8vo 1761, Price 5s reprinted 1762. T
first & last of these Works met with the best
reception from the publick.
He was a tall Man, very thin & very brown. I
have been several times to see him at Reading with my

ingenious Divine. He was bred at [illegible]
ge Oxon, but being a Valetudinarian & Hypochondria
College Life did not suit him. He had a small pa
ate fortune to support him. He lived some time
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He was a tall Man, very thin & very brown. I
have been several times to see him at Reading with my

kind d[illegible] Scouts, for which he to[illegible]
reasonable Copy Money. [illegible] Some we
purchased absolutely, & cost us, I think, al[illegible]
Letters on Company, 30.

A Remarkable Story is told of Sr Thomas Pope Blount, by some of Sr Thomas Browne. He was a very hard Student & often sat up very late in his study to read — & being of a Mechanic genius had many Tools for his use. Late one Night a man attempting to rob his House broke the Window of the Study & cut a hole in the Shutter — put his Hand in to unbolt it. This roused Sir Tho.s from his Book, who laying fast hold of the man's hand, chopped it off with a small axe. The Man got away but was traced in the morning by his Blood to a Cottage where Sir Tho.s came & found a man ill in Bed. Sir Tho.s would feel his pulse; the man gave his left hand, Sir Tho.s insisted on feeling his other hand — the man refused it, saying it was lame. but Sir Thomas insisting still, & pulling away the Bed-Cloths found the man's hand cut off, & thereby discovered him to be the fellow. But he pardoned him, thinking he had suffered enough.

Sir Richard Baker's Chronicle was much in esteem till Rapin's History of England was published, which I think the best History we yet have. Baker's Method of Arrangement was a very good one; — very convenient for the Memory, by separating Civil from Ecclesiastical Affairs — Famous men who flourished in each Monarchs Reign — Remarkable Events in Nature &c. — each under a particular Head

Thomas Baker, another Fellow of St. John's College Cambridge, Author of an ingenious Book, called, Reflections upon Learning, shewing the uncertainty of it in many points, & how superficially we know what we think we know best. He dyed abt 1738 aged about 80. My Father knew him well — He was a great Antiquarian in English Affairs, & a general Scholar. He took the Oaths to K. William & Q. Anne but refused them to Geo I — Very Strange! Queen Anne's Title stood upon Act of Parliament — King George's did the same; Upon his own principles he should have been a Nonjuror at the Revolution.

BRITISH 17 MY 72 MUSEUM

Mr Blainville, a French Protestant, an excellent Scholar & by his writings seems a worthy man. He travelled with young Gentlemen as a Tutor, & seems a most proper Person. He lived from abt 1670 to about 1730 — as seems. After his decease, his travels thro' Germany, Swisse & Italy were published in 3 Vol. 4to from his MSS. & are very judicious & entertaining — the most accurate I ever read, & deserve to be in every Gentleman's Library. I think him a more judicious observer & a more satisfactory Relator than Keysler, who has also much Merit.

10604 bbb.10

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MDCCLXI.


BRITISH MUSEUM

AN

Univerſal, Hiſtorical, and Literary

DICTIONARY.

B.

BABINGTON (GERVASE) was born in Nottinghamſhire, educated at Trinity college in Cambridge (of which he became fellow), and, July 15, 1578, incorporated maſter of arts at Oxford. He took his doctor's degree in divinity, and was appointed domeſtic chaplain to Henry earl of Pembroke preſident of the council in the Marches of Wales; by whoſe intereſt he became treaſurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford, and, in 1591, was advanced to the biſhoprick of Landaff, which he uſed to call in joke Affe, the Land thereof having been alienated by his predeceſſor Kitchin, in the days of king Henry VIII. and queen Elizabeth. In February 1594, he was tranſlated to the ſee of Exeter; and, in 1597, to that of Worceſter: he was likewiſe made one of the queen's council for the marches of Wales. To the library of his cathedral at Worceſter he was a very great benefactor, not only repairing the edifice, but alſo bequeathing to it all his books, a gift of conſiderable value. He died of the jaundice, May 17, 1610 (A). Biog. Brit. Ibid.

(A) His writings were printed at firſt in quarto, then, with additions, in folio, in 1615, and again in 1637, under this title, 'The Works of the 'right reverend Father in God, Ger- 'vaſe Babington, late Biſhop of Worceſter, containing Comfortable 'Notes upon the five Books of Mo- 'ſes, viz. Geneſis, Exodus, Leviti- 'cus, Numbers, Deuteronomie. As 'alſo an Expoſition upon the Creed, 'the Commandments, the Lord's 'Prayer;

'Prayer; with a Conference betwixt 'Man's Frailtie and Faith. And 'three Sermons. With alphabetical 'Tables of the principal matters of 'each ſeverall Worke.' Biogr. Brit.

BACON (ROGER) a learned monk of the Franciſcan order, was deſcended of an ancient family, and born near Ilcheſter in Somerſetſhire, in the year 1214. He received the firſt tincture of learning at Oxford, from whence he went to the univerſity of Paris, at that time much frequented by the Engliſh, of whom the moſt diſtinguiſhed for their learning and abilities highly careſſed him. Having been admitted to the degree of doctor, he came back to England, and took the habit of the Franciſcan order in 1240, when he was about twenty-ſix years of age; but according to others he became a monk before he left France. After his return he was conſidered as a moſt able and an indefatigable enquirer after knowledge by the greateſt men of that univerſity, who generouſly contributed to defray the expences of advancing ſcience by experiments, the method which he had determined to follow. His diſcoveries were little underſtood by the generality of mankind; and becauſe by the help of mathematical knowledge he performed things above common underſtandings, he was ſuſpected of magic. He was perſecuted particularly by his own fraternity, ſo that they would not receive his works into their library, and at laſt had intereſt enough (ſays Dr. Freind) with the general of their order to get him impriſoned; ſo that, as he confeſſes himſelf, he had reaſon to repent of his having taken ſuch pains in the arts and ſciences. Bacon was poſſeſſed with the notion of judiciary aſtrology. He imagined that the ſtars had a great influence upon human affairs; and by their means, he thought, future things might be foretold. This, according to Dr. Jebb, making the friers of his order to conſider him as a perſon engaged in unlawful arts, occaſioned his impriſonment (A). At the particular deſire of pope Clement IV. Bacon collected together and enlarged his ſeveral pieces, and ſent them to him in

Biog. Brit.

Hiſt. of Phyſic, p. 243.

(A) The ingenious author of the Biogr. Brit. obſerves that there is great reaſon to believe, that though his application to the occult ſciences was pretended, yet the true cauſe of his ill uſage was the freedom with which he had treated the clergy in his writings, in which he ſpared neither their ignorance nor their want of morals (Epiſt. ad Clement. IV.) beſides, his intimacy with biſhop Grouthead, who had gone ſo far as to reprove pope Innocent IV. by letter, and was ſaid to have made no ſcruple of declaring to thoſe with whom he was intimate, that in his judgment the pope was Anti-Chriſt (Mat. Paris Hiſt. Angl. p. 875.) muſt naturally

in 1267. This collection, which is the ſame that himſelf intituled Opus majus, or his Great Work, is ſtill extant (B). Dr. Jebb, the learned editor thereof, tells us, that Bacon ſeems to have propoſed two things principally in it, either by laying down a good ſcheme of philoſophy to excite the pope to reform the errors that had crept into the church; or if he could not effect this, to propoſe ſuch expedients as would break the power of Antichriſt, and retard his progreſs. For he appears to have been firmly perſuaded that the church would ſoon be reformed, either by means of the pope himſelf, who was a man of integrity, or becauſe the exorbitant dominion of Antichriſt would become obnoxious to mankind, and ſo fall to deſtruction. Biog. Brit.

When Bacon had been ten years in priſon, Jerom d'Aſcoli, general of his order, who had condemned his doctrine, was choſen pope, and aſſumed the name of Nicholas IV. As he was reputed a perſon of great abilities, and one who had turned his thoughts to philoſophical ſtudies, Bacon reſolved to apply to him for his diſcharge; and in order to ſhew both the innocence and the uſefulneſs of his ſtudies, addreſſed to him a treatiſe On the means of avoiding the infirmities of old age (C). What effect this treatiſe had on the pope does not appear. But, towards the latter end of his reign, Bacon, by the interpoſition of ſome noblemen, obtained his releaſe, and returned to Oxford, where he ſpent the remainder of his days in peace, and died in the college of his order on the 11th of June 1294. 'He was (ſays Dr. Peter Shaw, a very able 'judge of his merit) beyond all compariſon, the greateſt 'man of his time; and might perhaps ſtand in competition

Dr. Jebb gives us this date in his preface. Biog. Brit.

Boerhaave's Chemiſtry, vol. i. p. 28. in the note.

turally bring upon him the hatred of a great part of the clergy; more eſpecially ſince his zeal led him to follow the practice, as well as the opinion, of his patron, by writing freely to the pope about the neceſſity of a reformation. (Mſ. Cotton. Tiber. C. 5. fol. 3.)

(B) In a beautiful folio, neatly and accurately printed by William Bowyer, at London, A. D. 1733, under the title of Fratris Rogeri Bacon ordinis minorum Opus majus ad Clementem quartum pontificem Romanum: ex Mſ. codice Dublinienſi, cum aliis quibuſdam collato.

(C) Dr. Richard Browne, who eſteemed it one of the beſt performances that ever was written, tranſlated it into Engliſh, under the title of The cure of old age and preſervation of youth; ſhewing how to cure and keep off the accidents of old age, and how to preſerve the youth, ſtrength, and beauty of body, and the ſenſes, and all the faculties of both body and mind: by that great mathematician and phyſician Roger Bacon, a Franciſcan friar. Lond. 1683, octavo. He added notes upon every chapter of this work, and explains therein the phraſes by which our author concealed his ſecret medicines.

'with the greateſt that have appeared ſince. It is wonder-
'ful, conſidering the ignorant age wherein he lived, how
'he came by ſuch a depth of knowledge on all ſubjects. His
'writings are compoſed with that elegancy, conciſeneſs, and
'ſtrength, and adorned with ſuch juſt and exquiſite obſerva-
'tions on nature, that, among all the chemiſts, we do not
'know his equal. He writ many treatiſes, ſome of which
'are loſt, or locked up in private libraries. What relate to
'chemiſtry, are chiefly two ſmall pieces wrote at Oxford,
'which are now in print, and the manuſcripts to be ſeen in
'the public library of Leyden, having been carried thither
'among Voſſius's manuſcripts from England. In theſe he
'attempts to ſhew how imperfect metals may be ripened into
'perfect ones. He adopts Geber's notion, that mercury is the
'common baſis of all metals, and ſulphur the cement; and
'ſhews that it is by a gradual depuration of the mercurial mat-
'ter, and the acceſſion of a ſubtle ſulphur, that nature pro-
'duces gold; and that if, during the proceſs, any other third
'matter happens to intervene beſide the mercury and ſulphur,
'ſome other baſer metal will ariſe: ſo that if we could but
'imitate nature's method, we might change other metals in-
'to gold. Having compared (ſays the ſame ingenious writer)
'ſeveral of friar Bacon's operations with the modern expe-
'riments of Mr. Homberg, made by direction of that
'curious prince the duke of Orleans, we judge that Bacon
'has deſcribed ſome of the very things which Homberg pub-
'liſhes as new diſcoveries. Thus, for inſtance, Bacon teaches
'expreſly, that if a pure ſulphur be united with mercury, it
'will produce gold: on which very principle Mr. Homberg
'has made many experiments for the production of gold,
'deſcribed in the Memoires de l'Academie des Sciences, an.
'1705. His other phyſical writings ſhew no leſs genius and
'force of mind. In his treatiſe Of the ſecret works of art
'and nature, he ſhews that a perſon who was perfectly ac-
'quainted with the manner which nature obſerves in her
'operations, would not only be able to rival, but ſurpaſs
'her. In another piece, Of the nullity of magic, he ſhews with
'great ſagacity and penetration, whence the notion ſprung,
'and how weak all pretences to it are. From a repeated
'peruſal of his works (adds the ſame ſkilful chemiſt) we
'find our friar was no ſtranger to many of the capital diſco-
'veries of the preſent and paſt ages. Gunpowder he cer-
'tainly knew: thunder and lightening, he tells us, may be
'produced by art; for that ſulphur, nitre, and charcoal,

'which

'which when ſeparate have no ſenſible effect, yet when 'mixed together in a due proportion, and cloſely confined 'and fired, they yield a loud report. A more preciſe de-'ſcription of gunpowder cannot be given in words; and yet 'a jeſuit, Barthol. Schwartz, ſome ages after, has had the 'glory of the diſcovery. He likewiſe mentions a ſort of in-'extinguiſhable fire prepared by art; which ſhews he was not 'unacquainted with phoſphorus: and that he had a notion 'of the rarefaction of the air, and the ſtructure of an air-'pump, is paſt contradiction.' Dr. Freind aſcribes the honour of introducing chemiſtry into Europe to Bacon, who, he obſerves, ſpeaks in ſome part or other of his works, of almoſt every operation now uſed in chemiſtry, and deſcribes the method of making tinctures and elixirs. 'He was the 'miracle (ſays Freind) of the age he lived in, and the greateſt 'genius perhaps for mechanical knowledge, which ever ap-'peared in the world ſince Archimedes: he appears likewiſe 'to have been maſter of the whole ſcience of optics.' He has very accurately deſcribed the uſes of reading-glaſſes, and ſhewn the way of making them. Dr. Freind remarks, that he alſo deſcribes the camera obſcura, and all ſorts of glaſſes which magnify or diminiſh any object, bring it nearer to the eye, or remove it farther off. Bacon tells us himſelf, that he had great numbers of burning-glaſſes; and that there were none ever in uſe among the Latins, till his friend Peter de Maharn Curia applied himſelf to the making of them. That the teleſcope was not unknown to him, is evident from a paſſage wherein he ſays, that he was able to form glaſſes in ſuch a manner, with reſpect to our ſight and the objects, that the rays ſhall be refracted and reflected wherever we pleaſe, ſo that we may ſee a thing under what angle we think proper, either near or at a diſtance, and be able to read the ſmalleſt letters at an incredible diſtance, and to count the duſt and ſand, on account of the greatneſs of the angle under which we ſee the objects; and alſo that we ſhall ſcarce ſee the greateſt bodies near us, on account of the ſmallneſs of the angle under which we view them. His ſkill in aſtronomy was amazing: he diſcovered that error which occaſioned the reformation of the calendar; one of the greateſt efforts, according to Dr. Jebb, of human induſtry: and his plan for correcting it was followed by pope Gregory XIII. with this variation, that Bacon would have had the correction to begin from the birth of our Saviour, whereas Gregory's amendment reaches no higher than the Nicene council.

Hiſt. of Phyſic, p. 234.

Biog. Brit.

Pref. to the Opus majus.

BACON (ſir NICHOLAS) lord keeper of the great ſeal in the reign of queen Elizabeth, was deſcended of an ancient family in Suffolk, and born in the year 1510. He was educated at Corpus Chriſti or Bennet college in Cambridge, where he afterwards founded ſix ſcholarſhips (appropriating three of them to the ſchool which he built at Boteſdale) and gave two hundred pounds towards erecting a new chapel. After leaving college, he travelled to France, and at his return applied to the ſtudy of the law in Gray's Inn. In 1537, he was appointed ſolicitor of the court of augmentation. He preſented to Henry VIII. a ſcheme for a ſeminary of ſtateſmen, by founding a college for the ſtudy of the civil law, and the teaching of the Latin and French languages in their purity. Young gentlemen of diſtinguiſhed parts, after being ſufficiently inſtructed in theſe things, were to be ſent abroad with ambaſſadors; whilſt others were to write the hiſtory of all embaſſies, treaties, and other foreign tranſactions, and of all arraignments and public trials at home. This plan was never carried into execution; but at the diſſolution of the monaſteries, the king gave its author a grant of ſeveral manors in Suffolk, to be held in capite by knight's ſervice; and, in 1546, made him attorney of the court of wards.

Engliſh Baronetage, vol. i. p. 2. Strype's Annals. Dr. Birch's Mem. of Q. Elizabeth, vol. i. p. 10. Burnet's Hiſt. of the Reformat. vol. i. p. 269. Biogr. Brit. art. BACON.

Upon the acceſſion of queen Elizabeth he was knighted, and Dr. Heath, archbiſhop of York and chancellor of England, refuſing to concur with the queen's meaſures, the great ſeal was taken from him and delivered to ſir Nicholas Bacon, with the title of lord keeper, and all the powers of a chancellor, which no former lord keeper ever had, being only empowered to put the ſeal to ſuch writs or patents as paſſed of courſe, and not to hear cauſes, or preſide in the houſe of lords. His known diſlike to popery, and his favouring, for this reaſon, the title of the houſe of Suffolk to the crown, rather than that of the queen of Scots, drew upon him a ſuſpicion of being concerned in a tract written by Mr. John Hales, clerk of the hanaper, in favour of the Suffolk title; and, in conſequence thereof, an order from the queen not to appear at court, or intermeddle in any other public buſineſs than that of chancery: even the ſeal would, at the inſtigation of the earl of Leiceſter, have been taken from him, and given to ſir Anthony Brown, who had been lord chief juſtice of the common pleas in queen Mary's time, if this gentleman's religion, which was that of the church of Rome, would have permitted his accepting of it. By the intereſt of ſir William Cecil, who by ſome is thought to have been alſo privy to Hales's

Hales's book, sir Nicholas was restored to the queen's good opinion, and died lamented by her and the nation on the 20th of February 1578-9. He was interred in the cathedral of St. Paul's, where a monument was erected to him, which was destroyed by the fire of London, in 1669. His son, the great Francis Bacon, says, that his father the lord keeper was 'a man plain, direct, and constant, without all finesse and 'doubleness; and one that was of the mind that a man in 'his private proceedings and estate, and in the proceedings 'of state, should rest upon the soundness and strength of his 'own courses, and not upon practice to circumvent others, 'according to the sentence of Solomon, 'Vir prudens advertit ad gressus suos; stultus autem divertit ad dolos:' insomuch, that the bishop of Ross [the Scotch ambassador, 'who made the complaint against him in the affair of Hales's 'book], a subtle and observing man, said of him, that he 'could fasten no words upon him, and that it was impossible 'to come within him, because he offered no play: and the 'queen-mother of France, a very politic princess, said of 'him, that he should have been of the council of Spain, because he despised the occurrents, and rested upon the first 'plot.' He was twice married, and by his first wife, Jane, daughter of William Ferneley, of West-Creting in Suffolk, esq. he had issue, 1. sir Nicholas Bacon, his eldest son; 2. Nathanael Bacon, of Stiffkey in Norfolk, esq. 3. Edward Bacon, of Shrubland-hall in Suffolk, esq. and three daughters. By his second wife, Anne, one of the daughters of sir Anthony Cook tutor to king Edward VI. he had two sons, Anthony and Francis.

Works, vol. i. p. 533.

BACON (Francis), viscount St. Alban's and lord high chancellor of England, one of the greatest and most universal geniuses that any age or country hath produced, was son of sir Nicholas Bacon lord keeper of the great seal, and born at York-house in the Strand, on the 22d of January, 1561. Being thus descended, he was early initiated in a court-life, and, as himself expresses it, both by family and education, tinged with civil affairs. His extraordinary parts, even when a child, were so conspicuous at court, that the queen would often delight to talk with him, and was wont to term him her young lord keeper: one saying of his she was particularly pleased with; having asked him his age, when he was yet a boy, he answered readily, that he was two years younger than her majesty's happy reign. On the 16th of June, 1573, being then in his twelfth year, he was entered of Trinity college,

Works, vol. iii. p. 516. edit. 1753. Lloyd's State Worthies, p. 8. 9. Rawley's Life of Lord Bacon.

lege, Cambridge, under Dr. John Whitgift, afterwards archbiſhop of Canterbury. Before he was full ſixteen, he not only underſtood Ariſtotle's philoſophy, but was even then come to a diſlike of it, upon finding it rather contentious than uſeful. At this early age his father called him from the univerſity to attend into France the queen's ambaſſador, ſir Amyas Pawlet, whoſe eſteem and confidence he gained to ſuch a degree, that he was ſoon after charged by him with a commiſſion to the queen, which he executed with great approbation, and returned again to France to finiſh his travels. During his ſtay in that kingdom his father died, without making that ſeparate proviſion for him which he had intended. This obliging him to think of ſome profeſſion for a ſubſiſtance, he applied himſelf, more through neceſſity than choice, to the ſtudy of the common law, and for that purpoſe ſeated himſelf in Gray's Inn. At the age of twenty-eight he was choſen by that honourable ſociety for their lent-reader, and afterwards their double-reader. At this time he appears to have drawn the firſt out-lines of his grand inſtauration of the ſciences, in a treatiſe entitled Temporis partus maſculus, which is loſt. He now bent his endeavours to obtain ſome honourable poſt in the government, with a view, as himſelf declares, to procure the greater aſſiſtance to his capacity and induſtry in perfecting his philoſophical deſigns. Lord Burleigh intereſted himſelf ſo far in his behalf as to obtain for him, not without oppoſition, the reverſion of the office of regiſter to the ſtar-chamber, worth about 1600 l. a year; but it did not fall to him till near twenty years afterwards. The court and miniſtry of queen Elizabeth were, through her whole reign, divided into two factions; at the head of one were the two Cecils; and at the head of the other, firſt the earl of Leiceſter, and afterwards the earl of Eſſex. The coldneſs which the Cecils ſhewed to Bacon, and the early friendſhip he contracted with Eſſex, educated at the ſame college, were probably the firſt cauſe of his attachment to this nobleman, whom he conſidered, not as the likelieſt perſon to procure his own advancement, but as the fitteſt perſon to do good to the ſtate. Sir Robert Cecil in particular, who bore a mortal hatred to Eſſex, and entertained a ſecret jealouſy of Bacon on account of his ſuperior talents, threw inſurmountable obſtacles in his way to preferment, ſuggeſting to the queen, that he was a ſpeculative man, whoſe head was filled with philoſophical notions, and therefore more likely to perplex than to forward public buſineſs: hence, the utmoſt intereſt of Eſſex, who with all the warmth of an affectionate friend, had long ſolicited his preferment,

Rawley's Life of Bacon, p. 5. Teniſon's Baconiana, p. 18.

Rawley. Dugdale. See his letter to father Fulgentio, Works, vol. iii. p. 748. Ibid. p. 516.

Rawley.

Bacon's Works, vol. i. p. 606.

preferment, could not procure for him the place of attorney or that of ſolicitor-general to her majeſty. His anxiety on account of the narrowneſs of his circumſtances being increaſed by this failure of his expectation of preferment had a very bad effect upon his conſtitution of body, which was naturally not firm, and weakened ſtill more by the intemperance of his night-ſtudies: his diſappointment even ſunk ſo deep into his ſpirit, that he was on the point of hiding his grief and reſentment in ſome foreign country; but was diverted from his purpoſe by his friends: and frequently conſidering that he was not performing his duty whilſt he left thoſe ſtudies unproſecuted, by which he might do ſervice to mankind, and followed thoſe that depended upon the will of others, he laid aſide, for a time, all further thoughts of riſing in life, and more vigorouſly proſecuted the deſign of his Inſtauration. Works, vol. ii. p. 435. edit. 1753. Dr. Birch's Mem. of Q. Elizabeth.

In 1597, he publiſhed his Eſſays or Counſels (A), a work, which, by diſplaying his uncommon ſkill in all the offices of civil life, proved of great ſervice to his character.

Upon the death of queen Elizabeth and the acceſſion of king James, his former views returned, and he made, though not without difficulty, conſiderable advances in dignity and preferment. On the 23d of July 1603, he received the honour of knighthood; and on the 25th of Auguſt 1604, was conſtituted by patent one of the king's learned counſel, with a fee of forty pounds a year; and on the ſame day had a penſion of ſixty pounds a year aſſigned him for life, in conſideration of the ſpecial ſervices received by the king from him and his brother Mr. Anthony Bacon. Dugdale, vol. ii. p. 438. Rymer, vol. xv. p. 596.

In 1605, ſir Francis Bacon publiſhed a preparative or introduction to his great work, in a treatiſe Of the Advancement and proficiency of Learning. The general deſign of this book was to give a ſummary account of that ſtock of knowledge whereof mankind were poſſeſſed; to lay down this knowledge under ſuch natural branches, or ſcientifical diviſions, as might moſt commodiouſly admit of its farther improvement; to point out its deficiencies, or deſiderata; and, laſtly, to ſhew, by examples, the direct ways of ſupplying theſe deficiencies. He, after his retirement, very much enlarged and corrected the original, and, with the aſ- Shaw's Abridgment of Lord Bacon's Works vol. i. p. lxvii.

(A) The reaſon why Mr. Bacon publiſhed theſe Eſſays at this time, he tells us in the dedication of them to his brother Mr. Anthony Bacon, was, that many of them had ſtolen abroad in writing, and were very likely to come into the world in print with more imperfections than the author thought it juſt to take upon himſelf.

Works, vol. i. p. 732.

ſiſtance of ſome friends, turned the whole into Latin. This is the edition of 1623, and ſtands as the firſt part to his grand Inſtauration of the Sciences.

Sir Robert Cecil, now earl of Saliſbury, who had oppoſed Bacon's preferment under Elizabeth, ſeems to have obſerved the ſame conduct in this reign; and with him joined ſir Edward Coke, the king's attorney-general, who was jealous of Bacon's reputation in many parts of knowledge, and envied and feared his abilities as a ſtateſman. It was not therefore till after many ſervices rendered to the king, and repeated ſolicitations made to his miniſters, that ſir Francis Bacon obtained, in 1607, the place he had ſo long expected of ſolicitor-general. This year he ſent his treatiſe, entitled Cogitata et viſa, which was the foundation of his Novum organum, to Dr. Andrews biſhop of Ely, deſiring his opinion of it. In 1610, he publiſhed, in Latin, another treatiſe, entitled De ſapientia veterum. This piece, a very ingenious writer obſerves, appears like a rich cabinet of antiques opened and ſet to view. The happy talent which the author in his phyſical works employs to interpret nature, is here employed to interpret the dark oracles of men: and to ſay the truth, he ſeems to have uſed the like artifice in both, proceeding according to the inductive method delivered in the ſecond part of the Novum organum, without which, or ſomething of the kind, it would not be eaſy to derive ſuch depths of knowledge from the enigmas or dark parables of antiquity. What the author is forced on many occaſions to ſtifle, or at moſt to ſpeak only by halves, for fear of offending, in this work he openly avouches in a manner that is ſcarce liable to exception: he appears indeed to have choſen the preſent ſubject the rather becauſe the courſe and nature of decyphering the mythology of the ancients would give him an opportunity of freely, or leſs offenſively, expreſſing his ſentiments for the improvement of arts and ſciences, and the general advantage of mankind.

Vol. ii. p. 469.

Dr. Shaw's Preface to Abridgment of Bacon's Works, vol. i. p. 541.

Dugdale's Baronage, vol. ii. p. 438.

In 1611, ſir Francis Bacon was conſtituted judge of the marſhal's court jointly with ſir Thomas Vavaſor then knight-marſhal. In 1613, he ſucceeded ſir Henry Hobart, advanced to the place of chief juſtice of the common pleas, as attorney-general. The next year, an objection having been ſtarted in the houſe of commons, that a ſeat there was incompatible with the office of attorney-general, which required his frequent attendance in the upper houſe; the commons, from their particular regard for Bacon, over-ruled it.

When

When ſir George Villers became poſſeſſed of king James's confidence, Bacon, conſcious that none could ſerve the new favourite, and through him his country, more nobly or uſefully than himſelf, entered into a ſtrict friendſhip with Villers, and gave an admirable proof of the ſincerity thereof on his part, in that letter of advice how to diſcharge every part of the difficult office of prime miniſter, which is ſtill extant among his works. June 9, 1616, he was raiſed to the dignity of a privy counſellor, whilſt he was ſtill in the office of attorney-general: and as he had now more leiſure from private cauſes, he was deſirous to dedicate more time to public ſervice; and therefore made an offer to the king of a new Digeſt of the laws of England. Camden.

March 7, 1617, upon the chancellor's voluntary reſignation of the ſeals, they were given to ſir Francis Bacon, with the title of lord keeper.

The king went ſoon after to Scotland, and in his abſence the prince of Wales's marriage with an infanta of Spain was brought upon the carpet. The lord keeper foreſaw the difficulties and inconveniencies that would attend this meaſure, and honeſtly repreſented them both to his majeſty and to Villers. Whilſt the king was in Scotland, another affair happened, which gave Bacon no ſmall uneaſineſs: ſecretary Winwood, out of diſlike to the lord keeper, was deſirous of bringing ſir Edward Coke into favour, and with this view prevailed with ſir Edward to conſent to his daughter's marrying ſir John Villers, brother to the favourite, which alliance he had before rejected not without marks of diſreſpect. Bacon, apprehenſive that if Coke ſhould be brought again into the council, all his great deſigns for the nation's welfare, the executing whereof was his principal motive for ſoliciting the office of keeper, would be thwarted, and his power greatly leſſened by the loſs of Villers' favour, remonſtrated againſt the projected marriage, both to that lord and to the king. Nevertheleſs, as the lady was a great fortune, Villers highly approved of the match, and both he and the king took offence at Bacon's oppoſition to it. Their reſentment of his conduct on this occaſion appears, however, to have been of ſhort continuance, for January 4, 1618, ſir Francis Bacon was conſtituted lord high chancellor of England, and on the 11th of July following created baron of Verulam in Hertfordſhire. Works, vol. ii. p. 544. See Bacon's Works, vol. ii. p. 555. Pat. 15 Jac. I. p. 4.

The deſire of introducing and eſtabliſhing his new and better philoſophy, one capital end of which was to diſcover methods of procuring remedies for all human evils, ſeems to have been his ruling paſſion through life: in 1620, amidſt all

all the variety of weighty buſineſs in which his high office neceſſarily involved him, he publiſhed the moſt finiſhed and important, though the leaſt read, of all his philoſophical tracts, the Novum organum ſcientiarum. The deſign of this piece was to execute the ſecond part of the Inſtauration, by advancing a more perfect method of uſing the rational faculty than men were before acquainted with; in order to raiſe and improve the underſtanding as far as its preſent imperfect ſtate admits, and enable it to conquer and interpret the difficulties and obſcurities of nature. The next year he was accuſed of bribery and corruption. The king found it was impoſſible to ſave both his chancellor, who was openly accuſed of corruption, and Buckingham, his favourite, who was ſecretly and therefore more dangerouſly attacked as the encourager of whatever was deemed moſt illegal and oppreſſive: he therefore forced the former to abandon his defence, giving him poſitive advice to ſubmit himſelf to his peers, and promiſing, upon his princely word, to ſcreen him in the laſt determination, or if that could not be, to reward him afterwards with ample retribution of favour (B). The chancellor, though he foreſaw his approaching ruin, if he did not plead for himſelf, reſolved to obey, and took leave of his majeſty with theſe words, 'Thoſe 'that will ſtrike at your chancellor, it is much to be feared 'will ſtrike at your crown;' and wiſhed, as he was the firſt, ſo he might be the laſt of ſacrifices. The houſe of peers, on the 3d of May, 1621, gave judgment againſt him, 'That 'he ſhould be fined 40,000l. and remain priſoner in the 'Tower during the king's pleaſure; that he ſhould for ever 'be incapable of any office, place, or employment in the 'ſtate or commonwealth; and that he ſhould never ſit in 'parliament, or come within the verge of the court.' But he was ſoon reſtored to his liberty, and had his fine remitted; and was ſummoned to the firſt parliament of king Charles (C).

After

(B) The author of the Eſſay on Spirit (who is generally ſuppoſed to be Dr. Clayton biſhop of Clogher) in his Defence of that Eſſay, p. 34. ſays, that lord Bacon had too much learning and too much honeſty to be a favourite with the clergy of thoſe days; and that to their influence with king James he probably owed his diſgrace, and was pitched upon as a ſcape-goat to ſave the head of Buckingham.

(C) The greateſt blame is generally laid on his ſervants; and there is no doubt that ſome of them were guilty, and that their lord had this opinion of them: one day, during his trial, paſſing through a room where ſeveral of his domeſtics were ſitting, upon their riſing up to ſalute him, he ſaid, 'Sit down, my maſters, your riſe 'hath been my fall.' Stephens, p. liv. And we are told by Ruſhworth in his Hiſtorical Collections, 'That 'he treaſured up nothing for himſelf 'or family, but was over-indulgent

'to

After this ſentence he retired from civil affairs, and for five years gave himſelf wholly up to philoſophy and writing; ſo that during this time he executed ſeveral portions of his grand inſtauration, but did not live to finiſh the whole ſo far as he had hoped to do. Though he enjoyed, after his fall, 1800 l. a year out of the broad-ſeal and alienation-office, and his lands brought him about a third more, yet his great liberality when in place, and his expence in procuring and making experiments, reduced him to ſtraits, which forced him to make ſuch applications to king James, as prove his great addreſs and perfect knowledge of that prince's diſpoſition. He died April 9, 1626, at the earl of Arundel's houſe at Highgate, of a fever attended with a defluxion upon his breaſt; and lies buried in St. Michael's church at St. Alban's, where a monument was erected for him, by ſir Thomas Meautys, once his ſecretary, and afterwards clerk of the council. He was of a middling ſtature: his forehead ſpacious and open, early impreſſed with the marks of age; his eye lively and penetrating; his whole appearance venerably pleaſing. He continued ſingle till after forty, and then took to wife a daughter of alderman Barnham of London, with whom he received a plentiful fortune, but had by her no children: and ſhe outlived him upwards of twenty years.

'to his ſervants, and connived at 'their takings, and their ways betrayed him to that error: they 'were profuſe and expenſive, and 'had at their command whatever he 'was maſter of. The gifts taken 'were for the moſt part for interlocutory orders; his decrees were 'generally made with ſo much equity, that though gifts rendered him 'ſuſpected for injuſtice, yet never 'any decree made by him was reverſed as unjuſt.' It was peculiar to this great man (ſays the author of the Biogr. Brit.) to have nothing narrow and ſelfiſh in his compoſition; he gave away without concern whatever he poſſeſſed; and, believing other men of the ſame mould, he received with as little conſideration.

BACONTHORP, or BACONDORP, (JOHN) ſirnamed the Reſolute Doctor, a learned Engliſh divine, who flouriſhed towards the end of the thirteenth century, born at Baconthorp, a ſmall village in Norfolk, from whence he took his name. He ſpent ſome of his early years at a convent in Norfolk, from whence he removed to Oxford, and from thence to Paris, where he had a degree in divinity and laws conferred upon him, and was in high reputation for his learning, being eſteemed the head of the Averroiſts (A). Upon his return to England, he was choſen twelfth provincial of the Carmelites, in an aſſembly of that order held at London in the year 1329. Four years after, he was in- Leland. Comment. de Script. Britan. cap. 374.

(A) See the article AVERROES.

vited

vited by letters to Rome, where he was held in great eſteem. During his reſidence here, he had ſeveral diſputations on the ſubject of marriage, in which he gave great offence to many, by aſcribing too much to the papal authority in diſpenſing with the laws of God in regard to marriage; but he afterwards retracted his opinion on this ſubject, and proved by the ſtrongeſt arguments from reaſon and Scripture, that, in degrees of conſanguinity prohibited by the divine law, the pope had no diſpenſing power. Baconthorp died at London in the year 1346. He wrote ſeveral treatiſes (B).

Baleus de Script. Brit. cent. v. cap. 1.

(B) The moſt remarkable of thoſe which have been publiſhed, are the two following:

1. Commentaria, ſeu quæſtiones ſuper quatuor libros Sententiarum: publiſhed at Milan in 1510, and 1611; at Cremona, in 1618; twice at Paris, and once at Venice.

2. Compendium legis Chriſti et quodlibita. Venice, 1527.

Dr. Cave mentions another piece, but is not ſure whether it was ever publiſhed: it is entitled, Tractatus duo de regula ordinis Carmelitani, et compendium hiſtoriarum et jurium pro defenſione ejuſdem ordinis. Hiſt. Literar. Sæc. Wicklev. ann. 1329.

Leland gives a long catalogue of Baconthorp's works, which were never publiſhed, the moſt remarkable of which are the four following:

1. Commentaries on all the Books of the Bible, and on St. Auſtin's Book De civitate Dei.

2. Several Treatiſes againſt the Jews.

3. A Treatiſe againſt Pope John, concerning the Viſion of the Bleſſed.

4. Diſcourſes on various Subjects.

BAILLET (ADRIAN) a learned French author, born June 13, 1649, at Neuville, a village near Beauvais in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet uſed to go thither frequently: in the morning he aſſiſted the prieſts at maſs, and the reſt of the day uſed to do all the little offices in his power to the ſexton and the other fathers of the houſe. The ſexton was ſo pleaſed with his behaviour, that he conceived an affection for him, and taught him to read and write. He was afterwards recommended to the biſhop of Beauvais, who ſent him into the little ſeminary of Beauvais, where he ſtudied Greek and Latin, and afterwards applied himſelf to philoſophy, hiſtory, chronology, and geography. In 1670, he went into the great ſeminary, where he ſtudied divinity. In 1672, he was appointed to teach the fifth form in the college of Beauvais; and the fourth, two years afterwards: this employment, beſides his board, brought him in about 60l. per annum, part of which he gave towards the ſupport of his poor relations, and the reſt he ſpent in books.

Niceron's Memoirs, tom. iii. p. 26.

In 1676, he entered into holy orders, and the biſhop of Beauvais preſented him to the vicarage of Lardieres, which, though only

only worth about 30 l. per annum, yet, ſo temperate was Mr. Baillet in his way of living, that he maintained his brother and himſelf with this allowance, gave ſome charity to the poor, and went once a year to buy books at Paris. In 1680, being appointed library-keeper to Mr. de Lamoignon, advocate-general to the parliament of Paris, he applied himſelf with great aſſiduity to draw up an index of all the ſubjects treated of, in this gentleman's library, and finiſhed it in Auguſt 1682. The additions he continued to make increaſed it at length to ſuch a degree, that it contains thirty-five folio volumes, all written in M. Baillet's own hand. He wrote a Latin preface, which was publiſhed: in this he promiſes another index, or catalogue of all the authors in M. de Lamoignon's library. If you knew the ſubject treated of, but not the name of the author, you find it in the firſt index; if you knew the author's name, and not the ſubject he wrote upon, this was to be looked for in the ſecond index. When he had finiſhed this laborious undertaking, he applied himſelf to his Jugemens des Savans, and having completed the firſt four volumes, he gave them to the bookſeller, demanding nothing for them, except a few copies for his friends. The bookſeller printed a vaſt number of them, which were all ſold off in a very ſhort time. M. Baillet had written a plan of his deſign, but the firſt four volumes were printed without it (A). Mr. Bayle gave a very favourable account of the work: but, notwithſtanding the uſefulneſs thereof, and though the author ſeldom ſpeaks his own opinion, relating chiefly the judgment of others, yet the liberty he takes in giving not only what is favourable to authors, but what had been cenſured in them, raiſed him many enemies. The friends of M. Menage, of whom M. Baillet had ſpoke in a ludicrous manner, made a great clamour. Father Commire wrote a ſhort poem in Latin, entitled Aſinus in Parnaſſo, in defence of M. Menage. There were others who wrote alſo againſt him; nevertheleſs he went on with great aſſiduity to finiſh the remainder of the work, and his five volumes on the poets were accordingly publiſhed in 1686.

Abrege de la Vie de Baillet, in the 2d vol. of the Jugemens des Savans.

Repub. des Lett. Dec. 1685.

Soon after the publication of theſe laſt volumes, M. Menage publiſhed his Anti-Baillet. Some other author wrote alſo four letters, wherein he attacks with great ſeverity the

(A) They were printed at Paris in 12mo, in the year 1685, with the following title, Jugemens des Savans ſur les principaux ouvrages des auteurs. Vie de Baillet.

ſtyle

Hommes illuſtres. tom. x. part 2. p. 127. Let. cvi. p. 423.

ſtyle and manner of writing of M. Baillet. Father le Tellier the Jeſuit, according to Niceron, was the author of them; and Mr. Bayle ſays, it may be eaſily perceived that they came from the Jeſuits, who were provoked againſt M. Baillet, becauſe he had ſhewn himſelf ſomewhat partial to the gentlemen of the Port Royal, and had ſpoken in a diſreſpectful manner of the Jeſuits.

In 1688, M. Baillet publiſhed his work concerning children famous for their learning and writings (B). It gave him uneaſineſs to find that many perſons of quality were led away by a notion that ſtudy was hurtful to the health and wit of children. This induced him to ſhew the contrary by ſeveral examples, ancient as well as modern. He deſigned this piece only as a dedication to be prefixed to a larger work, but finding the ſubject to grow under his pen, he publiſhed it by itſelf, and addreſſed it to young M. de Lamoignon.

When M. Menage's Anti-Baillet was publiſhed, our author took occaſion from thence to write a book concerning ſuch ſatyrs, in which a man's name was connected to the word Anti (C). He afterwards applied himſelf to a very large work, wherein he intended to diſcover the true names of thoſe authors who had concealed themſelves under fictitious ones; but though his materials were ready, yet they being moſtly Latin, he did not care to publiſh them in that language, and printed only a preliminary treatiſe to his great work (D). In the year 1691, he publiſhed in French the Life of Des Cartes, in two volumes 4to, which he afterwards abridged and reduced to one volume 12mo. At the deſire of his friends he wrote alſo the Life of Edmund Richer, doctor of the Sorbonne, but he never publiſhed it (E). In 1693, he publiſhed a Hiſtory of Holland, from 1609, to the peace of Nimeguen in 1679 (F). The next year he wrote a piece concerning the worſhip due

(B) Les enfans devenus celebres par leurs etudes et par leurs ecrits.

(C) He publiſhed it in 1689, with this title, Des ſatyres perſonelles, traité hiſtorique et critique des celles, qui portent le titre d'Anti. Paris, 2 vol. in 12mo.

(D) Nothing of this work has been publiſhed except the preliminary treatiſe, which is entitled, Auteurs deguiſez ſous des noms etrangers, empruntés, ſuppoſés, feints a plaiſir abregés, chifrés, renverſés, retournés, ou changés d'une langue en un autre, tome I. contenant le traité preliminaire ſur le changement et la ſuppoſition des noms parmi les auteurs. Paris, 1690, 19mo.

(E) It was printed, ſeveral years after his death, at Liege in 1714, in 12mo. Niceron, p. 35.

(F) It was intended as a continuation of that of Grotius, and contains four volumes in 12mo. The author aſſumes in the title the name of Balthaſar d'Hezenail de la Neuville in Hez. Vie de Baillet.

to

to the holy Virgin (G), which, though approved by four doctors of the Sorbonne, and licenced by the chancellor, yet was attacked from two different quarters. He wrote alſo ſeveral other works (H). He had formed a deſign of writing a complete ſyſtem of divinity, upon the points of the Chriſtian faith, upon morality, and upon the church diſcipline, and all this ſupported by the authority of holy Scripture, by the records of eccleſiaſtical hiſtory, by the fathers of the church, and by the examples of the ſaints. He propoſed to have drawn up this work in an alphabetical order, under the title of an Univerſal Eccleſiaſtical Dictionary. It was to have conſiſted of three volumes in folio: but his death, which happened, after a lingering illneſs, the 21ſt of January, 1706, in the fifty-ſixth year of his age, put an end to all his deſigns.

(G) It is entitled, De la devotion a la ſainte Vierge, et du culte qui lui eſt du.

(H) Viz.

1. De la conduite des ames. Paris, 1695, in duodecimo.

2. Diſcours ſur la vie des ſaintes. Paris, 1700, octavo.

3. Les vies des ſaintes. Paris, 1701, in three volumes folio.

4. Hiſtoire des fetes mobiles; les vies des ſaints de l'ancien Teſtament la chronologie et la topographie des ſaints. Printed at Paris in one volume in folio, and five in octavo.

5. Les maximes de St. Etienne de Grammonte. Paris, 1704, in duodecimo. This is a tranſlation from the Latin.

6. La vie de Godfrey Hermant docteur de Sorbonne, et chanoine de l'egliſe de Beauvais. Printed after the author's death at Amſterdam in 1717, in duodecimo.

7. Hiſtoire des demeles du pape Boniface VIII. avec Philip le Bel Roy de France. Paris, 1718, duodecimo.

BAINBRIDGE (JOHN) an eminent phyſician and aſtronomer, born in the year 1582, at Aſhby de la Zouch, in Leiceſterſhire. He was educated at the public ſchool of that town, and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joſeph Hall, afterwards biſhop of Norwich. When he had taken his degrees of bachelor and maſter of arts, he went back to Leiceſterſhire, where he taught a grammar-ſchool for ſome years, and at the ſame time practiſed phyſic. He employed his leiſure hours in the mathematics, eſpecially aſtronomy, which had been his favourite ſtudy from his earlieſt years. By the advice of his friends, who thought his abilities too great for the obſcurity of a country life, he removed to London, where he was admitted a fellow of the college of phyſicians. His deſcription of the comet which appeared in 1618, greatly raiſed his character. It was by this means he got acquainted with ſir Henry Savile, who, in the year 1619, appointed him

Wood's Ath. Oxon. vol. ii. col. 34. Tho. Smith, Commentariolus de vita J. Bainbridge, p. 3. in his Vitæ quorundam eruditiſſ. et illuſtr. virorum. Lond 1707. quarto.

his firſt profeſſor of aſtronomy at Oxford, upon which he removed to that univerſity, and was entered a maſter commoner of Merton college, the maſter and fellows whereof appointed him junior reader of Linacre's lecture in 1631, and ſuperior reader in 1635. As he reſolved to publiſh correct editions of the ancient aſtronomers, agreeable to the ſtatutes of the founder of his profeſſorſhip; in order to make himſelf acquainted with the diſcoveries of the Arabian aſtronomers, he began the ſtudy of the arabic language when he was above forty years of age. Some time before his death, he removed to a houſe oppoſite Merton college, where he died, November 3, 1643, in the ſixty-ſecond year of his age. His body was conveyed to the public ſchools, and an oration having been pronounced there in his praiſe, by Mr. Strode the univerſity-orator, it was carried from thence to Merton college church, and there depoſited near the altar, and an epitaph inſcribed on his monument. He left ſeveral works, but many of them have never been publiſhed (A).

Wood, ibid.

Smith, p. 6.

(A) The three following works are all that were publiſhed of his:

1. An aſtronomical Deſcription of the late Comet, from the 18th of November 1618, to the 16th of December following, London, 1619, quarto. This piece was only a ſpecimen of a larger work, which the author intended to publiſh in Latin, under the title of Cometographia. Th. Smith, Commentar. p. 5.

2. Procli ſphæra. Ptolomæi de hypotheſibus planetarum liber ſingularis. To which he added Ptolemy's Canon regnorum. He collated theſe pieces with ancient manuſcripts, and has given a Latin verſion of them, illuſtrated with figures. Printed in 1620, in quarto.

3. Canicularia. A treatiſe, concerning the dog-ſtar and the canicular days. Publiſhed at Oxford in 1648, by Mr. Greaves, together with a demonſtration of the heliacal riſing of Sirius, or the dog-ſtar, for the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the requeſt of archbiſhop Uſher, but left it imperfect, being prevented by the breaking out of the civil war, or by death, ſo that he was not able to finiſh his demonſtration of the heliacal riſing of the dog-ſtar. Smith, p. 14.

There were ſeveral diſſertations of his prepared for and committed to the preſs the year after his death, but the edition of them was never completed. The titles of them are as follow:

1. Antiprognoſticon, in quo μαλιτικῆς aſtrologicæ, cœleſtium domorum, et triplicitatum commentis, magniſque Saturni et Jovis (cujuſmodi anno 1623, et 1643, contigerunt, et viceſimo fere quoque deinceps anno, ratis naturæ legibus, recurrent) conjunctionibus innixae, vanitas breviter detegitur.

2. De meridianorum ſive longitudinum differentiis inveniendis diſſertatio.

3. De ſtella Veneris diatriba.

There were alſo ſome celeſtial obſervations of his, which may be ſeen in Iſmael Bullialdus's Aſtronomia Philolaica, publiſhed at Paris in 1645.

Beſides what we have mentioned, there are ſeveral other tracts which were never publiſhed, but left by his will to archbiſhop Uſher; among whoſe manuſcripts they are preſerved in the library of the college of Dublin. Amongſt others are the following:

following: 1. A Theory of the Sun. 2. A Theory of the Moon. 3. A Diſcourſe concerning the Quantity of the Year. 4. Two volumes of Aſtronomical Obſervations. 5. Nine or ten volumes of miſcellaneous papers relating to the mathematics. Smith, p. 15.

He undertook likewiſe a deſcription of the Britiſh monarchy, in order to ſhew the advantages of the union of England and Scotland under one monarch; but this treatiſe was either loſt or ſuppreſſed by him. Ibid.

BAKER (ſir RICHARD) author of the Chronicle of the kings of England, born at Siſſingherſt in Kent, about the year 1568. In 1584, he was entered a commoner at Hart hall in Oxford, where he remained three years, which he ſpent chiefly in the ſtudy of logic and philoſophy. From thence he removed to one of the inns of court in London, and afterwards travelled into foreign parts, in order to complete his education. In 1594, he was, with ſeveral other perſons of quality, created maſter of arts at Oxford; and in May 1603, received the honour of knighthood from king James I. at Theobalds. In 1620, he was high-ſheriff of Oxfordſhire, having the manor of Middle Aſton and other eſtates in that county. He married a daughter of ſir George Manwaring, of Ightfield in Shropſhire, knight; and having become ſurety for ſome of that family's debts, was thereby reduced to poverty, and thrown into the Fleet priſon, where he died February 18, 1644-5, and was buried about the middle of the ſouth iſle of St. Bride's church, Fleet-ſtreet. He was a perſon tall and comely (ſays Mr. Wood), of a good diſpoſition and admirable diſcourſe, religious, and well-read in various faculties, eſpecially in divinity and hiſtory, as appears from the books he compoſed (A). His Chronicle is in very good Method.

Wood's Athen. Oxon. edit. 1721. vol. ii. col. 71.

See his Chronicle.

Wood. ibid. col. 74.

Ibid. col. 72.

(A) Beſides his Chronicle, he has left the following works:

1. Cato variegatus, or Cato's Moral Diſtichs varied in verſe. London, 1636.

2. Meditations and Diſquiſitions on the Lord's Prayer. London, 1637, quarto.

3. Meditations and Diſquiſitions on the three laſt Pſalms of David. London, 1639.

4. Meditations and Diſquiſitions on the fiftieth Pſalm. Lond. 1639.

5. Meditations and Diſquiſitions on the ſeven penitential Pſalms. London, 1639, quarto.

6. Meditations and Diſquiſitions on the firſt Pſalm. London, 1640, quarto.

7. Meditations and Diſquiſitions on the ſeven conſolatory Pſalms of David. London, 1640, quarto.

8. Meditations and Prayers upon the ſeven Days of the Week. London, 1640, quarto.

9. Apology for Laymen writing on Divinity. London, 1641, duodecimo.

10. Short Meditations on the Fall of Lucifer, printed with the Apology.

11. A Soliloquy of the Soul, or a Pillar of Thoughts. London, 1641, duodecimo.

12. Theatrum redivivum, or the

Theatre vindicated; in anſwer to Mr. Prynne's Hiſtrio-maſtrix. London, 1662, octavo.

13. Theatrum triumphans, or a Diſcourſe of Plays. London, 1670.

We have alſo a tranſlation of his from Italian into Engliſh, of the marquis Virgilio Malvezzi's Diſcourſes on Tacitus. London, 1642, folio. And from French into Engliſh, the three firſt parts of the Letters of Monſieur Balzac, London, 1638, octavo.

Wood's Athen. Oxon. vol. ii. col. 850. Edit. Lond. 1721.

BAKER (THOMAS) an eminent mathematician, born at Ilton in Somerſetſhire, in the year 1625. In 1640, he was entered at Magdalen hall, Oxford; and in 1645, was elected ſcholar of Wadham college. He took his degree of bachelor of arts, April 10, 1647, and ſoon after left the univerſity. He afterwards became vicar of Biſhops-Nymmet in Devonſhire, where he lived a ſtudious and retired life for many years. He chiefly applied himſelf to the ſtudy of the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he publiſhed intitled The geometrical key, etc. (A) of which performance there is an account in the Philoſophical Tranſactions. A little before his death, the Royal Society ſent him ſome queries, to which he returned ſuch ſatisfactory anſwers, that they gave him a medal, with an inſcription full of honour and reſpect. He died at Biſhops-Nymmet, on the 5th of June, 1690, and was buried in his own church.

Vol. xiv: No. 157. p. 549.

(A) The title of the book at full length is, The geometrical key; or the gate of equations unlocked; or, a new diſcovery of the conſtruction of all equations, howſoever affected, not exceeding the fourth degree, viz. of linears, quadratics, cubics, biquadratics, and the finding of all their roots, as well falſe as true, without the uſe of meſolabe, triſection of angles, without reduction, depreſſion, or any other previous preparations of equations by a circle, and any (and that one only) parabole, etc. London, 1684, quarto, in Latin and Engliſh.

BALDUS (UBALDUS) a famous civilian lawyer who flouriſhed in the fourteenth century. He ſtudied under Bartolus, and became afterwards his rival. When he had received his doctor's degree, he maintained ſome theſes which Bartolus endeavoured to confute for five hours ſucceſſively; but all his attempts proved unſucceſsful. He frequently pleaded cauſes againſt Bartolus, ſo that there aroſe at laſt ſuch a jealouſy between them as excited a mutual hatred. He taught at Perugia, where he had for one of his ſcholars Peter Beaufort, afterwards pope of Rome under the name of Gregory XI. In 1378, he was named to a profeſſorſhip in Padua, where he remained till he went to ſettle at the univerſity of Pavia, being induced to go thither by the ample encouragement offered

Panzirolus de claris interpret. legum.

fered him by the duke of Milan. He was conſulted here as a perſon deeply verſed in the law, and thereby acquired a conſiderable fortune. He was poſſeſſed of ſeveral lands, and lived in a pleaſant country-houſe near Pavia. Ibid.

This great lawyer died the 28th of April, 1400; his death being occaſioned, as we are told, by the bite of a little dog which he uſed to kiſs and fondle: the animal is ſuppoſed to have been mad, and the ſubtle poiſon diſperſed itſelf over Baldus's whole body; and though for a long time it ſeemed to have no effect, yet at length it produced in him the hydrophobia, or fear of water, and brought upon him an incurable diſtemper. He has left ſeveral works (A).

(A) Moreri mentions the following:
1. Super Codice, lib. ix.
2. Super Ff. novo, lib. xii.
3. Super Ff. veteri, lib. xxiv.
4. Super Ff. infortiati, lib. xiv.
5. Super 2. Decretalium, lib. i. Concilia, etc.

BALDWIN, archbiſhop of Canterbury in the reigns of Henry II. and Richard I. born of obſcure parents at Exeter, where he received his education. He afterwards entered into holy orders, and was made archdeacon of Exeter. Soon after however he quitted his preferment, and took upon him the habit of the Ciſtertian order in the monaſtery of Ford in Devonſhire, and in a few years became abbot thereof. In the year 1180, he was promoted to the ſee of Worceſter; and, upon the death of the archbiſhop of Canterbury, in 1184, was appointed his ſucceſſor, being the firſt of his order that was advanced to the archiepiſcopal dignity in England. On the 3d of September, 1190, he performed with great ſolemnity the coronation of king Richard I. at Weſtminſter. The next year he made a journey into Wales, where he performed maſs in all the cathedral churches, and prevailed on ſeveral of the Welſh to join the cruſade. He afterwards embarked at Dover with Hubert biſhop of Saliſbury, in order to follow king Richard to the Holy Land; but when he arrived at the king's army in Syria, he was ſeized with a mortal diſtemper, of which he died at the ſiege of Acres or Ptolemais. He wrote ſeveral tracts (A).

(A) The moſt remarkable of which are the following:
1. De ſacramento altaris.
2. De commendatione fidei.
3. De orthodoxis Dogmatibus.
4. De ſectis hereticorum.
5. De unitate charitatis.
6. De amore.
7. De ſacerdotio Joannis Hircani.
8. De eruditione Giraldi.
9. Thirty-three Sermons.
10. De hiſtoriis regum.
11. Contra Henricum Wintonienſem.

12. De commendatione virginitatis.
13. De angeli nuntio.
14. De Cruce.
15. De mythologia.
16. Carmen devotionis.
17. Epistolæ.

Baldwin's works were collected and published by Bertrand Tissier in 1662. Script. Biblioth. Cestercienſ. tom. v.

BALE (JOHN) bishop of Ossory in Ireland, born at Cove, a small village in Suffolk, about five miles from Dunwich. His parents being in poor circumstances, and encumbered with a large family, he was entered at twelve years of age in the monastery of Carmelites at Norwich, and from thence removed to Jesus college at Cambridge. He was bred up in the Romish religion, but became afterwards a protestant. He himself tells us, "that he was involved in the utmost igno-"rance and darkness of mind both at Norwich and Cam-"bridge, till the word of God shining forth, the churches "began to return to the true fountains of divinity. That "the instrument of his conversion was not a priest or a monk, "but the most noble earl of Wentworth (A)." His conversion however greatly exposed him to the persecution of the Romish clergy, and he must have felt their resentment had he not been protected by lord Cromwell, a nobleman in high favour with Henry VIII. But upon the death of this nobleman, Bale was obliged to fly to Holland, where he remained six years, during which time he wrote several pieces in the English language. He was recalled into England by Edward VI. and presented to the living of Bishops-Stoke, in the county of Southampton. The 15th of August, 1552, he was nominated to the see of Ossory by king Edward VI. Upon his arrival in Ireland, he used his utmost endeavours to reform the manners of his diocese, to correct the vicious practices of the priests, to abolish the mass, and to establish the use of the new Book of Common Prayer set forth in England; but all his schemes of this kind having proved abortive by the death of king Edward, and accession of queen Mary, he became greatly exposed to the outrages of the papists in Ireland: once

Fuller's Worthies of Suffolk, p. 60.

Vocacyon of Johan Bale to the bishopric of Ossory, Rom. 1553. fol. 16.

(A) In omni literarum barbarie ac mentis cæcitate illic et Cantabrigiæ pervagabar, nullum habens tutorem aut Mecænatem, donec, lucente Dei verbo, ecclesiæ revocari cæpissent ad veræ theologiæ puriſſimos fontes. In eo autem splendore ortus novi Hierusalem, non a monacho aut sacrifico vocatus, sed ab illustri domino Wenforo, tanquam a centurione illo qui Christum Dei filium esse dicebat, serio excitatus, deformitatem meam quam primum vidi et agnovi. Protinusque divina bonitate ab arido monte in floridam ac fæcundam evangelii vallem transferebar; ubi omnia reperi non in arena, sed supra solidam petram ædificata. Baleus de seipso, apud Script. Brit. centur. viii. cap. ult.

in

in particular, we are told, that five of his domeſtics were murdered, whilſt they were making hay in a meadow near his houſe; and having received intimations that the prieſts were plotting his death, he retired from his ſee to Dublin. He afterwards made his eſcape in a ſmall veſſel from that port, but was taken by the captain of a Dutch man of war, who ſtripped him of all his money and effects, and when he arrived in Holland, he was obliged to pay thirty pounds before he could procure his liberty. From Holland he retired to Baſil in Swiſſerland, where he continued during the reign of queen Mary.

On the acceſſion of queen Elizabeth, he returned from exile, but did not chuſe to go again to Ireland, being ſatisfied with a prebend of Canterbury, in which city he died November 1563, being then in the ſixty-eighth year of his age, and was buried in the cathedral of that place. Waræus de Script. Hib. lib. ii. cap. 5.

This prelate has left a celebrated work, containing the lives of the moſt eminent writers of Great Britain (B), beſides ſeveral other pieces (C).

(B) This work is in Latin: It was not at firſt publiſhed complete: when it made its firſt appearance it was intitled Summarium illuſtrium majoris Brytanniæ, quarto, Weſel, 1549. It was addreſſed to king Edward VI. and contained only five centuries of writers. He afterwards added four more, and made ſeveral additions and corrections throughout the whole work. The title of the book thus enlarged, is as follows, Scriptorum illuſtrium majoris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus, a Japheto per 3618 annos uſque ad annum hunc Domini 1557, ex Beroſo, Gennadio, Beda, Honorio, Boſtone Burienſi, Frumentario, Capgravo, Boſtio, Burello, Triſſa, Tritemio, Geſnero, Joanne Lelando, atque aliis authoribus collectus, et ix. centurias continens.

(C) The following is a catalogue of his other works, as given by Mr. Fuller. The titles are not given, only the ſubjects on which he wrote, briefly expreſſed.

Firſt, thoſe he compiled whilſt he was yet a papiſt:

1. A bundle of things worth knowing. 2. The writers from Elias. 3. The writers from Berthold. 4. Additions to Trithemius. 5. German Collections. 6. French Collections. 7. Engliſh Collections. 8. Divers writings of divers learned men. 9. Catalogue of generals. 10. The ſpiritual war. 11. The caſtle of peace. 12. Sermons for children. 13. To the ſynod at Hull. 14. An anſwer to certain queſtions. 15. Addition to Palaonydorus. 16. The hiſtory of patronage. 17. The ſtory of Simon the Engliſhman. 18. The ſtory of Francus Senenſis. 19. The ſtory of Brocard. 20. A commentary on Mantuan's preface to his Faſti.

Secondly, of thoſe he wrote after he had renounced popery, the following are in Latin.

1. The Heliades of the Engliſh. 2. Notes on the three tomes of Walden. 3. On his bundle of Tares. 4. On Polydore de rerum inventionibus. 5. On Textor's Officina. 6. On Capgrave's Catalogue. 7. On Barnes's Lives of the popes. 8. The acts of the popes of Rome. 9. A tranſlation of Thorpe's Examination.

In Engliſh metre, and divers ſorts of verſe.

1. The life of John Baptiſt. 2. Of John Baptiſt's preaching. 3. Of Chriſt's temptation. 4. Two comedies of Chriſt's baptiſm and temptations. 5. A comedy of Chriſt at twelve years old. 6. A comedy of the raiſing of Lazarus. 7. A comedy of the high prieſts council. 8. A comedy of Simon the leper. 9. A comedy of the Lord's ſupper and the waſhing of the diſciples feet. 10. Two comedies (or rather tragedies) of Chriſt's paſſion. 11. Two comedies of Chriſt's burial and reſurrection. 12. A poem of God's promiſes. 13. Againſt thoſe that pervert God's word. 14. Of the corrupting of God's laws. 15. Againſt carpers and traducers. 16. A defence of king John. 17. Of king Henry's two marriages. 18. Of popiſh ſects. 19. Of popiſh treacheries. 20. Of Thomas Becket's impoſtures. 21. The image of love. 22. Pammachius's tragedies tranſlated. 23. Chriſtian ſounds.

In Engliſh proſe:

1. A commentary on St. John's Apocalypſe. 2. A locupletation of the Apocalypſe. 3. Wickliff's war with the papiſts. 4. Sir John Oldcaſtle's trials. 5. An apology for Bernes. 6. A defence of Grey againſt Smith. 7. John Lambert's confeſſion. 8. Anne Aſkew's martyrdom. 9. Of Luther's deceaſe. 10. The biſhops alcoran. 11. The man of ſin. 12. The myſtery of iniquity. 13. Againſt Antichriſts, or falſe Chriſts. 14. Againſt Baal's prieſts, or Baalamites. 15. Againſt the clergy's ſingle life. 16. A diſpatch of popiſh vows and prieſthood. 17. The acts of Engliſh votaries, in two parts. 18. Of heretics indeed. 19. Againſt the popiſh maſs. 20. The drunkards maſs. 21. Againſt popiſh perſuaſions. 22. Againſt Standiſh the impoſtor. 23. Againſt Bonner's articles. 24. Certain Dialogues. 25. To Elizabeth the king's daughter. 26. Againſt cuſtomary ſwearing. 27. On Mantuan of death. 28. A week before God. 29. Of his calling to a biſhopric. 30. Of Leland's Journal, or an abridgment of Leland, with additions. 31. A tranſlation of Sebald Heyden's Apology againſt Salve regina. 32. A tranſlation of Gardener's Oration of true obedience, and Bonner's epiſtle before it, with a preface to it, notes on it, and an epilogue to the reader. Abel Redivivus, p. 509, 510.

BALLANDEN, or BALLENDEN (ſir JOHN) an elegant Scotiſh writer of the ſixteenth century. In his youth he was in great favour with king James V. of Scotland, as he himſelf informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himſelf made conſiderable proficiency therein. After he had gone through a proper courſe of ſtudy, he entered into orders, and was made canon of Roſs and archdeacon of Murray. He likewiſe obtained the office of clerk-regiſter to the court of chancery, which his father had enjoyed before him; but this he held only during the minority of the king, having loſt it afterwards through the factions of the times. By his majeſty's command he tranſlated into the Scots language Hector Boetius's Hiſtory (A), which was extremely well received

See his proem to his Coſmography.

Ibid.

(A) It was printed in folio at Edinburgh, A. D. 1536, under this title, The hiſtory and chronicles of Scotland, compilit, and newly correctit and amendit, be the reverend and noble clerk Mr. Hector Boeis, chanon of Aberdene, tranſlated lately be Mr. John Ballenden, archdene of Murray

both in Scotland and England. He was reſtored to his office of clerk-regiſter in the ſucceeding reign, and was alſo made one of the lords of ſeſſion. He was a moſt zealous Romaniſt, and joined his endeavours to thoſe of Dr. Laing, in order to check the progreſs of the reformation; and it is not improbable that the diſputes he was drawn into on this account, proved at length ſo uneaſy to him as to make him leave his native country. He died at Rome, A. D. 1550. He wrote ſeveral pieces in verſe as well as proſe (B).

Murray and chanon of Roſſe, at command of James the fyfte, king of Scottis, imprintet in Edenburgh be Thomas Davidſon, dwelling fornens the Fryere-wynde.

(B) He tranſlated alſo Boetius's Deſcription of Scotland, and is ſaid to have wrote a deſcription of his own, under the title of A deſcription of Albany. He wrote Epiſtles, addreſſed to king James; which, it is likely, were once publiſhed, but are not at preſent extant: and many other pieces, which are now ſunk in oblivion, ſuch as viſions, miſcellanies, proems to his proſe works. In the large Collection of Scots poems by Mr. Carmichael, there were ſome of our author's on various ſubjects.

BALUZE (STEPHEN) a French writer, born in the year 1631, at Tulles, in the province of Guienne. He received the rudiments of his education at Tulles, and went to finiſh it at Toulouſe, where he obtained a ſcholarſhip in the college of St. Martial. In 1656, Mr. de Marca, archbiſhop of Toulouſe, invited him to Paris, which invitation he accepted of, and in a little time gained the eſteem and entire confidence of this prelate. But upon the death of the archbiſhop, which happened in June 1662, Baluze found himſelf under a neceſſity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the ſervice of abbe le Tellier his ſon, afterwards archbiſhop of Rheims, made him ſeveral conſiderable preſents. Some obſtacles however having happened to prevent the ſucceſs of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he had obtained the conſent of M. le Tellier for that purpoſe. He continued in this employment till ſome time after the death of M. Colbert; when not finding things ſo agreeable under the archbiſhop of Rouen, he declined being any longer librarian. It muſt be obſerved however, that the excellent collection of manuſcripts and many other books which are to be found in that library, is owing to his care and advice.

Niceron Memoires pour ſervir a l'Hiſtoire des Hommes illuſtres, tom. i. p. 189. Paris 1729.

Ibid. p. 190.

Niceron, p. 191.

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In 1670, he was appointed profeſſor of canon-law in the royal college, with this mark of reſpect, that the profeſſorſhip was inſtituted by the king on his account. In 1668, the abbe Faget publiſhed ſeveral works of the archbiſhop de Marca; and having in his life prefixed thereto, aſſerted that the archbiſhop, at his death, had ordered M. Baluze to give up all his papers in his poſſeſſion to the preſident de Marca his ſon; this raiſed the reſentment of Baluze, who vindicated himſelf in ſeveral ſevere letters, which he wrote againſt the abbe Faget. In 1693, he publiſhed his Lives of the popes of Avignon; the king was ſo much pleaſed with this work, that he gave him a penſion, and appointed him director of the royal college. But he ſoon felt the uncertainty of favours from a court, for having attached himſelf to the cardinal Bouillon, who had engaged him to write the hiſtory of his family, he became involved in his diſgrace, and received a Lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain, was not to be removed to ſuch a diſtance: he was ſent firſt to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but was never employed again as a profeſſor or director of the royal college, nor could he recover his penſion.

Niceron. p. 193. See alſo Voltaire's Age of Lew. XIV in the liſt of authors.

Baluze lived now at a conſiderable diſtance from Paris, and was above eighty years of age, yet he ſtill continued his application to his ſtudies: he was engaged in publiſhing St. Cyprian's works, when he was carried off by death, on the 28th of July, 1718, in the eighty-eighth year of his age.

Mr. Baluze has left the world little of his own compoſition, yet it is allowed there are few writers who have done greater ſervice to the public by collecting from all parts the ancient manuſcripts, and illuſtrating them with notes (A). He was extremely

(A) His works of this kind are as follow:

1. Antifrizonius. Toloſæ, 1625. in duodecimo.

2. Diſſertation ſur le temps, ou a vêcu S. Sadroc eveque de Limoges. Tulles, 1655, in duodecimo.

3. Diſſertatio de ſanctis Claro, Laudo, Ulfrado, Baumado, quorum ſacræ reliquiæ ſervantur in cathedrali eccleſia Tutelenſi apud Lemovices, in octavo. Tutelæ, 1656, in duodecimo.

4. Petri de Marca de concordia ſacerdotii & imperii, ſeu de libertatibus eccleſiæ Gallicanæ, libri viii. a Step. Baruzio emendati. Pariſ. 1693, folio. It. Pariſ. 1699, folio. It. Pariſ. 1704, folio.

5. Salviani Maſſilienſis & Vincentii Lirinenſis opera, cum notis. Pariſ. 1663, in octavo. It. Pariſ. 1669, in octavo. It. Pariſ. 1684, in octavo.

6. Servati Lupi preſbyteri & abbatis Ferrarienſis Opera. Pariſ. 1664, in octavo.

7. S. Agobardi archiepiſcopi Lugdunenſis opera. Item Epiſtolæ et Opuſcula, Leidradi et Amulonis arch.

extremely well verſed in this kind of knowledge, and was perfectly well acquainted with profane as well as eccleſiaſtical hiſtory, and the canon law both ancient and modern. He kept a correſpondence with all the men of learning in France, and other countries. His converſation was eaſy and agreeable, and even in his old age he retained great vivacity. He ſhewed ſomewhat of caprice in his laſt will, by appoint- Niceron. p. 194.

arch. Lugd. notis illuſtrata. Pariſ. 1666, in octavo, 2 tom.

8. Concilia Galliæ Narbonnenſis, cum notis. Pariſ. 1668, in octavo.

9. S. Cæſarii Arelatenſis epiſcopi homiliæ xiv. notis illuſtratæ. Pariſ. 1669, in octavo.

10. Regionis abbatis Prumienſis libri ii. de eccleſiaſticis diſciplinis et religionæ Chriſtiana: acceſſit Rhabani archiep. Moguntini epiſtola ad Heribaldum epiſc. Antiſſiodorenſem, cum notis. Pariſ. 1671, in octavo.

11. Ant. Auguſtini archiep. Taraconenſis dialogorum libri ii. de emendatione Gratiani, cum notis. Pariſ. 1672, in octavo.

12. Marii mercatoris opera, cum notis. Pariſ. 1684, in octavo.

13. Miſcellanea, hoc eſt, collectio veterum monumentorum, quæ hactenus latuerunt in variis codicibus ac bibliothecis. Pariſ. in octavo.

14. Petri Gallandi vita Petri Caſtellani magni Franciæ eleemoſinarii adente, cum notis D. Stephano Baluzio, qui etiam duas ejuſdem Caſtellani orationes habitas in funere regis Franciſci I. adjecit. Pariſ. 1674, in octavo.

15. Capitularia regum Francorum, additæ ſunt Marculfi monachi & aliorum formulæ veteres et notæ doctiſſimorum virorum. Pariſ. 1677, folio, 2 tom.

16. Lucii Cæcilii Firmiani Lactantii liber ad Donatum confeſſorem de mortibus perſecutorum; nunc primum prodit opera et ſtudio Stephani Baluzii, cum notis. Pariſ. 1680, in octavo. Editio ſecunda, cum notis variorum, recenſuit Paulus Baldri. Ultrajecti, 1692, in octavo.

17. Epiſtolarum Innocentii III. pontificis Romani libri xi. accedunt geſta ejuſdem Innocentii, etc. Pariſ. 1682, folio, 2 tom.

18. Nova collectio conciliorum, cum notis. Pariſ. 1683, folio.

19. Marca Hiſpanica, ſive limes Hiſpanicus, hoc eſt, geographica et hiſtorica deſcriptio Catalauniæ, Barcinonis, et circumjacentium populorum auctore illuſt. V. Petro de Marca. Pariſ. 1688, folio.

20. Petri de Marca archiepiſcopi Pariſienſis opuſcula, nunc primum in lucem edita. Pariſ. 1681, in octavo.

21. Vitæ Paparum Avenionenſium. Pariſ. 1693, in quarto, 4 tom.

22. Hiſtoire genealogique de la maiſon d'Auvergne, juſtifiée par des chartes, titres, hiſtoires anciennes, et autres preuves autentiques. Paris, 1708.

23. Lettre pour ſervir de reponſe a divers ecrits, qu'on a ſemez dans Paris et la cour, contre quelques anciens titres, qui prouvent que meſſieurs de Bouillon deſcendant en ligne directe et maſculine des anciens ducs de Guyenne et comtes d'Auvergne. Paris. 1698, folio.

24. Hiſtoriæ Tutelenſis libri iii. Pariſ. 1717, in quarto.

25. Lettres au P. Tournemine ſur l'edition de S. Cyprian qu'il prepare.

26. Epiſtola ad V. C. Euſebium Redonotum, de vita et morte Car. du Freſne du Cange.

27. S. Cæcilii Cypriani, epiſcopi Carthaginienſis et martyris, opera, ad MSS. codices recognita et illuſtrata, ſtudio et labore Stephani Baluzii. Abſolvit poſt Baluzium, ac præfationem et vitam S. Cypriani adornavit unus ex monachis cong. S. Mauri, Pariſ. 1726, in folio. Niceron. vol. i.

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ing a woman, no ways related to him, his ſole legatee, and leaving nothing to his family and ſervants.

Niceron. tom. xxiii. p. 315.

BALZAC (JOHN LEWIS GUEZ DE) a French writer, born in 1594, at Angouleme, the capital of the province of Angoumois. About ſeventeen years of age he went to Holland, where he compoſed a diſcourſe on the ſtate of the United Provinces. He accompanied alſo the duke d'Epernon to ſeveral places. In 1621, he was taken into the ſervice of the cardinal de la Valette, with whom he ſpent eighteen months at Rome. Upon his return from thence, he retired to his eſtate at Balzac, where he remained for ſeveral years, till he was drawn from thence by the hopes he had conceived of raiſing his fortune by means of cardinal Richlieu, who had formerly courted his friendſhip; but being in a few years tired of the ſlaviſh and dependent ſtate of a court-life, he went again to his country retirement: all he obtained from the court was a penſion of two thouſand livres, with the addition of the titles of counſellor of ſtate and hiſtoriographer of France, which he uſed to call magnificent trifles.

Ibid. p. 316.

Mr. Balzac was much eſteemed as a writer, eſpecially for his Letters, which went through ſeveral editions. Voltaire allows him the merit of having given numbers and harmony to the French proſe, but cenſures his ſtyle as ſomewhat bombaſt. There were in his own time alſo ſome critics who ſtarted up againſt him: the chief of theſe was a young Feuillant, named don Andre de St. Denis, who wrote a piece entitled, The conformity of M. de Balzac's eloquence, with that of the greateſt men in the paſt and preſent times. Although this piece was not printed, yet it paſſed from hand to hand as much as if it had been printed. This made Balzac wiſh to have it publicly refuted, which was accordingly done by prior Ogier, in 1627. Father Goulu, general of the Feuillants, undertook the cauſe of brother Andre, and, under the title of Phyllarchus, wrote two volumes of letters againſt Balzac. Several other pieces were alſo wrote againſt M. Balzac, but he did not think proper then to anſwer his adverſaries: he did indeed write an apology for himſelf, but this was never made public till it appeared with ſome other pieces of his in the year 1645 (A). The death of his chief adver-

Age of Lewis XIV. vol. ii. cap. 29.

Ibid. p. 321.

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(A) The following is a liſt of his works:

1. Lettres. Paris, 1624, in octavo.

2. Le Prince. Paris, 1631, quarto. This piece was tranſlated into Engliſh, and publiſhed at London in 1684, in octavo.

3. Diſ-

ſary father Goulu having happened in 1629, put an end to all his diſputes, and reſtored him to a ſtate of tranquillity, for don Andre de St. Denis, who had been the firſt aggreſſor, became heartily reconciled, and went to pay him a viſit at Balzac.

Mr. Balzac had but an infirm conſtitution, inſomuch that when he was only thirty years of age, he uſed to ſay he was older than his father, and that he was as much decayed as a ſhip after her third voyage to the Indies; but notwithſtanding his ill ſtate of health, he lived till he was ſixty years of age, when he died on the 18th of February, 1654, and was interred in the hoſpital of Notre Dame des Anges. He bequeathed twelve thouſand livres to this hoſpital, and left an eſtate of an hundred franks per annum, to be employed every two years for a prize to him, who, in the judgment of the French academy, ſhould compoſe the beſt diſcourſe on ſome moral ſubject. The prize is a golden medal, repreſenting on one ſide St. Lewis, and on the other a crown of laurel, with this motto, A L'IMMORTALITE, which is the deviſe of the academy. Niceron, P. 317. Ibid. p. 318. Ibid. p. 319.

3. Diſcours ſur une tragedie, Herodes Infanticida. Paris, 1636.
4. Diſcours politique ſur l'etat des Provinces Unies. Leyde, 1638.
5. Oeuvres diverſes. Paris, 1644, quarto.
6. Le Barbon. Paris, 1648, octavo.
7. Carminum libri iii. ejuſdem epiſtolæ ſelectæ. Pariſ. 1650.
8. Socrate Chretienne, et autres oeuvres. Paris, 1652.
9. Lettres familiares a M. Chapelain. Paris, 1756.
10. Entretiens. Paris, 1657.
11. Ariſtippe. Paris, 1658, quarto.

All the above works were collected together, and printed at Paris in 1665, with a preface by abbe de Caſſagnes. Niceron, vol. xxiii. p. 326.

Thomas Brai
– bridge an eminent Aſtronomer
in the Time of James I. publiſhed a little Tract on the Doctrine
Lonicularia 12°. Lond. 1620.

BAMBRIDGE, or BAINBRIDGE (CHRISTOPHER) archbiſhop of York, and cardinal-prieſt of the Roman church, born at Hilton, near Appleby, in Weſtmorland, and educated at Queen's college in Oxford. Soon after he had entered into holy orders he was preſented to the rectorſhip of Aller, in the dioceſe of Bath and Wells. In 1485, he was made prebendary of South-Grantham, in the cathedral church of Saliſbury, but reſigned it the ſame year for that of Chardſtock; and the year following he was made prebendary of Horton, in the ſame church, on the reſignation of R. Morton. In 1495, he was elected provoſt of queen's college, being about the ſame time created doctor of laws. In 1503, he was admitted prebendary of Strenſhall, in the cathedral church of York, void by the reſignation of Geoffrey Blyth promoted to the ſee of Litchfield and Coventry; and the ſame year was inſtalled Wood's Ath. Oxon. fol. edit. 1691. p. 556.

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in the deanry of that church. In 1505, he was made dean of Windſor, maſter of the rolls, and one of the king's counſellors. In 1507, he was preferred to the ſee of Durham; and the year following tranſlated to the archbiſhopric of York.

He was employed by Henry VII. in ſeveral embaſſies, but chiefly diſtinguiſhed himſelf in that from king Henry VIII. to pope Julius II. who in the year 1511, created him a cardinal, with the title of St. Praxede, and appointed him legate of the eccleſiaſtical army, then beſieging the fort of Baſtia. In return for theſe favours Bambridge ſent diſpatches to the king, urging him to undertake his holineſs's cauſe, and not to ſuffer a pope, who had been ſuch a friend to the liberties of Chriſtendom, to fall a ſacrifice to his enemies. The king, influenced by the cardinal's zeal, laid the affair before his council, in which, after long debates, it was at length reſolved to undertake the war.

Polyd. Virg. Angl. Hiſt. lib. xxvii. edit. L. Bat. 1651.

This prelate died at Rome, the 14th of July, 1514, having been poiſoned, as it is ſaid, by one of his domeſtics. Being one day (as Mr. Aubery informs us) in a violent paſſion, to which he was naturally ſubject, he fell upon Rinaldo his ſteward, and beat him exceſſively: in revenge of this uſage, the ſteward took an opportunity of adminiſtring poiſon to his maſter; for which being apprehended and impriſoned, he prevented the execution of public juſtice by hanging himſelf. The cardinal was buried at Rome, in the Engliſh church of St. Thomas, and the following epitaph was put upon his tomb:

Hiſt. de Cardinaux, ed. Paris.

CHRISTOPHORO. ARCHIEPISCOPO. EBORACENSI. S. PRAXEDIS. PRESBYTERO. CARDINALI. ANGLIÆ. A. IVLIO. II. PONTIFICE. MAXIMO. OB. EGREGIAM. OPERAM. S. R. ECCLESIÆ. PRÆSTITAM. DVM. SVI. REGNI. LEGATVS. ESSET. ASSVMPTO. QVAM. MOX. DOMI. ET. FORIS. CASTRIS. PONTIFICIIS. PRÆFECTVS. TVTATVS. EST.

Pits ſpeaks of Bambridge as a man of learning, and tells us that he wrote many things in the civil law, and ſome account of his embaſſies, but none of them have come down to us.

BANGIUS (THOMAS) profeſſor of divinity in the univerſity of Copenhagen, born in the year 1600. He had ſome of his education at the college of Othenſee, in the Iſle of Funen; and from thence went to Copenhagen about the year 1621, where he proſecuted his ſtudies with great ſucceſs. He

He was appointed preceptor to Chriſtian Friſi, eldeſt ſon to the chancellor of Denmark. When he had been in this employment about five years, he obtained a penſion from the king. He ſtudied divinity under profeſſor Brochmand; and afterwards went to Franeker, where he applied to Rabbinical and Chaldee learning under Sixtinus Amama. He ſtudied afterwards at Wirtemberg, where he received a letter from the rector and academic council of Copenhagen, with an offer of the Hebrew profeſſorſhip: he at firſt excuſed himſelf, alledging he had not ſufficient learning to diſcharge ſuch an office; but, by the advice of Mr. Brochmand, he at length accepted of it, on condition he ſhould be allowed to employ the ſallary in ſtudying the Arabic and Syriac tongues, for ſome years, under Gabriel Sionita. In 1630, he entered on his profeſſorſhip, which he filled with great applauſe till the year 1652, when he ſucceeded Mr. Brochmand as profeſſor of divinity. The year following he was admitted doctor in the ſame faculty, in the preſence of the king and queen. Three years after he was appointed librarian to the univerſity. He was ſuddenly taken ill on ths 11th of October, 1661, and died on the 27th of the ſame month. He has left ſeveral works (A).

(A) He publiſhed, in 1627, 1. An expoſition of a paſſage in Jeremiah.

2. Vindiciæ locorum Geneſ. xlviii. 16. Geneſ. vi. 1. Pſ. xix. 1. 1630.

3. Fontium Iſraelis trias, Jona, Michea, Ruth. 1631.

4. Exercitationes glottologica de ortu linguarum. 1634.

5. Exercitationes octo litterariæ antiquitatis. 1638.

6. Obſervationum philologicarum. 1640.

7. Hermes et Pan Hebraicus, quo vivum abſoluti Hebraici lexicographi exemplum proponitur. 1641.

8. Phoſphorus inſcriptionis hieroſymbolicæ, quo Stellæburgum regium Hafnienſe illuſtratur. 1648.

9. Tropæum protevangelicum, quo ex ſcriptis pontificorum oſtenditur veram eſſe lectionem "Ipſum conteret tibi caput," et ſoli Chriſto convenere, 1649.

10. Exercitatio elenchtica de Nephilimis, gigantibus vulgo dictis, oppoſita Jacobo Boulducco. 1652.

11. Oliva ſacræ pacis repurgata, 1654.

12. Cælum orientis et priſci mundi. 1657.

BANISTER (JOHN) an eminent phyſician of the ſixteenth century. He ſtudied philoſophy for ſome time at the univerſity of Oxford, and afterwards having entered upon the phyſic line, he applied himſelf entirely to that faculty and ſurgery. In July, 1573, he took the degree of bachelor in phyſic, and was admitted to practice. He removed from Oxford to Nottingham, where he lived many years, and was Wood's Ath. Oxon.

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in high eſteem for his ſkill in phyſic and ſurgery. He has left ſeveral works on this ſubject (A).

(A) 1. A needfull, new, and neceſſary treatiſe of chirurgery, briefly comprehending the general and particular curation of ulcers. London, 1575, octavo.

2. Certain experiments of his own invention, etc.

3. Hiſtory of man, ſucked from the ſap of the moſt approved anatomiſts, etc. in nine books. London, 1578.

4. Compendious chirurgery, gathered and tranſlated eſpecially out of Wecker, etc. London, 1589, octavo.

5. Antidotary chirurgical, containing variety of all ſorts of medicines, etc. London, 1589, octavo.

Several years after his death, in 1633, his works were publiſhed at London in quarto, in ſix books. The firſt three books, Of tumours, wounds, and ulcers in general and particular. 4. Of fractures and luxations. 5. Of the curation of ulcers. And, 6. The antidotary, abovementioned.

BANKS (JOHN) was bred to the law, and belonged to the ſociety of New Inn. He made ſeveral attempts in dramatic poetry, in which he had various ſucceſs. His genius was chiefly turned for tragedy. His language has been cenſured as unpoetical and unharmonious, yet he muſt be allowed to have conſiderable merit, for in all his plays he has forcibly rouzed the paſſions, kept the ſcene buſy, and has never ſuffered his characters to languiſh. In 1684, he offered a tragedy to the ſtage, called The iſland queens, or the death of Mary queen of Scots, which was rejected. In 1706, however, her majeſty queen Anne was pleaſed to command it to be acted at the theatre royal, and it met with great applauſe. It has often ſince been revived, and performed at both theatres with a good deal of ſucceſs (A).

Cibber's Lives of the Poets, vol. v.

(A) We have ſix more tragedies by Mr. Banks:

1. The rival kings, or the loves of Oroondates and Statira. Acted at the theatre royal, 1677. This play is dedicated to the lady Catherine Herbert, and is founded on the romance of Caſſandra.

2. The deſtruction of Troy. 1679.

3. Virtue betrayed, or Anna Bullen. 1682.

4. The unhappy favourite, or the earl of Eſſex. 1682. Mr. Dryden wrote the prologue and epilogue.

5. The innocent uſurper, or the death of the lady Jane Grey. 1694.

6. Cyrus the great. 1696.

BARBARUS, or BARBARO (HERMOLAUS) a man of great learning, born at Venice, the 21ſt of May, 1454. In the early part of his life he was intruſted with many honourable employments: he was ſent by the Venetians to the emperor Frederic, and to his ſon Maximilian king of the Romans. The ſpeech which he made to theſe two princes at Bruges, in 1486, was afterwards publiſhed, and dedicated to

Geſner. Biblioth. fol. 246. ex Trithemio.

to Carondelet ſecretary to Maximilian. He was embaſſador from the republic of Venice to pope Innocent VIII. when the patriarch of Aquileia died: his holineſs conferred the patriarchate upon Hermolaus, who was ſo imprudent as to accept of it, notwithſtanding he knew that the republic of Venice had made an expreſs law forbidding all the miniſters they ſent to Rome to accept of any benefice. Hermolaus excuſed himſelf by ſaying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who ſignified to him that he muſt renounce the patriarchate, and if he refuſed to comply, that Zachary Barbarus his father ſhould be degraded from all his dignities, and his eſtate confiſcated. Zachary was a man pretty much advanced in years, and filled one of the chief poſts in the commonwealth. He employed all the intereſt in his power to gain the conſent of the republic to his ſon's being patriarch; but all his endeavours having proved ineffectual, he died of grief.

Hermolaus was eſteemed a good writer. At the requeſt of Theodoric Flas, phyſician of Nuis, he compoſed a treatiſe of the agreement of aſtronomy with phyſic. He was very well ſkilled in Greek, of which he gave a proof in his Themiſtius, in his paraphraſt on Ariſtotle, and his tranſlation of Dioſcorides, to which he added a very large commentary. He is ſaid likewiſe to have tranſlated two treatiſes of Plutarch. He had alſo formed a deſign to tranſlate all the works of Ariſtotle, but nothing of this kind ever appeared, except the Rhetoric, which was publiſhed after his death. He was alſo eſteemed a good poet, and amongſt other poetical pieces was one of ſix hundred verſes, entitled De re uxoria; his grandfather had wrote a piece in proſe with the ſame title. Of all his works, as a commentator, that upon Pliny gained him the moſt reputation; he is ſaid to have corrected above a thouſand paſſages in this author, and to have reſtored above three hundred in Pomponius Mela. Hermolaus died at Rome, in the year 1493. Mr. Bayle is of opinion that he was cut off by the plague.

BARBARUS (DANIEL) of the ſame family with the preceding, patriarch of Aquileia, and famous for his learning. For ſome years he had given up himſelf chiefly to the ſtudy of mathematics and philoſophy; but after his promotion to a biſhopric he applied entirely to the ſtudy of divinity. He was ambaſſador from Venice to England, when pope Paul IV. named him coadjutor to the patriarch Grimani: he was alſo one of the fathers of the council of Trent, where he acted

Palavic. Hiſt. Concil. Trident. lib. xvi. cap. 5.

with great zeal for the intereſt of his holineſs, and voted ſtrongly againſt thoſe who inſiſted upon the communion in both kinds. He died in 1569, at forty one years of age. He publiſhed ſome works (A).

(A) 1. A commentary upon Vitruvius, printed at Venice in 1567.
2. La Prattica della perſpectiva, printed at the ſame place in 1559 and 1568.
3. Catena Græcorum patrum in quinquaginta Pſalmos Latine verſa.

BARBERINI (FRANCIS) a moſt excellent poet, born in the year 1264, at Barberino in Tuſcany. The greateſt part of his works are loſt, but his poem, entitled, The precepts of love, having been preſerved, is ſufficient to ſhew the genius of Barberini for poetry. If we judge of this piece by its title, we may be apt to imagine it of the ſame kind with that of Ovid De arte amandi; but in this we ſhould be much miſtaken, for there is nothing more moral and inſtructive than this poem of Barberini. It was publiſhed at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and, as there are in the poem many words which are grown obſolete, he added a gloſſary to explain them, which illuſtrates the ſenſe by the authority of contemporary poets.

Dictionaire des beaux arts.

BARBEYRAC (JOHN) born the 15th of March, 1674, at Beriers, a city of Lower Languedoc, in France. He went to Lauſanne, in 1686, with his father; and in 1697, he was at Berlin, where he taught philoſophy at the French college. At the deſire of his father he applied himſelf at firſt to divinity, but afterwards quitted it, and gave himſelf up to the ſtudy of the law, eſpecially that of nature and nations. In 1710, he was invited to Lauſanne, to accept of the new profeſſorſhip of law and hiſtory, which the magiſtrates of Bern had inſtituted, and he enjoyed it for ſeven years, during which time he was thrice rector. In 1713, he was elected a member of the Royal Society of Sciences at Berlin; and in 1717, was choſen profeſſor of public and private law at Groningen. He tranſlated into French the two celebrated works of Puffendorf, his Law of nature and nations, and his Duties of a man and citizen: he wrote excellent notes to both theſe performances, and to the former he gives an introductory preface. He tranſlated alſo the two diſcourſes of Mr. Noodt, Concerning the power of a ſovereign, and Liberty of conſcience, and ſeveral of Tillotſon's ſermons. The piece entitled Traité de jeu,

Moreri.

jeu, printed at Amſterdam, in 1709, in two volumes octavo, is alſo of his compoſition, beſides ſeveral critical and literary remarks, inſerted in different journals, and ſome academical diſcourſes publiſhed at Geneva, Lauſanne, and Amſterdam. He publiſhed alſo in 1724, a tranſlation of Grotius's treatiſe De jure belli ac pacis, with large and excellent notes (A).

(A) Beſides what we have mentioned above, we have alſo of his,

1. Traité ſur la morales des peres. 1728.

2. A tranſlation, with notes, of a treatiſe of M. Bynckerſhoek. 1723.

3. La defence du droit de la compagnie Hollandoiſe des Indes Orientales, contre les nouvelles pretenſions des habitans des Pais Bas Autrichiens, etc. 1725.

BARCLAY, BARCLEY, BARKLAY, or DE BARKLAY (ALEXANDER) an elegant writer of the ſixteenth century, born in Scotland according to Dr. Mackenzie, but Mr. Pits and Mr. Wood make him a native of England; the latter affirming that he was born in Somerſetſhire, at a village called Barclay. The time of his birth is not aſcertained, nor is it known where he received the firſt part of his education. We are only told that he was entered at Oriel college Oxford, when Thomas Corniſh, afterwards biſhop of Tyne, was provoſt of that houſe. After he had ſtudied ſome time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he ſtudied with great aſſiduity, and read all their beſt authors, wherein he made a moſt ſurpriſing proficiency, as appeared by many excellent tranſlations, which he publiſhed. Upon his return to England, the provoſt of Oriel, who had been his patron at college, having been preferred to the biſhopric of Tyne, made him his chaplain, and afterwards appointed him one of the prieſts of the college: but biſhop Corniſh dying ſoon after, he entered into the order of St. Benedict, and afterwards, as ſome ſay, became a Franciſcan: we are told alſo that he was a monk of Ely; and that upon the diſſolution of this monaſtery, he had the vicarage of St. Matthew at Wokey in Worceſterſhire, beſtowed upon him. He was alſo preſented to the living of Much Badew or Baddow Magna, in the county of Eſſex; and theſe, according to Mr. Wood, were all the preferments he ever enjoyed; but another writer tells us, that the dean and chapter of London conferred upon him the rectorſhip of Allhallows Lombard-ſtreet, but that he did not enjoy it above ſix weeks.

Wood's Antiq. Ox. lib. ii. p. 105.

Mackenzie, Lives of Scots writers vol. ii. p. 287.

Biogr. Brit.

Newcourt's Repertor. vol. ii. p. 254.

He lived to an advanced age, and died at Croydon, in the month of June, 1552, and was interred in the church there. He was eſteemed a very polite writer, and a great refiner of the Engliſh tongue (A).

(A) His writings are very numerous, but no perfect catalogue of them is any where to be found; the principal, as mentioned by Bale and Pits, are as follow:

1. Eclogues on the miſeries of courtiers, etc.

They were printed at London, in quarto, without date, under this title: Here begynneth the eglogues of Alexander Barclay, Preſt, whereof the firſt three contayneth the myſeryes of courters and courtes of all princes in generall: the matter whereof was tranſlated into Englyſhe by the ſaid Alexander, in fourme of dialoges, out of a book in Latin, named Miſerie curialium, compiled hy Æneas Sylvius poete and oratour, which after was pope of Rome and named Pius. This volume contains five dialogues; the fourth is, Of the behaviour of riche men anenſt poetes; and the fifth is, Of the citizen and uplandiſh man.

2. The lives of ſeveral ſaints, tranſlated from Latin into Engliſh, particularly thoſe of St. George, St. Catharine, St. Margaret, and St. Ethelreda.

3. Five eclogues, from the Latin of Mantuan.

4. Of the French pronunciation.

5. The Bucolic of Codrus.

6. The caſtle of labour, tranſlated from French into Engliſh.

7. A treatiſe of virtues, written originally by D. Mancini.

8. The figure of our mother holy church oppreſſed by the French king.

9. Navis ſtultifera, or the ſhip of fools. This conſiſts partly of ſeveral verſes of his own compoſition, partly tranſlations from the Latin, French, and Dutch; but it is chiefly a kind of verſion of a book written by Sebaſtian Brantius. It is adorned with great variety of pictures, printed from wooden cuts.

10. The hiſtory of the Jugurthine war, tranſlated from the Latin of Salluſt.

BARCLAY (William) a learned civilian, born at Aberdeen in Scotland. He was much in favour with queen Mary Stuart, and had great reaſon therefore to expect preferment, but the misfortunes of this princeſs having diſappointed all his expectations, he went to France in 1573; and though he was then thirty years of age, he went to ſtudy law at Bourges. Soon after, he took his doctor's degree there; and, as he was a man of quick parts and great aſſiduity, he ſoon became able to teach the law. About this time the duke of Lorrain had founded the univerſity of Pontamouſſon, and, at the recommendation of Edmund Hay the Jeſuit, Barclay's uncle, he gave him the firſt profeſſorſhip, and appointed him counſellor in his councils, and maſter of the requeſts of his palace. In 1581, Barclay married a young lady of Lorrain, by whom he had a ſon, who became afterwards the cauſe of animoſity betwixt his father and the Jeſuits: the youth being endowed with a fine genius, they uſed their utmoſt endeavours

Niceron, tom. xvii. p. 277.

Ibid. p. 278.

vours to engage him in their ſociety, and had very nigh ſucceeded when the father diſcovered their intentions; he was greatly diſpleaſed at the Jeſuits, who reſented it as highly on their part, and did him ſo many ill offices with the duke, that he was obliged to leave Lorrain. He went to London, expecting king James would give him ſome employment; his majeſty accordingly offered him a place in his council, with a conſiderable allowance, with this condition however, that he ſhould embrace the religion of the church of England, but this he declined from his attachment to the Romiſh religion. He returned to France in 1604, and accepted of a profeſſorſhip in civil law, which was offered him by the univerſity of Angers. He read lectures there with great applauſe till his death, which happened about the year 1605, when he was buried in the Franciſcan church. He publiſhed ſeveral books (A).

(A) 1. De regno et regali poteſtate adverſus Buchananum, Brutum, Boncherium, et reliquos monarchomachos, libri vi. Pariſ. 1600, in quarto.

2. Commentarius in tit. pandectarum de rebus creditis, et de jurejurando. Pariſ. 1605, octavo.

3. De poteſtate papæ, an at quatenus in reges & principes ſeculares jus et imperium habeat. Lond. 1609, octavo.

Accedunt ejuſdem autoris libri vi. de regno et regali poteſtate. Hanov. 1612.

4. Præmetia in vitam Agricolæ, inſerted in an edition of Tacitus, with Lipſius and Mercerus's notes, Pariſ. 1599, 2 vol. octavo. Niceron, tom. xvii.

BARCLAY (JOHN) ſon of the preceding, born in France, the 28th of January, 1582, at Pontamouſſon, where his father was profeſſor. He ſtudied under the Jeſuits, who, as we have mentioned above, became ſo fond of him on account of his capacity and genius, that they uſed their utmoſt endeavours to engage him in their ſociety, which was the reaſon of his father's breaking with them, and of his retiring with his ſon to England. Soon after his arrival in England, John Barclay wrote a Latin poem on the coronation of king James; and in 1603, he dedicated the firſt part of his Euphormio to his majeſty. The king was highly pleaſed with theſe two pieces, and would have been glad to have retained young Barclay in England, but his father, not finding things anſwer his expectations, took a reſolution of returning to France, and being afraid of his ſon's becoming a proteſtant, he inſiſted on his going along with him. John continued at Angers till the death of his father, when he removed to Paris, where he married, and ſoon after went to London. After ten years reſidence in London, he went to Paris again. The year

Niceron, tom. vii.

following he went to Rome, being invited thither by pope Paul V. from whom he received many civilities, as he did likewiſe from cardinal Bellarmin. He died at Rome, the 12th of Auguſt, 1621. He was buried in the church of St. Onuphrius upon the Janiculus. His ſon erected a monument of marble to him, in the church of St. Laurence, upon the way to Tivoli. He has left many learned and elegant works (A).

(A) The following is a liſt of them as given by Niceron:

1. Notæ in Statii Thebaidem. Muſſiponti, 1601, octavo.

2. Euphormionis Lunnini ſatyricon. This ſatyr conſiſts of two parts, the firſt was publiſhed at London in 1603, in duodecimo. He wrote the ſecond part whilſt he reſided at Angers, and publiſhed it at Paris along with the firſt, in 1605, in duodecimo.

3. Series patefacti divinitus parricidii in maximum regem regnumque Britanniæ cogitati et inſtructi. Amſtelodami, 1605, duodecimo.

4. Apologia Euphormionis. Lond. 1610, duodecimo.

5. Joannis Barclaii pietas, ſeu publicæ pro regibus ac principibus, et privatæ pro Guillielmo Barclaiio parente vindiciæ adverſus Robertum Bellarminum in tractatu de poteſtate ſummi pontificis in temporalibus. Pariſ. 1612, in quarto.

6. Icon animorum. Lond. 1614, duodecimo.

7. Poematum libri duo. Lond. 1615, in quarto.

8. Paræneſis ad ſectarios hujus temporis de vera eccleſia, fide, et religione. Romæ, 1617, duodecimo.

9. Argenis, Pariſ. 1621, octavo. This is the firſt edition of that celebrated work. It has ſince gone through a great number of editions, and has been tranſlated into moſt languages. M. de Peireſe, who had the care of the firſt edition, cauſed the effigies of the author to be placed before the book, and the following diſtich, written by Grotius, was put under it:

Gente Callidonius, Gallus natalibus, hic eſt
Romam Romano qui docet ore loqui.

BARCLAY (Robert) an eminent writer amongſt the quakers, born at Edinburgh, in the year 1648. The troubles in Scotland induced his father, colonel Barclay, to ſend him, while a youth, to Paris, under the care of his uncle, principal of the Scots college, who, taking advantage of the tender age of his nephew, drew him over to the Romiſh religion. His father being informed of this, ſent for him in 1664. Robert, though now only ſixteen years of age, had gained a perfect knowledge of the French and Latin tongues, and had alſo improved himſelf in moſt other parts of knowledge. Several writers amongſt the quakers have aſſerted that colonel Barclay had embraced their doctrine before his ſon's return from France, but Robert himſelf has fixed it to the year 1666. Our author ſoon after became alſo a proſelyte to that ſect, and in a ſhort time diſtinguiſhed himſelf greatly by his zeal for their doctrines. His firſt treatiſe in defence of them appeared

Hiſt. des trembleurs, p. 76.

See his teſtimony concerning his father, at the end of his Works.

peared at Aberdeen, in the year 1670 (A). It was wrote in ſo ſenſible a manner, that it greatly raiſed the credit of the quakers, who began now to be better treated by the government than ever before. In a piece he publiſhed in 1672, he tells us that he had been commanded by God to paſs through the ſtreets of Aberdeen in ſackcloth and aſhes, and to preach the neceſſity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greateſt agonies of mind till he had fulfilled this command. In 1675, he publiſhed a regular and ſyſtematical diſcourſe, explaining the tenets of the quakers, which was univerſally well received (B). Many of thoſe who oppoſed the religion of the quakers, having endeavoured to confound them with another ſect, called the ranters, our author, in order to ſhew the difference betwixt thoſe of his perſuaſion and this other ſect, wrote a very ſenſible and inſtructive work (C).

See his Works, p. 105, 106.

(A) The title runs thus: Truth cleared of calumnies, wherein a book intitled, A dialogue between a quaker and a ſtable Chriſtian (printed at Aberdeen, and, upon good ground, judged to be writ by William Mitchel, a preacher near by it, or at leaſt that he had the chief hand in it) is examined, and the diſingenuity of the author in his repreſenting the quakers is diſcovered; here is alſo their caſe truly ſtated, cleared, demonſtrated, and the objections of their oppoſers anſwered according to truth, ſcripture, and right reaſon; to which are ſubjoined queries to the inhabitants of Aberdeen, which might (as far as the title tells us) alſo be of uſe to ſuch as are of the ſame mind with them elſewhere in the nation. The preface to this performance is dated from the author's houſe at Ury, the 19th of the ſecond month, 1670.

(B) The title thereof is as follows: A catechiſm and confeſſion of faith, approved of and agreed unto by the general aſſembly of the patriarchs, prophets, and apoſtles, Chriſt himſelf chief ſpeaker in and among them, which containeth a true and faithful account of the principles and doctrines which are moſt ſurely believed by the churches of Chriſt in Great Britain and Ireland, who are reproachfully called by the name of quakers, yet are found in true faith with the primitive church and ſaints, as is moſt clearly demonſtrated by ſome plain ſcripture teſtimonies (without conſequences and commentaries) which are here collected and inſerted by way of anſwer to a few weighty, yet eaſy and familiar queſtions, fitted as well for the wiſeſt and largeſt, as for the weakeſt and loweſt capacities, to which is added an expoſtulation, with an appeal to all other profeſſors, by R. B. a ſervant of the church of Chriſt.

(C) This work is intitled: The anarchy of the ranters and other libertines, the hierarchy of the Romaniſts, and other pretended churches, equally refuſed and refuted, in a two-fold apology for the church and people of God called in deriſion quakers, wherein they are vindicated from thoſe who accuſe them of diſorder and confuſion on the one hand, and from ſuch as calumniate them with tyranny and impoſition on the other; ſhewing, that as the true and pure principles of the goſpel are reſtored by their teſtimony, ſo is alſo the ancient apoſtolic order of the church of Chriſt re-eſtabliſhed among them, and ſettled upon its right baſis and foundation.

In 1676, his famous Apology for the quakers was publiſhed in Latin at Amſterdam, in quarto. His Theſes theologicæ, which are the foundation of this work, had been publiſhed ſome time before. He tranſlated his Apology into Engliſh, and publiſhed it in 1678 (D). This work is addreſſed to king Charles II. and the manner in which he expreſſes himſelf to his majeſty is very remarkable. Amongſt many other extraordinary paſſages, we meet with the following: "There "is no king in the world, who can ſo experimentally teſtify "of God's providence and goodneſs, neither is there any "who rules ſo many free people, ſo many true Chriſtians, "which thing renders thy government more honourable, "thyſelf more conſiderable, than the acceſſion of many na-"tions filled with ſlaviſh and ſuperſtitious ſouls. Thou haſt "taſted of proſperity and adverſity, thou knoweſt what it is "to be baniſhed thy native country, to be over-ruled as well "as to rule and ſit upon the throne; and being oppreſſed, "thou has reaſon to know how hateful the oppreſſor is both "to God and man: if after all thoſe warnings and adver-"tiſements, thou doſt not turn unto the Lord with all thy "heart, but forget him who remembered thee in thy diſtreſs, "and give up thyſelf to follow luſt and vanity, ſurely, great "will be thy condemnation." Theſe pieces of his, though they greatly raiſed his reputation amongſt many perſons of ſenſe and learning, yet they brought him into various diſputes, and one particularly with ſome conſiderable members of the univerſity of Aberdeen, an account of which was afterwards publiſhed (E). In 1677, he wrote a large treatiſe on univerſal

(D) The title in the Engliſh edition runs thus: An apology for the true Chriſtian divinity as the ſame is held forth and preached by the people called in ſcorn quakers; being a full explanation and vindication for their principles and doctrines, by many arguments deduced from ſcripture and right reaſon, and the teſtimonies of famous authors both ancient and modern, with a full anſwer to the ſtrongeſt objections uſually made againſt them; preſented to the king: written and publiſhed in Latin for the information of ſtrangers, by Robert Barclay, and now put into our own language for the benefit of his countrymen.

(E) It was printed under the following title: A true and faithful account of the moſt material paſſages of a diſpute between ſome ſtudents of divinity (ſo called) of the univerſity of Aberdeen, and the people called quakers, held in Aberdeen in Scotland, in Alexander Harper his cloſe (or yard) before ſome hundred of witneſſes, upon the 14th day of the ſecond month, called April, 1675, there being John Leſly, Alexander Sherreff, and Paul Gellie maſter of arts, opponents; and defendants upon the quakers part, Robert Barclay and George Keith præſes for moderating the meeting, choſen by them, Andrew Thompſon advocate; and by the quakers, Alexander Skein, ſome time a magiſtrate of the city: publiſhed

ſal love (F). Nor were his talents entirely confined to this abſtracted kind of writing, as appears from his letter to the public miniſters of Nimeguen (G). In 1679, a treatiſe of his was publiſhed in anſwer to John Brown. He wrote alſo the ſame year a vindication of his Anarchy of the ranters. His laſt tract was publiſhed in 1686, and intitled The poſſibility and neceſſity of the inward and immediate revelation of the ſpirit of God towards the foundation and ground of true faith, proved in a letter written in Latin to a perſon of quality in Holland, and now alſo put into Engliſh. He did great ſervice to his ſect by his writings over all Europe. He travelled alſo with the famous Mr. Penn through the greateſt part of England, Holland, and Germany, and was every where received with great reſpect. When he returned to his native country, he ſpent the remainder of his life in a quiet and retired manner. He died at his own houſe at Ury, on the 3d of October, 1690, in the forty-ſecond year of his age.

Jac. Barellier M.D. a very skillfull Botanist. I mention him only for a curious work he published which is Descriptio & Icones rariorum plantarum per Galliam hispaniam & Italiam observatarum fol. Paris 1715. Jenow not any particulars of his life.

publiſhed for preventing miſreports by Alexander Skein, John Skein, Alexander Harper, Thomas Merſer, and John Cowie; to which is added Robert Barclay's offer to the preachers of Aberdeen, renewed and reinforced.

(F) This treatiſe was wrote in the beginning of the year 1677, and publiſhed ſoon after, under the following title, Univerſal love conſidered and eſtabliſhed upon its right foundation, being a ſerious enquiry how far charity may and ought to extend towards perſons of different judgments in matters of religion; and whoſe principles, amongſt the ſeveral ſects of Chriſtians, do moſt naturally lead to that due moderation required; writ in the ſpirit of love and meekneſs, for the removing of ſtumbling-blocks out of the way of the ſimple, by a lover of the ſouls of all men, R. B.

(G) The congreſs at Nimeguen began in 1675. The plenipotentiaries appointed by king Charles were ſir William Temple and ſir Leoline Jenkins; all the ambaſſadors preſent were looked upon as the ableſt ſtateſmen of their age: to them Mr. Barclay addreſſes his epiſtle in theſe words, "To the ambaſſadors and "deputies of the Chriſtian princes "and ſtates met at Nimeguen, to "conſult the peace of Chriſtendom, "R. B. a ſervant of Jeſus Chriſt, "and hearty well-wiſher to the "Chriſtian world, wiſhes increaſe of "grace and peace, and the ſpirit of "ſound judgment, with hearts in-"clined and willing to receive and "obey the counſel of God."

BARLÆUS (MELCHIOR) a Latin poet of the ſixteenth century, born at Antwerp. He was ſon of Lambert Barlæus, keeper of the records of Antwerp above forty years. He wrote ſeveral pieces in verſe as well as proſe (A).

(A) The titles of them are as follow:

1. Brabantiados libri v. et Antverpiæ encomium.
2. De diis gentium libri duo.
3. De raptu Ganymedis libri tres, et bucolica.
4. An oration, De vitæ humanæ felicitate, cum adjuncto carmine de rerum humanarum viciſſitudine, ad Gaſparum fratrem.
5. Hiſtoria de domus Auſtriaciæ eminentia.

BARLÆUS

BARLÆUS (JASPER) an excellent Latin poet, born at Antwerp, in the year 1584. He ſtudied eight years in the college of the province of Holland at Leyden. Bertius, the ſub-principal of this college, having been appointed principal, recommended Barlæus to be his ſucceſſor, who was accordingly named ſub-principal, and ſome time after he was made profeſſor of logic in the univerſity of Leyden; but he intereſted himſelf ſo much in the diſputes of the Arminians, that he loſt his profeſſorſhip as ſoon as the oppoſite party prevailed in the ſynod of Dort. He now applied himſelf to phyſic, and in two years took his doctor's degree at Caen, but he ſcarce ever practiſed. In 1631, the magiſtrates of Amſterdam having erected a ſeminary, offered him the profeſſorſhip of philoſophy, which he accepted, and diſcharged with great honour. He publiſhed ſeveral ſharp controverſial pieces againſt the adverſaries of Arminius; and as he was looked upon as a favourer of that ſect, many people murmured againſt the magiſtrates of Amſterdam for entertaining ſuch a profeſſor. He was continued however in his profeſſorſhip till his death, which happened the 14th of January, 1648. We have a volume of orations of his, which he pronounced on different occaſions; they are admired for their ſtyle and wit, but his poetical compoſitions are what chiefly raiſed his reputation. His letters were publiſhed after his death in two volumes. His hiſtory or relation of what paſſed in Brazil, during the government of count Maurice of Naſſau, was publiſhed in 1647.

BARLOWE (THOMAS) a very learned Engliſh biſhop, born at Langhill, in the pariſh of Orton, in Weſtmorland, in the year 1607. He was educated at the free ſchool at Appleby, and ſent from thence in 1624, to Queen's college Oxford, where he took his degree of maſter of arts on the 27th of June, 1633, and the ſame year was choſen fellow of his college. In 1635, he was appointed metaphyſic reader in the univerſity; and his lectures being much approved, they were publiſhed for the uſe of the ſtudents. When the garriſon of Oxford ſurrendered to the parliament in 1646, he ſubmitted to thoſe in power, and found means to preſerve his fellowſhip; yet we find that he wrote a very ludicrous account of the parliamentary viſitation (A). In 1652, he

Wood's Athen. Ox. tom. ii.

(A) This was an anonymous pamphlet, dated Oxford April 18, 1648, and intitled, Pegaſus, or the flying-horſe from Oxford, bringing the proceedings of the viſitours and other bedlamites there, by command of the earl of Montgomery: printed at Montgomery, heretofore called Oxford.

was elected head-keeper of the Bodleian library. July the 23d, 1657, he took his degree of bachelor in divinity; and the ſame year was choſen provoſt of his college. After the reſtoration of king Charles II. he was choſen one of the commiſſioners for reſtoring the members ejected in 1648. The 2d of Auguſt, 1660, he was created doctor in divinity, and the September following was choſen Margaret profeſſor of divinity; and this ſame year he wrote The caſe of a toleration in matters of religion, addreſſed to the famous Robert Boyle, eſq. In 1661, he was appointed archdeacon of Oxford. Ibid.

As Mr. Barlowe was a perſon eminent for his ſkill in the civil and canon law, he was often applied to in caſes of conſcience about marriage. It was upon ſuch an occaſion that in 1671, he writ Mr. Cottington's caſe of divorce. Upon the death of Dr. W. Fuller biſhop of Lincoln, which happened April 22, 1675, he obtained a grant of that biſhopric, and the 27th of June following was conſecrated at Ely-houſe chapel. After the popiſh plot was diſcovered in September, 1678, he publiſhed ſeveral pieces againſt the Roman catholic religion (B). He diſtinguiſhed himſelf alſo for his zeal againſt popery in the houſe of lords. When the examination relating to the plot was going on, a bill was brought into the houſe of commons, requiring all members, and all ſuch as might come into the king's court or preſence, to take a teſt againſt See his Genuine Remains, P. 351.

(B) The principal are as follow:

1. The gun-powder treaſon, with a diſcourſe of the manner of its diſcovery, and a perfect relation of the proceedings againſt thoſe horrid conſpirators: now reprinted, with a preface by Thomas lord biſhop of Lincoln: and, by way of appendix, ſeveral papers or letters of ſir Everard Digby, never before printed. London, 1679, in octavo.

2. Brutum fulmen, or the bull of pope Pius Sixtus concerning the damnation, excommunication, and depoſition of queen Elizabeth; with ſome obſervations and animadverſions upon it. London, 1681, in quarto.

3. A diſcourſe concerning the laws eccleſiaſtical and civil made againſt heretics, by popes, emperors, and kings, provincial and general councils, approved by the church of Rome. London, 1682, in quarto.

4. Directions to a young divine for his ſtudy of divinity and choice of books.

5. The rights of the biſhops to judge in capital caſes in parliament cleared, etc. London, 1688.

6. After his deceaſe ſir Peter Pett publiſhed, in 1692, in octavo, Several miſcellaneous and weighty caſes of conſcience, learnedly and judiciouſly reſolved by the right reverend father in God Dr. Thomas Barlowe, late lord biſhop of Lincoln. The ſame gentleman publiſhed alſo, in 1693, London, octavo,

7. The genuine remains of that learned prelate Dr. Thomas Barlowe, late lord biſhop of Lincoln, containing diverſe diſcourſes theological, phyloſophical, hiſtorical, etc. in letters to ſeveral perſons of honour and quality. And ſome few others of ſmall account.

popery.

popery. In this, tranſubſtantiation was renounced, and the worſhip of the virgin Mary and the ſaints, as practiſed in the church of Rome, was declared idolatrous. It paſſed in the houſe of commons without any difficulty; but in the houſe of lords, Dr. Peter Gunning biſhop of Ely maintained that the church of Rome was not idolatrous. He was anſwered by biſhop Barlowe. Mr. Wood charges him on this occaſion with inconſiſtency in his conduct, and tells us, that though he had before been a ſeeming friend to the papiſts, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expreſſing his affection towards him. However that be, after the revolution he was one of thoſe who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices thoſe of the clergy who refuſed the oaths.

Burnet's Hiſt. of his own Times, vol. i. p. 435. edit. Lond. 1724. fol. Col. 877.

Biſhop Barlowe was ſomewhat particular in regard to ſome of his notions, being entirely addicted to the Ariſtotelian philoſophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philoſophy: he was likewiſe a rigid Calviniſt; and his great attachment to Calvin's doctrine engaged him in a public oppoſition to ſome of Mr. Bull's works. He died at Buckden in Huntingdonſhire, October 8, 1691, in the eighty-fifth year of his age, and was buried the 11th of the ſaid month, on the north ſide of the chancel belonging to that church. He bequeathed to the Bodleian library all ſuch books of his own as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford: whereupon the ſociety erected, in 1694, a noble pile of building, on the weſt ſide of their college, to receive them. All his manuſcripts, of his own compoſition, he left to his two domeſtic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln.

Genuine Remains, p. 151.

BARLOWE (WILLIAM) ſon of William Barlowe biſhop of St. David's, born in Pembrokeſhire. In 1560, he was admitted at Baliol college Oxford, and four years after took a degree in arts. In 1573, he took orders, and was made prebendary of Wincheſter. December the 14th, 1588, he was named prebendary of Collwich, in the cathedral of Litchfield; but he quitted it for the place of treaſurer in the ſame church, and was inſtalled in it October 17, 1589. He afterwards became chaplain to prince Henry, and at length archdeacon of Saliſbury; to which laſt he was collated the 12th

Wood's Athen. vol. i. col. 495.

12th of March, 1614. He is remarkable for being the firſt that writ on the nature and properties of the loadſtone, twenty years before Dr. Gilbert publiſhed his book on that ſubject. Wood, ibid. He was the firſt that made the inclinatory inſtrument tranſparent, and to be uſed hanging, with a glaſs on both ſides. Moreover, he ſuſpended it in a compaſs-box, where, with two ounces weight, it was made fit for uſe at ſea. It was he likewiſe who found out the difference between iron and ſteel, and their tempers for magnetical uſes. He alſo diſcovered the right way of touching magnetical needles; and of piecing and cementing of loadſtones: finally, he was the firſt that ſhewed the reaſons why a loadſtone, being double capped, muſt take up ſo great a weight. He wrote ſome treatiſes on theſe ſubjects (A). He died the 25th of May, 1625, and was buried in the chancel of the church at Eaſton.

(A) They are as follow:

1. The navigator's ſupply, containing many things of principal importance belonging to navigation. London, 1597, quarto.

2. Magnetical advertiſement, or divers pertinent obſervations and experiments concerning the nature and properties of the loadſtone, etc. London, 1616, quarto.

3. A brief diſcovery of the idle animadverſions of Mark Ridley, upon his Magnetical advertiſement. London, 1618, quarto.

BARNES (JOSHUA) a learned divine, profeſſor of the Greek language at Cambridge, born in London the 10th of January, 1654. He received the firſt part of his education at Chriſt's Hoſpital, from whence he went to Cambridge, December the 11th, 1671, and was admitted a ſervitor in Emmanuel college. He diſtinguiſhed himſelf very early by his knowledge of the Greek, and by ſome poems in Latin and Engliſh, written before he went to the univerſity. In 1675, he publiſhed at London a piece intitled Gerania, or a new diſcovery of the little ſort of people called pygmies. June the 7th, he was elected fellow of Emmanuel college; and the year following he publiſhed in octavo his poetical paraphraſe on the hiſtory of Eſther. In 1688, he publiſhed The life of king Edward III. dedicated to king James II. In 1694, came out his edition of Euripides, dedicated to Charles duke of Somerſet. In the year 1700, Mrs. Maſon of Hemmingford, near St. Ive's, in Huntingdonſhire, a widow lady between forty and fifty, with a jointure of 200 l. per annum, who had for ſome time been a great admirer of him, came to Cambridge: ſhe deſired leave to ſettle a hundred pounds a year upon him after her death; which he politely refuſed, unleſs ſhe would likewiſe condeſcend to make him

Regiſter of Emmanuel college.

happy

happy with her perſon, which was not very engaging. The lady was too obliging to refuſe any thing to Joſhua, "for "whom (ſhe ſaid) the ſun ſtood ſtill," and ſoon after married him. His edition of Anacreon was printed at Cambridge in 1705, and dedicated to the duke of Marlborough. In 1710, he publiſhed his edition of Homer.

Mr. Barnes died Auguſt 3, 1712, in the fifty-eighth year of his age, and was interred at Hemmingford, and had a monument raiſed to him by his widow. Beſides the works abovementioned, there are many others, which he either publiſhed or deſigned to publiſh, of ſmall account, a liſt of which is ſubjoined to the prolegomena of his edition of Anacreon.

Wood's Faſti Oxon. vol. i. edit. 1721. col. 113.

BARO, or BARON (PETER) a learned divine, born at Eſtampes in France; but being of the proteſtant religion, was obliged to leave his native country in order to avoid perſecution. He removed to England, where he was kindly received, and generouſly ſupported by lord treaſurer Burghly, who admitted him into his family. He afterwards ſettled in Cambridge, upon the invitation of Dr. Pierce maſter of Peter houſe. In 1574, he was choſen the lady Margaret's profeſſor at Cambridge, which he enjoyed for ſome years very quietly; but, on account of ſome opinions which he held, a party was at length formed againſt him in the univerſity. At this time abſolute predeſtination in the Calviniſtical ſenſe was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, Regius profeſſor of divinity, Dr. Humphry Tindal, and moſt of the ſenior members of the univerſity. Dr. Baro had a more moderate notion of that doctrine: this occaſioned a conteſt between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his ſermons. However, after ſome papers had paſſed between them, the affair was dropped.

Fuller's Hiſt. of Cambridge, p. 145.

The next diſpute Baro was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the univerſity to archbiſhop Whitgift. They loudly complained that Pelagianiſm was gaining ground in the univerſity; and in order to ſtop the progreſs of it, they deſired confirmation of ſome propoſitions they had brought along with them. Theſe accordingly were eſtabliſhed and approved on the 20th of November, by the archbiſhop, the biſhop of London, the biſhop elect of Bangor, and ſome other divines; they became to be known by the title of the Lambeth Articles. They were immediately communicated

municated to Dr. Baro, who, diſregarding them, preached a contrary doctrine in a ſermon before the univerſity, on the 12th of January following. In that diſcourſe he did not ſo much deny, as moderate thoſe propoſitions: however his adverſaries judging of it otherwiſe, the vicechancellor conſulted the ſame day with Dr. Clayton and Mr. Chadderton, what ſhould be done. The next day he wrote a letter to the archbiſhop of Canterbury; who returned for anſwer, that they ſhould call Baro before them, and require a copy of his ſermon, or at leaſt cauſe him to ſet down the principal heads thereof. Dr. Baro finding what offence was taken at his ſermon, wrote, on the 14th of January, to the archbiſhop. However, according to his grace's directions, Baro was cited before Dr. Goad the vicechancellor in the conſiſtory; and appeared there the 17th, 21ſt, and 29th of January, when ſeveral articles were exhibited againſt him. At his laſt appearance the concluſion againſt him was, "That where-"as Baro had promiſed the vicechancellor, upon his "demand, a copy of his ſermon, but his lawyers did adviſe "him not to deliver the ſame; the vicechancellor did now, "by virtue of his authority, peremptorily command him to "deliver him the whole and entire ſermon, as to the ſub-"ſtance of it, in writing: which Baro promiſed he would "do the next day, and did it accordingly. And laſtly, he "did peremptorily and by virtue of his authority command "Baro, that he ſhould wholly abſtain from thoſe controver-"ſies and articles, and leave them altogether untouched, as "well in his lectures, ſermons, and determinations, as in his "diſputations and other his exerciſes." The vicechancellor, who had proceeded thus far without the knowlege of the lord Burghly, their chancellor, thought fit to acquaint him, January 29, with their proceedings, and to deſire his advice. The diſcountenance lord Burghly gave to this affair, ſtopped all farther proceedings againſt Dr. Baro, who continued in the univerſity the February and March following, but with much oppoſition and trouble. The doctor, notwithſtanding his troubles, had many friends and adherents in the univerſity: he met however with ſuch uneaſineſs, that, for the ſake of peace, he choſe to retire to London, and fixed his abode in Crutched Friars, where he died about three or four years afterwards, and was buried in the pariſh church of St. Olave Hart-ſtreet. He left ſeveral works, chiefly in divinity, but ſeldom enquired after or thought of.

Strype's Life of Whitgift, p. 468.

Ibid. p. 470.

BARONIUS

BARONIUS (CÆSAR) born the 31ſt of October, 1538, at Sora, an epiſcopal town in the kingdom of Naples. He received the firſt part of his education at Veroli, from whence he went to ſtudy law at Naples: but the troubles in this country obliged his father to carry him to Rome, in 1557, where he was put under the care of Philip of Neri, founder of the Oratory congregation. Some time after, he became a prieſt, and was ſent to eſtabliſh this new order in the church of St. John the Baptiſt, where he continued till the year 1576, when he was ſent to Santa Maria's in Vallicella. In the year 1573, he was appointed ſuperior of his order, upon the reſignation of the founder. Pope Clement VIII. choſe him alſo ſoon after for his confeſſor, and, in 1576, made him a cardinal, giving him at the ſame time the care of the library of the holy apoſtolic ſee. Upon the death of Clement VIII. which happened in 1605, he was nigh being choſen to the pontificate, having had one-and-thirty voices; but the Spaniſh faction hindered his election, becauſe, in his Annals, he aſſerted the crown of Spain founded its claim to Sicily on falſe evidence.

Niceron, tom. xxvii. p. 282.

Ibid. p. 284.

His application to ſtudy waſted him to ſuch a degree, and occaſioned ſuch a weakneſs in his ſtomach, that, towards the end of his life, he could hardly digeſt any nouriſhment; and he had ſuch a loathing at food, that it was a pain for him to ſit down to table. He died the 30th of June, 1607, in the ſixty-ninth year of his age, and was interred in the church of St. Mary in Vallicella.

Baronius was a man of great piety and learning, a ſtrenuous advocate for the Romiſh church; and he beſtowed great labour in clearing up eccleſiaſtical hiſtory. He has left ſeveral works (A), the moſt remarkable of which is his Annales eccleſiaſtici, in twelve volumes. It has been abridged by ſeveral perſons, particularly by Henry Spondæus, Ludovico Aurelio, and Bzovius.

(A) Beſides his Annals he has left a few other works, of which the principal one is, Martyrologium Romanum reſtitutum Gregorii XIII. juſſu editum, cum notationibus Cæſ. card. Baronii. Romæ, 1586, in folio.

BARROW (ISAAC) an eminent mathematician and divine, deſcended from an ancient family in Suffolk, and born in London, October, 1630. He was at the Charter-houſe ſchool for two or three years, where he diſcovered more of natural

natural courage than inclination to ſtudy, being much given to fighting, and fond of promoting it amongſt his ſchool-fellows, inſomuch that his father having ſo little hope of his being a ſcholar, often wiſhed, if it pleaſed God to take away any of his children, it might be his ſon Iſaac. But being removed to Felſted in Eſſex, his diſpoſition took a different turn, and he ſoon made ſuch a progreſs in learning, and every other valuable qualification, that his maſter appointed him tutor to the lord viſcount Fairfax of Emely in Ireland, who was then his ſcholar. During his ſtay at Felſted he was, upon the 15th of December, 1643, admitted a penſioner of Peter-houſe in Cambridge, where his uncle, afterwards biſhop of St. Aſaph, was then a fellow; but when he removed to the univerſity, in February, 1645, he was entered at Trinity college, his uncle with ſome others who had written againſt the covenant, having the year before been ejected from Peter-houſe. His father having ſuffered much in his eſtate by his adherence to king Charles, Iſaac's chief ſupport was at firſt from the generoſity of Dr. Hammond, for which he has expreſſed his gratitude in a Latin epitaph on his benefactor. In 1647, he was choſen a ſcholar of the houſe, and though he always continued a warm royaliſt, and would not take the covenant, yet his behaviour was ſuch, that he gained the good-will and eſteem of his ſuperiors. He afterwards ſubſcribed the engagement; but having ſoon after repented of what he had done, he went back to the commiſſioners to declare his diſſatisfaction, and got his name raſed out of the liſt. In 1648, he took the degree of bachelor of arts, and the year following was choſen fellow of the college. After his election, finding the times not favourable to him in the affairs of church and ſtate, he turned his thoughts to the profeſſion of phyſic, and for ſome years bent his ſtudies that way, and particularly made a great progreſs in anatomy, botany, and chemiſtry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied himſelf to the ſtudy of divinity, to which he conceived himſelf as obliged by the oath he had taken on his admiſſion to his fellowſhip. While he read Scaliger on Euſebius, he perceived the dependence of chronology on aſtronomy, which put him upon reading Ptolemy's Almageſt; and finding this book and the whole ſcience of aſtronomy to depend upon geometry, he made himſelf maſter of Euclid's Elements, and from thence proceeded to the other ancient mathematicians.

Hill's Life of Barrow, prefixed to his Sermons.

Ward's Lives of the Greſham Profeſſors. p. 157

Opuſcula, p. 301.

Ward, p. 158.

Hill's Life of Barrow.

In 1652, he commenced maſter of arts, and the enſuing year was incorporated in that degree at Oxford.

When Dr. Duport reſigned the chair of Greek profeſſor, he recommended his pupil Mr. Barrow for his ſucceſſor, who, in his probation exerciſe, ſhowed himſelf equal to the character given him by this gentleman; but being ſuſpected to be a favourer of Arminianiſm, he obtained it not. This diſappointment, it is thought, helped to forward his deſire of ſeeing foreign countries: and in order to execute this deſign he was obliged to ſell his books. He left England the beginning of June, 1655, and went for Paris, where he found his father, and out of his ſmall ſtock he gave him a ſeaſonable ſupply. He gave his college an account of his journey thither in a poem, together with ſome curious and political obſervations in a letter, both written in Latin. The enſuing ſpring he went to Leghorn, with an intention to proceed to Rome, but ſtopped at Florence, where he had the advantage of peruſing ſeveral books in the great duke's library, and of converſing with Mr. Filton the librarian. Here the ſtraitneſs of his circumſtances muſt have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generouſly furniſhed him with money. He was extremely deſirous to ſee Rome, but the plague then raging at that city, he took ſhip at Leghorn, November 6, 1656, for Smyrna. In this voyage the ſhip was attacked by an Algerine pirate, and though he had never ſeen any thing of a ſea-fight, he ſtood to the gun appointed him with great courage, being, as he ſaid himſelf, not ſo much afraid of death as ſlavery. The corſair perceiving the ſtout defence the ſhip made, ſheered off. At Smyrna he met with a moſt kind reception from Mr. Bretton, the Engliſh conſul, upon whoſe death he afterwards wrote a Latin elegy. From thence he proceeded to Conſtantinople, where he received the like civilities from ſir Thomas Bendiſh the Engliſh ambaſſador, and ſir Jonathan Dawes, with whom he afterwards preſerved an intimate friendſhip. At Conſtantinople he read over the works of St. Chryſoſtom, once biſhop of that ſee, whom he preferred to all the other fathers. When he had been in Turkey ſomewhat more than a year, he returned from thence to Venice. From thence he came home in 1659, through Germany and Holland. Soon after his return to England, the time being now ſomewhat elapſed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was epiſcopally ordained by biſhop Brownrig. At the reſtoration of king Charles II. his friends

Ibid.

Opuſcula, p. 351.

Hill and Ward, ibid.

Opuſcula, p. 302.

friends expected, as he had ſuffered and merited ſo much, he would be immediately preferred, but their expectations came to nothing, which made him complain in two Latin verſes, which he has not left amongſt his poems, that no perſon more ſincerely wiſhed for his majeſty's return, and none felt leſs the effects thereof with regard to himſelf. However, he wrote an ode on the occaſion, wherein he introduces Britannia congratulating the king on his return. In 1660, he was choſen to the Greek profeſſorſhip at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles, but he altered his intention and made choice of Ariſtotle's Rhetoric. Theſe lectures having been lent to a friend, who never returned them, are irrecoverably loſt. July the 16th, 1662, he was elected profeſſor of geometry in Greſham college, by the recommendation of Dr. Wilkins, maſter of Trinity college, and afterwards biſhop of Cheſter. His Latin inaugural oration is extant, in the fourth volume of his works. This ſame year he wrote an epithalamium on the marriage of king Charles and queen Catharine, in Greek verſe. Upon the 20th of May, 1663, he was elected a fellow of the Royal Society, in the firſt choice made by the council after their charter. The ſame year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon Mr. Barrow for the firſt profeſſor; and though his two profeſſorſhips were not inconſiſtent with each other, he choſe to reſign that of Greſham college, which he did May the 20th, 1664.

Hill. ibid. p. 160.

Ward, p. 160.

p. 190, et ſeq.

Ward, p. 161.

In 1669, he reſigned his mathematical chair to his learned friend, Mr. Iſaac Newton, being now determined to give up the ſtudy of mathematics for that of divinity. Upon quitting his profeſſorſhip, he was only a fellow of Trinity college, till his uncle gave him a ſmall fine cure in Wales, and Dr. Seth Ward, biſhop of Saliſbury, conferred upon him a prebend in his church. In the year 1670, he was created doctor in divinity by mandate; and, upon the promotion of Dr. Pearſon, maſter of Trinity college, to the ſee of Cheſter, he was appointed to ſucceed him by the king's patent, bearing date the 13th of February, 1672. When the king advanced him to this dignity, he was pleaſed to ſay, "He had given it "to the beſt ſcholar in England." His majeſty did not ſpeak from report, but from his own knowlege; the doctor being then his chaplain, he uſed often to converſe with him, and, in his humourous way to call him an "unfair preacher," becauſe he exhauſted every ſubject, and left no room for

others to come after him. In 1675, he was choſen vice-chancellor of the univerſity.

Ibid. p. 162.

This great and learned divine died of a fever the 4th of May, 1677, and was buried in Weſtminſter abbey, where a monument was erected to him by the contribution of his friends, and an epitaph in Latin, by his friend Dr. Mapletoft. He left his manuſcripts to the care of Dr. John Tillotſon and Mr. Abraham Hill, with a power to print ſuch of them as they thought proper (A).

There was a Dr. Walter Thomas Barrow, who was I believe Nephew to this, but did not publish anything.

(A) The following works of his were publiſhed during his life:

1. Euclidis Elementa. Cantab. 1655, et ſæpius, octavo.

2. Euclidis Data. Cantab. 1657, octavo.

3. Lectiones opticæ xviii. Lond. 1669, quarto.

4. Lectiones geometricæ xiii. Lond. 1670, quarto.

5. Archimedis opera. Appollonii conicorum libri iv. Theodoſii ſphærica methodo novo illuſtrata, et ſuccincte demonſtrata. Lond. 1675, quarto.

Theſe which follow were publiſhed after his deceaſe:

1. Lectio, in qua theoremata Archimedis de ſphæra et cylindro, per methodum indiviſibilium inveſtigata, ac breviter demonſtrata, exhibentur. Lond. 1678, duodecimo.

2. Mathematicæ lectiones habitæ in ſcholis publicis academiæ Cantabrigienſis. an. Dom. 1664, 5, 6, etc. Lond. 1683, octavo.

3. The works of the learned Iſaac Barrow, D. D. late maſter of Trinity college in Cambridge (being all his Engliſh works) in three volumes. Lond. 1683, etc. folio.

Theſe three volumes were publiſhed by Dr. John Tillotſon.

4. Iſaaci Barrow Opuſcula, viz. determinationes, conciones ad clerum, orationes, poemata, etc. volumen quartum. Lond. 1687, folio.

Dr. Barrow has left alſo ſeveral other curious papers on mathematical ſubjects, written in his own hand, which were communicated by Mr. Jones to the author of The lives of the Greſham profeſſors.

Niceron, tom. vii. p. 14.

BARTHIUS (GASPAR) a very learned and copious writer, born at Cuſtrin in Brandenburg, the 22d of June, 1576. His father was profeſſor of civil law at Francfort upon the Oder, counſellor to the elector of Brandenburg, and his chancellor at Cuſtrin. Having diſcovered in his ſon very early marks of a fine genius, he took great pains to provide him with proper maſters; but he enjoyed however but for a little time the pleaſure of ſeeing the fruits of his care, for he died the 16th of February, 1597. Mr. Baillet has inſerted Gaſpar in his Enfans celebres, where he tells us, that at twelve years of age he tranſlated David's Pſalms into Latin verſe of every meaſure, and publiſhed ſeveral Latin poems. Upon the death of his father he was ſent to Gotha, then to Eiſenach, and afterwards, according to cuſtom, went through all the different univerſities in Germany. When he had finiſhed his ſtudies, he began his travels; he viſited Italy, France,

P. 260.

Spain,

Spain, England, and Holland, improving himſelf by the converſation and works of the learned in every country. He ſtudied the modern as well as ancient languages, and his tranſlations from the Spaniſh and French ſhew that he was not content with a ſuperficial knowledge. Upon his return to Germany he took up his reſidence at Leipſic, where he led a retired life, his paſſion for ſtudy having made him renounce all ſort of employment; ſo that as he devoted his whole time to books, we need be the leſs ſurprized at the vaſt number of books which he publiſhed (A), of which we have added a liſt of the principal. Niceron, ib. p. 15.

Barthius formed very early a reſolution of diſengaging himſelf entirely from worldly affairs and profane ſtudies, in order to apply himſelf wholly to the great buſineſs of ſalvation: he did not however put this deſign in execution till towards the latter end of his life, as appears from his Soliloquies, publiſhed in the year 1654. He died the 17th of September, 1658, being ſomewhat more than ſeventy-one years of age.

(A) 1. Cave canem; de vita, moribus, rebus geſtis, divinitatæ Gaſparis Scioppii apoſtatæ ſatyricon. Hanov. 1612, in duodecimo.

2. Scioppius excellens, in laudem ejus et ſociorum, pro Joſepho Scaligero et omnibus probis, epigrammatum libri tres. Hanov. 1612, in duodecimo.

3. Claudii Rutilii Numatiani Galli itinerarium, cum notis. Francof. 1623, in octavo.

4. Pornoboſcodidaſcalus Latinus de lenonum, lenarum, conciliatricum, ſervitiorum dolis, veneficiis, & machinis pluſquam diabolicis ex lingua Hiſpanica in Latinam tranſcriptus. Francof. 1624, in octavo.

5. Adverſariorum commentariorum libri lx. quibus ex univerſa antiquitatis ſerie omnis generis loci tam gentilium quam Chriſtianorum ſcriptorum illuſtrantur et emendantur cum xi. indicibus. Francof. in fol. 1624. et 1648.

6. Erotodidaſcalus, ſive Nemoralium libri v. Hanov. 1625, in octavo.

7. Claudii Claudiani quæ extant, cum commentario grammatico, critico, philologico, hiſtorico, philoſophico, et politico. Francof. 1650, in quarto.

8. Animadverſiones in Papinium Statium cum ipſo autore. Lipſiæ, 1660, 4 vol. in quarto.

BARTHOLIN (Caspar) born the 12th of February, 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave a proof of his quick capacity, for in fourteen days he learned to read perfectly. When he arrived at his thirteenth year, he compoſed Greek and Latin orations, and pronounced them in public. When he was about eighteen, he went to ſtudy in the univerſity of Copenhagen. In 1603, he removed to Roſtock, and from thence to Wirtemberg. He continued three years in this laſt place, where he applied Niceron, vol. vi. p. 121.

himſelf to philoſophy and divinity with ſo much aſſiduity that he roſe always before break of day, and went to bed very late. When he had finiſhed his ſtudies, he took his degree of maſter of arts in 1607. Ibid. p. 122.

Bartholin now began his travels, and after having gone through part of Germany, Flanders, and Holland, he paſſed over to England, from whence he returned to Germany in order to proceed to Italy. After his departure from Wirtemberg he had made phyſic his principal ſtudy, and he neglected nothing to improve himſelf in the different univerſities through which he had paſſed. He received every where marks of reſpect; at Naples particularly they ſolicited him to be anatomical profeſſor, but he declined it. In France he was offered the Greek profeſſorſhip at Sedan, which he alſo refuſed. After he had travelled as far as the frontiers of Spain, he returned to Italy in order to perfect himſelf in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and diſſection. After ſome ſtay in this place he removed to Baſil, where he had ſtudied phyſic ſome time before, and here he received his doctor's degree in phyſic, in 1610. Ibid. p. 124. From thence he went to Wirtemberg and Holland, and intended to have extended his travels ſtill farther had he not been appointed profeſſor of the Latin tongue at Copenhagen; but he did not enjoy this long, for at the end of ſix months, in 1613, he was choſen profeſſor of medicine, which was much more adapted to his qualities and diſpoſition. He held this profeſſorſhip eleven years, when he fell into an illneſs which made him deſpair of life: in this extremity he made a vow and promiſe to Heaven, if he was reſtored to health, that he would apply himſelf to no other ſtudy than that of divinity. He recovered, and kept his promiſe. Conrad Aſlach the profeſſor of divinity, having died ſome years after, Caſpar was appointed his ſucceſſor, the 12th of March, 1624; the king alſo gave him the canonry of Roſchild. He died of a violent colic, the 13th of July, 1629, at Sora, whither he had gone to conduct his eldeſt ſon. He left ſeveral ſmall works, chiefly on metaphyſics, logic, and rhetoric.

BARTHOLIN (THOMAS) ſon of Caſpar, mentioned in the laſt article, a famous phyſician born at Copenhagen the 20th of October 1616. After ſome years ſtudy in his own country, he went to Leyden, in 1637, where he ſtudied phyſic for three years. He travelled next to France, where he reſided two years at Paris and Montpellier, in order to improve

prove himſelf under the famous phyſicians of theſe two universities. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and reſpect, and was made a member of the Incogniti, by John Francis Loredan. After having viſited moſt parts of Italy, he went to Malta. From thence he returned to Padua, and next to Baſil, where he received his doctor's degrees in phyſic, the 14th of October, 1645. The year following he returned to his native country, where he did not remain long without employment, for upon the death of Chriſtopher Longomontan, the profeſſor of mathematics at Copenhagen, he was appointed his ſucceſſor, in 1647. In 1648, he was named to the anatomical chair, an employment more ſuited to his genius and inclination, which he diſcharged with great aſſiduity for thirteen years. His intenſe application having rendered his conſtitution very infirm, he reſigned his chair in 1661, and the king of Denmark allowed him the title of honorary profeſſor. He retired to a little eſtate he had purchaſed at Hageſted near Copenhagen, where he intended to ſpend the remainder of his days in peace and tranquillity. An unlucky accident however diſturbed him in this retreat: his houſe took fire in 1670, and his library was deſtroyed with all his books and manuſcripts. In conſideration of this loſs the king appointed him his phyſician, with a handſome ſallary, and exempted his land from all taxes. The univerſity of Copenhagen were likewiſe touched with his misfortune, and appointed him their librarian; and in 1675, the king honoured him ſtill farther, by giving him a ſeat in the grand council of Denmark. He died the 4th of December, 1680. He has left ſeveral works (A).

Niceron, tom. vi. p. 131.

Ibid. p. 133.

(A) 1. Anatomia Caſpari Bartholini parentis novis obſervationibus primum locupletata. Lugd. Bat. 1641, in octavo, and ſeveral times ſince reprinted.

2. De unicornu obſervationes novæ. Acceſſerunt de aureo cornu Olai Wormii eruditorum judicia. Patavii, 1645, in octavo.

3. De monſtris in natura et medicina. Baſil. 1645, in quarto.

4. Antiquitatum veteris puerperii ſynopſis, operi magno ad eruditos premiſſa. Hafniæ, 1646, in octavo.

5. De luce animalium libri tres admirandis hiſtoriis rationibuſque novis referti. Lugd. Bat. 1647, in octavo.

6. De armillis veterum, præſertim Danorum Schedion. Hafniæ, 1648, in octavo.

BASIL (St.) biſhop of Cæſarea in Cappadocia, where he was born in the year 326. He received the firſt part of his education under his father. He went afterwards and ſtudied under the famous Libanius at Antiochia and Conſtantinople, and from thence to Athens, where he finiſhed his ſtudies under

Himerius and Procreſius. He returned to his native country in 355, where he taught rhetoric. Some time after he travelled into Syria, Ægypt, and Lybia, to viſit the monaſteries of theſe countries; and the monaſtic life ſo much ſuited his diſpoſition, that upon his return home he reſolved to follow it, and he was the firſt inſtitutor thereof in Pontus and Cappadocia. Euſebius biſhop of Cæſarea conferred the order of prieſthood upon Baſil, who ſoon after retired into his ſolitude, having had ſome miſunderſtanding with his biſhop; however he came to a reconciliation with him about three years after, and his reputation was at length ſo great, that upon the death of Euſebius, in 370, he was choſen his ſucceſſor. It was with ſome difficulty that he accepted of this dignity; and no ſooner was he raiſed to it, than the emperor Valens began to perſecute him becauſe he refuſed to embrace the doctrine of the Arians. Valens came twice to Cæſarea, and finding he was not able to influence Baſil, he reſolved to baniſh him from Cæſarea. He ceaſed at length, however, to moleſt Baſil, who now began to uſe his utmoſt endeavours to bring about a re-union betwixt the eaſtern and weſtern churches, who were then much divided about ſome points of faith, and in regard to Meletius and Paulinus two biſhops of Antiochia. The weſtern churches acknowledged Paulinus for the lawful biſhop, and would have no communion with Melitius, who was ſupported by the eaſtern churches. But all his efforts were ineffectual, this diſpute not being terminated till nine months after his death. Baſil was likewiſe engaged in ſome conteſts relating to the diviſion the emperor had made of Cappadocia into two provinces. Anthimus, biſhop of Tyane the metropolis of the new province, was deſirous to extend his limits, which Baſil oppoſed. They conteſted chiefly about a little village, named Zazime. Baſil, in order to preſerve it in his juriſdiction, erected a biſhopric, and gave it to his friend Gregory de Nazianzen, but Anthimus took poſſeſſion before him, and Gregory, who loved peace, retired from thence. Baſil had alſo ſome diſputes with Euſtathius, and wrote ſeveral letters againſt him: he wrote likewiſe againſt Apollinaris, and had a ſhare in all the diſputes which happened in his time in the eaſt in regard to the doctrine of the church. He died the 1ſt of January, 379.

There have been ſeveral editions of St. Baſil's works in Greek and Latin. That printed at Paris in 1638, conſiſts of three volumes. An elegant and correct edition has been ſince publiſhed by the Benedictine monks, in three volumes folio.

BASNAGE

BASNAGE (JAMES) paſtor of the Walloon church at the Hague, born at Roan in Normandy, the 8th of Auguſt, 1653. His father, Henry Baſnage, one of the ableſt advocates in the parliament of Normandy, finding him of a promiſing genius, ſent him very young to Saumur, where he ſtudied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to diſſuade him from engaging in the miniſtry. At ſeventeen years of age, after he had made himſelf maſter of the Greek and Latin authors, as well as the Engiſh, Spaniſh, and Italian languages, he went to Geneva, where he began his divinity ſtudies under Meſtrezat, Turretin, and Tronchin; and finiſhed them at Sedan, under the profeſſors Jurieu and Le Blanc de Beaulieu. When he had completed his ſtudies, he returned to Roan, where he was received as miniſter, September, 1676, in which capacity he remained till the year 1685, when the exerciſe of the proteſtant religion being ſuppreſſed at Roan, he obtained leave of the king to retire to Holland. He ſettled at Rotterdam, and was a miniſter penſionary there till 1691, when he was choſen paſtor of the Walloon church of that city. He had ſome diſputes with M. Jurieu, which ſomewhat diſturbed his repoſe, though they did not interrupt his ſtudies or labours: M. Jurieu approved of the revolt of the Cevennois, which M. Baſnage condemned.

Niceron, tom. iv. p. 296.

In 1709, penſionary Heinſius got him choſen one of the paſtors of the Walloon church at the Hague, intending not only to employ him in religious but in ſtate affairs. He was employed in a ſecret negociation with marſhal d'Uxelles, plenipotentiary of France at the congreſs of Utrecht, and he executed it with ſo much ſucceſs, that he was afterwards entruſted with ſeveral important commiſſions, all which he diſcharged in ſuch a manner as to gain a great character for his abilities and addreſs; a celebrated modern writer has therefore ſaid of him, that he was fitter to be miniſter of ſtate than of a pariſh. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the States. The abbe du Bois, who was at the Hague in 1716, as ambaſſador plenipotentiary from his moſt chriſtian majeſty, to negociate a defenſive alliance between France, England, and the States General, was ordered by the duke of Orleans, regent of France, to apply himſelf to M. Baſnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717. As a reward for his ſervice he obtained the reſtitution of all his eſtate and effects

See Voltaire in his Catalogue of Writers in the Age of Lewis XIV.

Niceron, ib. p. 297.

ſects in France. M. Baſnage kept an epiſtolary correſpondence with ſeveral princes, noblemen of high rank, and miniſters of ſtate, both catholic and proteſtant, and with a great many learned men in France, Italy, Germany, and England. The catholics eſteemed him no leſs than the proteſtants.

His conſtitution, which had been hitherto very firm, began to decline in 1722, and he was ſeized with a complication of diſtempers, which carried him off the 22d of December, 1723. He was a man of the utmoſt ſincerity and candour, even in the minuteſt affairs, which ſhine forth no leſs than his erudition in the numerous works he has left (A).

Ib. tom. x. p. 147.

(A) The moſt conſiderable are as follow:

1. Hiſtoire de la religion des egliſes reformees, depuis la reformation juſqu'a preſent, avec une hiſtoire de l'origine et du progres des principales erreurs de l'egliſe Romaine, pour ſervir de reponſe a l'hiſtoire des variations des egliſes proteſtantes de M. de Meaux. Rotterdam, 1690, in octavo.

2. Hiſtoire de l'egliſe depuis Jeſus Chriſt juſqu'a preſent. Rotterdam, 1699, folio.

3. Hiſtoire de l'ancien et du nouveau Teſtament repreſentee en tailes douces faites et deſſinees par Romain de Hogue, avec une explication. On a ajoute des vers a chaque figure par M. de la Brune. Amſterdam, 1705. Lindenberg, folio.

4. Hiſtoire des Juifs, depuis Jeſus Chriſt juſqu'a preſent, pour ſervir de ſupplement a l'hiſtoire de Joſeph. Rotterdam, 1706, 5 tomes in duodecimo.

5. Hiſtoire des Juifs reclamee et retablie, par ſon veritable auteur M. Baſnage, contre l'edition anonyme et tronquee, qui s'en eſt faite a Paris chez Roulland, 1710, avec pluſieurs editions pour ſervir de ſixieme tome a cette hiſtoire. Rotterdam, 1711, in duodecimo.

6. Antiquitez Judaiques, ou remarques critiques ſur la republique des Hebreux. Amſterdam, 1713, in octavo.

7. Annales des Provinces Unies depuis les negociations pour la paix de Munſter, avec la deſcription hiſtorique de leurs governement, 2 tom. La Haye, folio, 1719 et 1726.

8. Nouveaux ſermons, 1720, in octavo.

9. Diſſertation hiſtorique ſur les duels et les ordres de chevalerie. Amſterdam, 1720, in octavo.

BASNAGE (HENRY) ſieur de Beauval, ſecond ſon to Henry Baſnage, and brother to James mentioned in the laſt article. He applied himſelf to the ſtudy of the law, and was admitted advocate in the parliament of Roan, in the year 1679. He did not follow the bar immediately upon his admiſſion, but went to Valencia, where he ſtudied under M. de Marville. Upon his return from thence he practiſed with great reputation till the year 1687, when the revocation of the edict of Nantz obliged him to fly to Holland, where he compoſed the greateſt part of his works, and died there the 29th of March, 1710 (A).

Niceron, tom. ii. p. 207.

(A) Mr. Baſnage left the following works:

1. Tolerance des religions. Rotterdam, 1684, in duodecimo.

2. Hi-

2. Hiſtoire des ouvrages des Scavans. Rotterd. 24 vol. in duodecimo.

This work was begun in the month of September 1687, and continued till June 1709. When he arrived in Holland, Mr. Bayle, through indiſpoſition, had been obliged to drop his Nouvelles de la Republique des lettres, which induced Mr. Baſnage to undertake a work of the ſame kind under a different title.

3. His diſputes with M. Jurieu produced alſo ſeveral pieces.

4. Dictionaire univerſel recueilli et compilé par feu M. Antoine Furetiere, ſeconde edition, revue, corrigée, et augmentée par M. Baſnage de Beauval.

BASSAN (JAMES DU PONT) a painter, born in the year 1510, in the village of Baſſano, ſituated in the republic of Venice. His father Francis inſtructed him in the firſt principles of his art; and the works of Titian and Parmeſan, but above all a careful ſtudy of nature, enabled him to improve and diſplay thoſe happy talents he had for painting. He lived chiefly in the country, where he gave himſelf moſtly to painting of landſcapes and animals. He had made himſelf well acquainted with hiſtory, and having likewiſe a good deal of knowlege in polite literature, this furniſhed him with excellent ſubjects. He had great ſucceſs in landſcape and portraiture. He has alſo drawn ſeveral night-pieces; but it is ſaid he found great difficulty in repreſenting feet and hands, and for this reaſon theſe parts are generally hid in his pictures. Annibal Carrache, when he went to ſee Baſſan, was ſo far deceived by the repreſentation of a book drawn upon the wall, that he went to lay hold of it. Baſſan was alſo a great lover of muſic, and uſed to amuſe himſelf with gardening, and amongſt the plants which he reared, we are told that he would often intermingle the figures of ſerpents and other animals, drawn ſo much to the life, that one could hardly miſs being deceived. The pieces of this painter are ſpread over all Europe: Titian purchaſed many of them; there are ſeveral alſo in the French king's cabinet in the royal palace, and in the hotel de Toulouſe. He died at Venice in 1592. Dictionaire des beaux arts.

BATE (GEORGE) an eminent phyſician, born at Maid's Morton, near Buckingham, in the year 1608. At fourteen years of age he became one of the clerks of New college in Oxford. From thence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and maſter of arts, he then entered on the phyſic line, and having taken a degree in that faculty in the year 1629, he obtained a licence, and for ſome years practiſed in and about Oxford: his practice was chiefly amongſt the puritans, who at that time conſidered him as one of their party.

party. In 1637, he took his degree of doctor in phyſic, and became very eminent in his profeſſion, ſo that when king Charles kept his court at Oxford, he was his principal phyſician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himſelf ſo well to the times, that he became phyſician to the Charter-houſe, fellow of the college of phyſicians, and afterwards principal phyſician to Oliver Cromwell.

Upon the reſtoration he got into favour with the royal party, was made principal phyſician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raiſed on purpoſe by his friends, according to Mr. Wood, that he gave the protector a doſe which haſtened his death. Dr. Bate wrote in Latin an account of the late commotions in England, and ſome other pieces. He died at his houſe in Hatton-garden, and was buried at Kingſton upon Thames in Surry.

Athen. Oxon. vol. ii. col. 424. ſecond edit. Lond. 1721.

(A) His Latin work is intitled Elenchus motuum nuperorum in Anglia, ſimul ac juris regii et parliamentarii brevis narratio. It was printed at Paris in 1649, and at Francfort upon the Maine in 1650, in quarto. A ſecond part of this work was printed at London in 1661. A third part was publiſhed in 1676, by Dr. Skinner doctor of phyſic.

He wrote alſo the three following pieces:

1. The royal apology, or the declamation of the commons in parliament, February 11, 1647. Printed in 1648, in quarto.

2. De rachitide, ſive morbo puerili, qui vulgo Rickets dicitur. Lond. 1650, octavo.

5. After the doctor's death there came out a Diſpenſatory of his, publiſhed by Mr. James Shipton apothecary. It is intitled Pharmacopæia Bateana, in qua octoginta circiter pharmaca pleraque omnia e praxi Georgii Batei regi Carolo II. protomedici excerpta. Lond. 1688, et 1691.

Calamy's Account of miniſters ejected and ſilenced after the reſtoration, vol. i. p. 73.

BATES (WILLIAM) an eminent nonconformiſt divine, born in November 1625, and educated at the univerſity of Cambridge. He was entered at Emmanuel college, and from thence removed to King's in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated November 9, 1660. Soon after the reſtoration he was appointed chaplain to king Charles II. he was alſo for ſome time miniſter of St. Dunſtan's in the Weſt, but ejected from thence by the act of uniformity. He was one of the commiſſioners at the conference at the Savoy in 1660, for reviewing the public Liturgy, and aſſiſted in drawing up the exceptions againſt the Common Prayer. He was likewiſe choſen on the part of the miniſters, together with Dr. Jacomb and Mr. Baxter, to manage the diſpute againſt Dr. Pearſon, afterwards biſhop of Cheſter, Dr. Gunning,

Reliquiae Baxterianæ, etc. lib. i. p. 12. 229.

Gunning, afterwards biſhop of Ely, and Dr. Sparrow, afterwards biſhop of Norwich. Ibid. p. 337.

When the parliament ſat at Oxford, during the plague in London, they paſſed an act to oblige the nonconformiſts to take an oath, to this purpoſe, that they ſhould ſwear, "That it was not lawful, upon any pretence whatſoever, "to take arms againſt the king; and that they abhorred "the treacherous poſition of taking arms by his autho-"rity againſt his perſon, or againſt thoſe that are com-"miſſioned by him, in purſuance of ſuch commiſſion; and "that they would not at any time endeavour any alteration "in the government of church and ſtate." Thoſe who refuſed to take this oath were to be reſtrained from coming (except upon the road) within five miles of any city or corporation, or any place which ſent burgeſſes to parliament. The miniſters finding the preſſure of the act very great, ſtudied how to take the oath lawfully: Dr. Bates conſulted the lord keeper Bridgman, who promiſed to be preſent at the next ſeſſions, and to declare from the bench, that by "endeavour to change the "government in church," was meant only "unlawful en-"deavour." This ſatisfied Dr. Bates, who upon this took the oath with ſeveral others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein ſeemed to him not ſufficient to enervate the objections againſt taking the oath. Ibid. part iii. p. 2, et ſeq. Ibid.

Dr. Bates bore an excellent character, and was honoured with the friendſhip of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbiſhop Tillotſon. He had been offered at the reſtoration the deanry of Coventry and Litchfield, which he refuſed; and, according to Dr. Calamy, might have been afterwards raiſed to any biſhopric in the kingdom, if he would have conformed to the eſtabliſhed church. He reſided for the latter part of his life at Hackney, near London, and died July the 19th, 1699, in the ſeventy-fourth year of his age. During his life he publiſhed the lives of ſeveral eminent perſons, in Latin (A); and ſince his death his works have been printed in one volume in folio (B). Ibid. p. 94. Mr. Howe's Funeral ſermon on him. Lond. 1699. His Abridgment of Baxter, p. 516.

(A) Theſe lives were written by different perſons, and Dr. Bates collected them into one volume, intitled Vitæ ſelectorum aliquot virorum, qui doctrina, dignitate, aut pietate inclaruere. Lond. 1681, quarto. The lives are divided into three claſſes: the firſt contains the lives of princes and men of ſuperior rank and quality. In the ſecond claſs are included men of eminence in the church. And in the third, thoſe diſtinguiſhed for their learning. Acta eruditorum, Jan. 1683, p. 12.

(B) They conſiſt of ſermons and diſcourſes on the moſt important ſubjects.

BATHURST

BATHURST (RALPH) an eminent poet, phyſician, and divine, born in the year 1620. He was educated in Trinity college Oxford, where he at firſt applied himſelf to the ſtudy of divinity; but afterwards to phyſic, and was employed as phyſician to the ſick and wounded of the navy. After the reſtoration of king Charles II. he returned to the ſtudy of divinity, and having taken orders, was appointed chaplain to the king, and admitted fellow of the Royal Society. On the 10th of September, 1664, he was elected preſident of Trinity college; and, June the 28th, 1670, was inſtalled dean of Wells; and in the years 1673 and 1674, he ſerved the office of vicechancellor of the univerſity of Oxford. In April, 1691, he was nominated by king William and queen Mary to the ſee of Briſtol, but refuſed it, chuſing rather to reſide in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a perſon of great learning, and particularly celebrated for his poetical genius (A). He died June the 14th, 1704, in the eighty-fourth year of his age, and was buried in the chapel of Trinity college.

Wood's Ath. Oxon. vol. ii.

(A) There are publiſhed the following pieces by Dr. Bathurſt:

1. Newes from the dead, or a true and exact narration of the miraculous deliverance of Anne Green, who being executed at Oxford, December 14, 1650, afterwards revived, and, by the care of certain phyſicians there, is now perfectly recovered; together with the manner of her ſuffering, and the particular meanes uſed for her recovery. Whereunto are prefixed certain poems, caſually written upon that ſubject. Printed at Oxford, 1651, quarto.

2. A poem on the death of John Selden, inſerted in the third part of Miſcellaneous poems. Wood, Athen. vol. ii. col. 166.

3. Several Latin poems, printed in the Muſarum Anglicanarum annalecta, viz. 1. In libellum viri clariſſimi Tho. Hobbii De natura hominis, 1650. 2. Gratulatio pacis cum Fœderato Belgio ſtabilitæ Cromwello protectore, 1654. 3. In ſereniſſimum regium Carolum II. Britanniæ ſuæ reſtitutum, 1660. 4. In obitum celſiſſimi principis Henrici ducis Gloceſtrenſis, 1660. 5. Gratulatio ob auſpicatiſſimum ſereniſſimæ principis Catharinæ Luſitanæ, regi Carolo II. deſponſatæ in Angliam appulſum, 1663.

BAUDIER (MICHAEL) a gentleman of Languedoc, who lived in the reign of Lewis XIII. He wrote ſeveral hiſtorical pieces (A), which were well received, and gained him the character of being a copious and indefatigable author.

(A) Mr. Bayle mentions the following:

1. L'hiſtoire du Serrail.
2. Hiſtoire de la religion des Turcs.
3. Hiſtoire de la cour du roi de la Chine.
4. La vie du cardinal d'Amboiſe.
5. La vie du marechal de Thoyras.
6. L'hiſtoire

6. L'hiſtoire du miniſtere de Romie.
7. Le ſoldat Piemontais, racontant du camp de Turin, ce qui s'eſt paſſe en la compagne d'Italie de l'année 1640.

BAUDIUS (DOMINIC) profeſſor of hiſtory in the univerſity of Leyden, born at Liſle, the 8th of Auguſt, 1561. He began his ſtudies at Aix la Chapelle, and continued them at Leyden. He removed from thence to Geneva, where he ſtudied divinity: after reſiding here ſome time, he returned to Ghent, and from thence to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after his admiſſion, he accompanied the ambaſſadors from the States to England, and during his reſidence here became acquainted with ſeveral perſons of diſtinction, particularly the famous ſir Philip Sidney.

Life of Baudius before his poems and letters.

He was admitted advocate at the Hague, the 5th of January, 1587; but being ſoon tired of the bar, went to travel in France, where he remained ten years. He was much eſteemed in that kingdom, and gained many friends there. Achilles de Harlai, firſt preſident of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in the year 1592. In 1602, he went to England with Chriſtopher de Harlai, the preſident's ſon, who was ſent ambaſſador to the court of London by Henry the Great. This ſame year Baudius having been named profeſſor of eloquence at Leyden, went and ſettled in that univerſity. He read lectures on hiſtory after the death of Morula, and was permitted alſo to do the ſame on the civil law. In 1611, the States conferred upon him the office of hiſtoriographer in conjunction with Meurſius; and in conſequence thereof he wrote The hiſtory of the truce. Baudius is an elegant proſe-writer, as appears from his Letters, many of which were publiſhed after his death. He was alſo an excellent Latin poet: the firſt edition of his poems was printed in the year 1587; they conſiſt of verſes of all the different meaſures: he publiſhed ſeparately a book of iambics in 1591, dedicated to cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607, and went over to England to preſent them.

Baudius was a ſtrenuous advocate for a truce betwixt the States and Spain: two orations he publiſhed on this ſubject, though without his name, had very nigh proved his deſtruction; prince Maurice was made to believe he was affronted in them, and the author was ſaid to have been bribed by the French ambaſſador to write upon the truce. He was obliged

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to write to the prince and his ſecretary, in order to vindicate himſelf. And in his vindication he laments his unhappy fate in being expoſed to the malice of ſo many ſlanderers, who put wrong interpretations on his words: "It is evident (ſays he) that through the malignity of mankind, nothing can be expreſſed ſo cautiouſly by men of any character and reputation, but it may be diſtorted into ſome obnoxious ſenſe. For what can be more abſurd than the conduct of thoſe men, who have reported that I have been bribed by the ambaſſador Jeannin, to give him empty words in return for his generoſity to me; as if I, an obſcure doctor, was an aſſiſtant to a man of the greateſt experience in buſineſs." Some verſes, which he wrote in praiſe of the marquis of Spinola, occaſioned him alſo a good deal of trouble; the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be ſeen more evidently upon what account this miniſter came: he gave them only to his moſt intimate friends. It being known however that the poem was printed, he was very near being baniſhed for it.

Baud. Ep. iii. centur. 3. p. 519.

Baudius was addicted to women as well as wine, to ſuch a degree as expoſed him to the public ridicule; and ſeveral ſarcaſtical jokes were printed againſt him on this account: Scioppius has been the ſevereſt writer againſt him. Mr. Bayle however thinks there is too much virulence in him to be credited; he remarks at the ſame time, that many men of learning render themſelves contemptible in thoſe places where they live, while they are admired where they are only known by their writings.

Baudius died at Leyden the 22d of Auguſt, 1613.

BAXTER (RICHARD) an eminent nonconformiſt divine, born November 12, 1615, at Rowton, near High-Ercal, in Shropſhire. He was unlucky as to his education, by falling into the hands of ignorant ſchoolmaſters; neither had he the advantage of an academical education, his parents having accepted of a propoſal of putting him under Mr. Wickſtead, chaplain to the council of Ludlow; but it anſwered not their expectation; this gentleman being himſelf no great ſcholar, took little or no pains with his pupil; the only benefit he reaped was the uſe of an excellent library, which, by his great application, proved indeed of infinite ſervice to him. When he had remained in this ſituation about a year and a half, he returned to his father's.

Calamy's Abridgment of Mr. Baxter's Life, p. 9. Lond. edit. octavo. 1702.

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In 1633, Mr. Wickſtead perſuaded him to lay aſide his ſtudies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to Sir Henry Herbert maſter of the revels, by whom he was very kindly received; but in the ſpace of a month, being tired of a court-life, he returned to the country, where he reſumed his ſtudies, and Mr. Richard Foley of Stourbridge got him appointed maſter of the free ſchool at Dudley, with an aſſiſtant under him. In 1638, he applied to the biſhop of Wincheſter for holy orders, which he received, having at that time no ſcruples as to conformity to the church of England. The Et cætera oath was what firſt induced him to examine into this point. It was framed by the convocation then ſitting, and all perſons were thereby enjoined to ſwear, "That they would never conſent "to the alteration of the preſent government of the church "by archbiſhops, biſhops, deans, archdeacons, etc." There were many perſons who thought it hard to ſwear to the continuance of a church-government which they diſliked; and yet they would have concealed their thoughts, had not this oath, impoſed under the penalty of expulſion, compelled them to ſpeak. Others complained of the Et cætera, which they ſaid contained they knew not what. Mr. Baxter ſtudied the beſt books he could find upon this ſubject, the conſequence of which was, that he utterly diſliked the oath. Ibid. p. 4.

In the year 1640, he was invited to be miniſter at Kidderminſter, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which expoſed him to ſome inconveniencies, and obliged him to retire to Glouceſter, but being ſtrongly ſolicited he returned to Kidderminſter. However, not finding himſelf ſafe in this place, he again quitted it, and took up his reſidence at Coventry: here he lived in perfect quiet, preaching once every Sunday to the gariſon, and once to the town's people. After Naſeby fight he was appointed chaplain to colonel Whalley's regiment, and was preſent at ſeveral ſieges. He was obliged to leave the army in the year 1657, by a ſudden illneſs, and retired to Sir Thomas Rouſe's, where he continued a long time in a languiſhing ſtate of health. He afterwards returned to Kidderminſter, where he continued to preach with great ſucceſs. When Cromwell gained the ſuperiority, Mr. Baxter expreſſed his diſſatisfaction to his meaſures, but did not think proper to preach againſt him from the pulpit: once indeed he preached before the protector; he made uſe of the following text upon this occaſion, "Now I "beſeech you, brethren, by the name of our Lord Jeſus

" Chriſt, that ye all ſpeak the ſame thing, and that there be no " diviſions amongſt you, but that ye be perfectly joined toge- " ther in the ſame mind and in the ſame judgment." He levelled his diſcourſe againſt the diviſions and diſtractions of the church. A while after Cromwell ſent to ſpeak with him: when he began a long and ſerious ſpeech to him of God's providence
Ibid p. 111. in the change of the government, and how God had owned it, and what great things had been done at home and abroad in the peace with Spain and Holland. Mr. Baxter told him, " It was too great condeſcenſion to acquaint him " ſo fully with all theſe matters, which were above him: " but that the honeſt people of the land took their ancient " monarchy to be a bleſſing, and not an evil; and humbly " craved his patience, that he might aſk him, how they had " forfeited that bleſſing, and unto whom that forfeiture was " made?" Upon this queſtion Cromwell was awakened into ſome paſſion, and told him, " There was no forfeiture, " but God had changed it as pleaſed him:" and then he let fly at the parliament, which thwarted him, and eſpecially by name at four or five members, Mr. Baxter's particular acquaintances, whom he preſumed to defend againſt the protector's paſſion. A few days after he ſent for him again, under pretence of aſking him his opinion about liberty of conſcience, at which time alſo he made a long tedious ſpeech, which took up ſo much time, that Mr. Baxter deſired to offer his ſentiments in writing, which he did, but he ſays he
Ibid. p. 112. queſtions whether Cromwell read them.

Mr. Baxter came to London a little before the depoſition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return. He preached likewiſe before the lord mayor at St. Paul's a thankſgiving-ſermon for general Monk's ſucceſs. Upon the king's reſtoration he was appointed one of his chaplains in ordinary. He aſſiſted at the conference at the Savoy as one of the commiſſioners, when they drew up a reformed liturgy. He was offered the biſhopric of Hereford by the lord chancellor Clarendon, which he refuſed, and gave his lordſhip his
Ibid. p. 155. reaſons for not accepting of it, in a letter: he required no favour but that of being permitted to continue miniſter at Kidderminſter, but could not obtain it. Being thus diſappointed, he preached occaſionally about the city of London, having a licence from biſhop Sheldon, upon his ſubſcribing a promiſe not to preach any thing againſt the doctrine or ceremonies of the church. May 15, 1662, he preached his farewel-ſermon at Black friars, and afterwards retired to Acton in Middleſex.

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In 1665, during the plague, he went to Richard Hampden's, Eſq. in Buckinghamſhire, and when it ceaſed he returned to Acton. He continued here as long as the act againſt conventicles was in force, and when that was expired, he had ſo many auditors that he wanted room: hereupon, by a warrant ſigned by two juſtices, he was committed for ſix months to New priſon gaol; but having at length procured an Habeas corpus, he was diſcharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London; and the times appearing more favourable about two years after, he built a meeting-houſe in Oxenden-ſtreet, where he had preached but once, when a reſolution was formed to take him by ſurprize, and ſend him to the county gaol, on the Oxford act; which misfortune he eſcaped, but the perſon who happened to preach for him was ſent to the Gate-houſe, where he was confined three months. After having been three years kept out of his meeting-houſe, he took another in Swallow-ſtreet, but was likewiſe prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadſworth, Mr. Baxter preached to his congregation in Southwark. Ibid. p. 607, 608.

In 1682, he was ſeized by a warrant, for coming within five miles of a corporation, and five more warrants were ſerved upon him to diſtrain for 195 l. as a penalty for five ſermons he had preached, ſo that his books and goods were ſold. He was not however impriſoned on this occaſion, which was owing to Dr. Thomas Cox, who went to five juſtices of peace, before whom he ſwore that Mr. Baxter was in ſuch a bad ſtate of health, that he could not go to priſon without danger of death. In the beginning of the year 1685, he was committed to the King's Bench priſon, by a warrant from the lord Chief Juſtice Jefferies, for his Paraphraſe on the New Teſtament; and on the 18th of May of the ſame year he was tried in the court of king's bench, and found guilty. He was confined in priſon two years; but in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and on the 24th of November he was diſcharged out of the King's Bench. He retired to a houſe in Charter-houſe-yard, where he aſſiſted Mr. Sylveſter every Sunday morning, and preached a lecture every Thurſday.

Mr. Baxter died December the 8th, 1691, and was interred in Chriſt church, whither his corpſe was attended by a numerous company of perſons of different ranks, and many clergymen of the eſtabliſhed church. He wrote a vaſt number of books; Mr. Long of Exeter ſays fourſcore. Dr. Calamy,

lamy, one hundred and twenty; but the author of a note in the Biographia Britannica tells us he had ſeen an hundred and forty-five diſtinct treatiſes of Mr. Baxter's: his practical works have been publiſhed in four volumes folio. Biſhop Burnet, in the Hiſtory of his own times, calls him "A man of great "piety; and that if he had not meddled with too many "things, would have been eſteemed one of the moſt learned "men of the age; that he had a moving and pathetical "way of writing, and was his whole life long a man of great "zeal and much ſimplicity, but was unhappily ſubtle and "metaphyſical in every thing."

Vol. i. p. 180. edit. Lond. 1724.

Autoris vita ab ipſo conſcripta, prefixed to his Gloſſarium Antiq. Brit. Lond. 1731. octavo. General Dictionary.

BAXTER (WILLIAM) nephew to Mr. Baxter mentioned in the preceding article, an eminent grammarian and critic, born in 1650, at Lanlugany in Shropſhire. His education was much neglected in his younger years, for at the age of eighteen, when he went to the ſchool at Harrow on the Hill, in Middleſex, he knew not one letter in a book, nor underſtood one word of any language but Welſh: but he ſoon retrieved his loſt time, and became a man of great learning. He applied chiefly to the ſtudy of antiquities and philology, in which he compoſed ſeveral books. In 1679, he publiſhed a Grammar on the Latin tongue (A); and in 1695, an edition of Anacreon with notes (B), which was afterwards reprinted in 1710, with conſiderable improvements. In 1701, his edition of Horace made its appearance (C); and in 1719, he publiſhed his Dictionary of the Britiſh antiquities (D). His

(A) The title at large is as follows: De analogia, ſive arte linguæ Latinæ commentariolus; in quo omnia, etiam reconditioris grammaticæ elementa, ratione nova tractantur, et ad breviſſimos canones rediguntur. In uſum provectioris adoleſcentiæ. Opera Wilhelmi Baxteri philiſtoris. Lond. 1679, duodecimo.

(B) Anacreontis Teii carmina. Plurimis quibus hactenus ſcatebant mendis purgavit, turbata metra reſtituit, notaſque cum nova interpretatione literali adjecit Willielmus Baxter. Subjiciuntur etiam duo vetuſtiſſima poeticæ Sapphus elegantiſſima odaria, una cum correctione Iſaaci Voſſii, et Theocriti Anacreonticum in mortuum Adonin. Lond. 1697 et 1710, octavo.

(C) The ſecond edition was finiſhed by him but a few days before his death, and publiſhed under this title:

Q. Horatii Flacci Eclogæ, una cum ſcholiis perpetuis, tam veteribus quam novis. Adjecit etiam, ubi viſum eſt, et ſua, textumque ipſum plurimis locis vel corruptum ver turbatum reſtituit Willielmus Baxter, octavo.

(D) Under the title of Gloſſarium antiquitatum Britannicarum, ſive ſyllabus etymologicus antiquitatum veteris Britanniæ atque Iberniæ, temporibus Romanorum. Auctore Willielmo Baxter Cornavio ſcholæ Merciariorum præfecto, octavo. Dedicated to Richard Mead M. D.

Gloſſary,

Gloſſary, or dictionary of the Roman Antiquities, which goes no farther than the letter A, was publiſhed in 1726, by the reverend Mr. Moſes Williams (E); and in 1732, he put out propoſals for printing his notes on Juvenal (F). Mr. Baxter had alſo a ſhare in the Engliſh tranſlation of Plutarch by ſeveral hands. He was a great maſter of the ancient Britiſh and Iriſh tongues, and well ſkilled in the Latin and Greek as well as the northern and eaſtern languages. He kept a correſpondence with moſt of the learned men of his time, eſpecially with the famous antiquarian Mr. Edward Lhwyd. Some of Mr. Baxter's letters to him are publiſhed in his Gloſſarium antiquitatum Romanarum. There are likewiſe in the Philoſophical Tranſactions two letters of his to Dr. Harwood, one concerning the town of Veroconium or Wroxeter in Shropſhire, and the other concerning the hypocauſta or ſweating-houſes of the ancients; and another to Dr Hans Sloane, ſecretary to the Royal Society, containing an abſtract of Mr. Lhwyd's Archæologia Britannica. No. 306. p. 2236. No. 311. p. 2433.

Mr. Baxter ſpent moſt of his life in the uſeful though irkſome employment of teaching youth; for ſome years he kept a boarding ſchool at Tottenham High-croſs in Middleſex, where he remained till he was choſen maſter of the Mercers ſchool in London. In this ſituation he continued above twenty years, but reſigned before his death, which happened on the 31ſt of May, 1723, in the ſeventy-third year of his age.

(E) It was publiſhed under the title of Reliquiæ Baxterianæ, ſive Willielmi Baxteri opera poſthuma. Præmittitur eruditi autoris vitæ a ſeipſo conſcriptæ fragmentum.

It was republiſhed in 1731, with this title, Gloſſarium antiquitatum Romanarum, a Willielmo Baxter, Cornavio, ſcholæ Merciariorum præfecto. Accedunt eruditi autoris vitæ a ſeipſo conſcriptæ fragmentum, et ſelectæ quædam ejuſdem epiſtolæ. Lond.

(F) Under this title, Gulielmi Baxteri quæ ſuperſunt enarratio et notæ in D. Junii Juvenalis Satyras. Accedit rerum et verborum obſervatione digniorum quæ in iiſdem occurrunt, index locupletiſſimus. Accurante Gulielmo Moſe A. M. R. S. Soc.

BAYLE (PETER) author of the Hiſtorical and critical dictionary, born November 18, 1647, at Carla, a ſmall town in the county of Foix. He was the ſon of John Bayle, a proteſtant miniſter. Peter gave early proofs of a fine genius, which his father cultivated with the utmoſt care: he himſelf taught him the Latin and Greek languages, and ſent him to the proteſtant academy at Puylaurens in February 1666. In September following, during the vacation, he made a viſit to his father; but he applied ſo cloſely to his ſtudies, that it brought upon him an illneſs which kept him at Carla above

See the Engliſh Tranſlat. of Maizeux's Life of Bayle, p. 3.

eighteen months. Upon his recovery he returned to Puylau-
Ibid. p. 2. rens to profecute his ſtudies. After having ſtudied ſome time at this academy, he reſolved to go to Toulouſe. He accordingly went thither in February 1669, and attended the lectures in the Jeſuits college. The controverſial books which Mr. Bayle read at Puylaurens raiſed ſeveral ſcruples in his mind in regard to the proteſtant religion; his doubts were increaſed by ſome diſputes he had with a prieſt, who lodged in the ſame houſe with him at Toulouſe. He thought the proteſtant tenets were falſe, becauſe he could not anſwer all the arguments raiſed againſt them, ſo that about a month after his arrival at Toulouſe he embraced the Roman catholic
Ibid. p. 4. religion. This was matter of great concern to all his relations. Mr. Bertier, biſhop of Rieux, rightly judging, that after this ſtep young Bayle had no reaſon to expect any aſſiſtance from his relations, took upon him the charge of his maintenance. They piqued themſelves much at Toulouſe upon the acquiſition of ſo promiſing a young man. When it came to his turn to defend theſes publicly, the moſt diſtinguiſhed perſons of the clergy, parliament, and city aſſiſted there, ſo that there had hardly ever been ſeen in the univerſity a more ſplendid and numerous audience. The theſes were dedicated to the Virgin, and adorned with her picture, which was ornamented with ſeveral emblematical figures, repreſenting the
Ibid. converſion of the reſpondent.

Some time after Mr. Bayle's converſion Mr. Naudis de Bruguiere, a young gentleman of great wit and penetration, and a relation of his, happened to come to Toulouſe, where he lodged in the ſame houſe with Mr. Bayle. They diſputed warmly about religion, and after having puſhed the arguments on both ſides with great vigour, they uſed to examine them over again coolly. Theſe familiar diſputes often puzzled Mr. Bayle, and made him diſtruſt ſeveral opinions of the church of Rome, ſo that he ſecretly condemned himſelf for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouſe, whom Mr. Bayle's father had deſired to viſit him, hoping he would in a little time gain his confidence; and this gentleman ſo far ſucceeded, that young Bayle one day owned to him, that he had been a little too haſty in entering into the church of Rome, ſince he now found ſeveral of her doctrines which appeared contrary to reaſon and Scripture. Auguſt 1670, he departed ſecretly from Toulouſe, where he had ſtaid eighteen months, and retired to Mazeres in the Lauragais, to a country houſe of Mr. du Vivie. His elder brother came there the

day

day after, with ſome miniſters of the neighbourhood; and next day Mr. Rival, miniſter of Saverdun, received his abjuration in preſence of his elder brother and two other miniſters, and the ſame day they obliged him to ſet out for Geneva. Soon after his arrival here, Mr. de Normandie, a ſyndic of the republic, having heard of his great character and abilities, employed him as tutor to his ſons. Mr. Baſnage at that time lodged with this gentleman, and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Baſnage's recommendation he entered into the family of the count de Dhona lord of Copet, as tutor to his children; but not liking the ſolitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's ſon: but he tired ſoon alſo of this place. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruvigny, was choſen tutor to meſſieurs de Beringhen, brothers to M. de Beringhen, counſellor in the parliament of Paris. Ibid. p. 7.

Some months after he had gone to Paris, there being a vacancy of a profeſſorſhip of philoſophy at Sedan, Mr. Baſnage propoſed Mr. Bayle to Mr. Jurieu, who promiſed to ſerve him to the utmoſt of his power, and deſired Mr. Baſnage to write to him to come immediately to Sedan. But Mr. Bayle excuſed himſelf, fearing leſt if it ſhould be known that he had changed his religion, which was a ſecret to every body in that country but Mr. Baſnage, it might bring him into trouble, and the Roman catholics from thence take occaſion to diſturb the proteſtants at Sedan. Mr. Jurieu was extremely ſurprized at his refuſal; and even when Mr. Baſnage communicated the reaſon, he was of opinion it ought not to hinder Mr. Bayle's coming, ſince he and Mr. Baſnage being the only perſons privy to the ſecret, Mr. Bayle could run no manner of danger. Mr. Baſnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raiſe prejudices againſt Mr. Bayle, becauſe he was a ſtranger. But the affair being left to be determined by diſpute, and the candidates having agreed to make their theſes without books or preparation, Mr. Bayle defended his theſes with ſuch perſpicuity and ſtrength of argument, that notwithſtanding all the intereſt of his adverſaries, the ſenate of the univerſity determined it in his favour; and notwithſtanding the oppoſition Mr. Bayle met with upon his Bayle's Letters to Meſſ. Conſtant and Minutoli. Ibid. Ibid.

firſt coming to Sedan, his merit ſoon procured him univerſal eſteem.

In the year 1680, an affair of the duke of Luxemburgh made a great noiſe: he had been accuſed of impieties, ſorcery, and poiſonings, but was acquitted, and the proceſs againſt him ſuppreſſed. Mr. Bayle having been at Paris during the harveſt vacation, had heard many particulars concerning this affair. He compoſed an harangue on the ſubject, wherein the marſhal is ſuppoſed to vindicate himſelf before his judges. This ſpeech is a ſmart ſatire upon the duke and ſome other perſons. He afterwards wrote one more ſatirical, by way of criticiſm upon the harangue. He ſent theſe two pieces to Mr. Minutoli, deſiring his opinion of them; and, that he might ſpeak his mind more freely, he concealed his being the
Let. Mar. 24 author. About this time father de Valois, a Jeſuit of Caen, publiſhed a book, wherein he maintained that the ſentiments of M. des Cartes concerning the eſſence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the ſubject of the euchariſt. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had inconteſtably proved the point in queſtion, to wit, that M. des Cartes principles were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occaſion from thence to write his "Sentimens de M. des Cartes touchant l'eſſence, etc." wherein he maintained Des Cartes's principles, and anſwered all the arguments by which father de Valois had endeavoured to confute them.

The great comet which appeared December 1680, having filled the generality of people with fear and aſtoniſhment, induced Mr. Bayle to think of writing a letter on this ſubject to be inſerted in the Mercure Galant; but finding he had ſuch abundance of matter as exceeded the bounds of a letter for that periodical work, he reſolved to print it by itſelf, and accordingly ſent it to M. de Viſe, deſiring him to give it to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was neceſſary; but M. de Viſe having returned for anſwer, that M. de la Reynie being unwilling to take upon him the conſequences of printing it, it would be neceſſary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The proteſtants in France were at this time in a diſtreſſed ſituation; not a year paſſed without ſome infringement of the

edict

edict of Nantz, and it was at length reſolved to ſhut up their academies. That at Sedan was accordingly ſuppreſſed by an arret of Lewis XIV. dated the 9th of July, 1681. Mr. Bayle ſtaid ſix or ſeven weeks at Sedan after the ſuppreſſion of the academy, expecting letters of invitation from Holland; but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the ſame month, not being determined whether he ſhould go to Rotterdam or England, or continue in France; but whilſt he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly ſet out, and arrived there the 30th of October, 1681. He was appointed profeſſor of philoſophy and hiſtory, with a ſalary of five hundred guilders per annum. The year following he publiſhed his Letter concerning comets. And father Maimbourg having publiſhed about this time his Hiſtory of Calviniſm, wherein he endeavours to draw upon the proteſtants the contempt and reſentment of the catholics, Mr. Bayle wrote a piece to confute his Hiſtory: in this he has inſerted ſeveral circumſtances relating to the life and diſputes of Mr. Maimbourg, and has given a ſketch of his character, which is thought to have a ſtrong likeneſs.

The reputation which Mr. Bayle had now acquired, induced the States of Friezland, in 1684, to offer him a profeſſorſhip in their univerſity; but he wrote them a letter of thanks, and declined the offer. This ſame year he began to publiſh his Nouvelles de la republique des lettres; and the year following he wrote a ſecond part to his Cenſure on the hiſtory of Mr. Maimbourg.

In 1686, he was drawn into a diſpute in relation to the famous Chriſtina queen of Sweden: in his Journal for April, he took notice of a printed letter, ſuppoſed to have been wrote by her Swediſh majeſty to the chevalier de Terlon, wherein ſhe condemns the perſecution of the proteſtants in France. He inſerted the letter itſelf in his Journal for May, and in that of June following he ſays, "What we hinted at in our laſt month, is confirmed to "us from day to day, that Chriſtina is the real author of "the letter concerning the perſecutions in France, which is "aſcribed to her: it is a remainder of proteſtantiſm." Mr. Bayle received an anonymous letter, the author of which ſays, that he wrote to him of his own accord, being in duty bound to it, as a ſervant of the queen. He complains that Mr. Bayle, ſpeaking of her majeſty, called her only Chriſtina, without any title; he finds alſo great fault with his calling the letter "a remainder of proteſtantiſm." He blames him

Ibid. p. 30.

him likewiſe for inſerting the words "I am," in the concluſion of the letter. "Theſe words (ſays this anonymous "writer) are not her majeſty's; a queen, as ſhe is, cannot "employ theſe words but with regard to a very few per-"ſons, and Mr. de Terlon is not of that number." Mr. Bayle wrote a vindication of himſelf as to theſe particulars, with which the author of the anonymous letter declared himſelf ſatisfied, excepting what related to "the remainder of "proteſtantiſm." He would not admit of the defence with regard to that expreſſion; and, in another letter, adviſed
Ibid. p. 32. him to retract that expreſſion. He adds in a poſtſcript, "You mention in your Journal of Auguſt, a ſecond letter "of the queen, which you ſcruple to publiſh. Her majeſty "would be glad to ſee that letter, and you will do a thing "agreeable to her, if you would ſend it to her. You might "take this opportunity of writing to her majeſty. This "counſel may be of ſome uſe to you, do not neglect it." Mr. Bayle took the hint, and wrote a letter to her majeſty,
Ibid. p. 35. dated the 14th of November, 1686, to which the queen,
Ibid. p. 34. on the 14th of December, wrote the following anſwer:

"Mr. Bayle,

"I have received your excuſes, and am willing you "ſhould know by this letter, that I am ſatisfied with them. "I am obliged to the zeal of the perſon, who gave you oc-"caſion of writing to me; for I am very glad to know you. "You expreſs ſo much reſpect and affection for me, that I "pardon you ſincerely; and I would have you know, that "nothing gave me offence but that Remainder of proteſt-"antiſm, of which you accuſed me. I am very delicate on "that head, becauſe no body can ſuſpect me of it, without "leſſening my glory, and injuring me in the moſt ſenſible "manner. You would do well, if you ſhould even acquaint "the public with the miſtake you have made, and with your "regret for it. This is all that remains to be done by you, "in order to deſerve my being entirely ſatisfied with you.

"As to the letter which you have ſent me, it is mine "without doubt; and ſince you tell me that it is printed, "you will do me a pleaſure if you ſend me ſome copies of "it. As I fear nothing in France, ſo neither do I fear any "thing at Rome. My fortune, my blood, and even my "life, are entirely devoted to the ſervice of the church; but "I flatter nobody, and will never ſpeak any thing but the "truth. I am obliged to thoſe who have been pleaſed to "publiſh my letter, for I do not at all diſguiſe my ſenti-

"ments.

"ments. I thank God, they are too noble and too honour-
"able to be diſowned. However, it is not true, that this
"letter was written to one of my miniſters. As I have every
"where enemies, and perſons who envy me, ſo I in all
"places have friends and ſervants; and I have poſſibly as
"many in France, notwithſtanding of the court, as any where
"in the world. This is purely the truth, and you may re-
"gulate yourſelf accordingly.

"But you ſhall not get off ſo cheap as you imagine. I
"will enjoin you a penance; which is, that you will hence-
"forth take the trouble of ſending me all curious books that
"ſhall be publiſhed in Latin, French, Spaniſh, or Italian,
"on whatever ſubject or ſcience, provided they are worthy
"of being looked into; I do not even except romances or
"ſatires: and above all, if there are any books of chemiſtry,
"I deſire you may ſend them to me as ſoon as poſſible. Do
"not forget likewiſe to ſend me your Journal. I ſhall or-
"der that you be paid for whatever you lay out, do but
"ſend me an account of it. This will be the moſt agreeable
"and moſt important ſervice that can be done me. May
"God proſper you.

CHRISTINA ALEXANDRA."

It now only remained that Mr. Bayle ſhould acquaint the public with the miſtake he had made, and his regret for it, in order to merit that princeſs's entire ſatisfaction. This he did in the beginning of his Journal of the month of January, 1687. "We have been informed to our incredible ſatisfac-
"tion (ſays he) that the queen of Sweden having ſeen the
"ninth article of the Journal of Auguſt, 1686, has been
"pleaſed to be ſatisfied with the explanation we gave there.
"Properly, it was only the words Remainder of Proteſtantiſm,
"which had the misfortune to offend her majeſty; for as her
"majeſty is very delicate on that ſubject, and deſires that all
"the world ſhould know, that after having carefully ex-
"amined the different religions, ſhe had found none to be
"true but the Roman catholic, and that ſhe has heartily
"embraced it, it was injurious to her glory to give occaſion
"for the leaſt ſuſpicion of her ſincerity. We are therefore
"very ſorry that we have made uſe of an expreſſion, which
"has been underſtood in a ſenſe ſo very different from our
"intention; and we would have been very far from making
"uſe of it, if we had foreſeen that it was liable to any am-
"biguity: for beſides the reſpect which we, together with
"all the world, owe to ſo great a queen, who has been the

"admiration

" admiration of the univerſe from her earlieſt days, we join " with the utmoſt zeal in that particular obligation which all " men of letters are under to do her homage, becauſe of the " honour ſhe has done the ſciences, by being pleaſed tho- " roughly to examine their beauties, and to protect them in " a diſtinguiſhing manner."

The perſecution which the proteſtants at this time ſuffered in France affected Mr. Bayle extremely. He made occaſionally ſome reflections on their ſufferings in his Journal; and he wrote a pamphlet alſo on the ſubject. Sometime after he publiſhed his Commentaire philoſophique, upon theſe words, " Compel them to come in:" but the great application he gave to this and his other works, threw him into a fit of ſickneſs, which obliged him to diſcontinue his Literary Journal. Being adviſed to try a change of air, he left Rotterdam on the 8th of Auguſt, and went to Cleves, whence, after having continued ſome time, he removed to Aix la Chapelle, and
Ibid. p. 37. from thence returned to Rotterdam on the 18th of October. In the year 1690, the famous book, entitled, Avis aux refugiez, etc. made its appearance; Mr. Jurieu, who took Mr. Bayle for the author thereof, wrote a piece againſt it, and he prefixed an advice to the public, wherein he calls Mr. Bayle a profane perſon, and a traitor engaged in a conſpiracy
Ibid. p. 51. againſt the ſtate. As ſoon as Mr. Bayle had read this libel againſt him, he went to the Grand Schout of Rotterdam, and offered to go to priſon, provided his accuſer would accompany him, and undergo the puniſhment he deſerved, provided the accuſation was found unjuſt. He publiſhed alſo an anſwer to Mr. Jurieu's charge; and as his reputation, nay his very life was at ſtake in caſe the accuſation of treaſon was proved, he therefore thought himſelf not obliged to keep any terms with his accuſer, and attacked him with the utmoſt ſeverity. Mr. Jurieu loſt all patience; he applied himſelf to the magiſtrates of Amſterdam, who adviſed him to a reconciliation with Mr. Bayle, and enjoined them not to publiſh any thing againſt each other till
Ibid. p. 52. it was examined by Mr. Boyer, the penſioner of Rotterdam. But notwithſtanding this prohibition, Mr. Jurieu attacked Mr. Bayle again with ſo much paſſion, that he forced him to write a new vindication of himſelf.

In November, 1690, Mr. de Beauval advertiſed in his Journal, A ſcheme for a critical dictionary. This was the work of Mr. Bayle. The articles of the three firſt letters of the alphabet were already prepared; but a diſpute happening betwixt him and Mr. de Beauval, obliged him for ſome time to lay aſide the work.

work. Nor did he resume it till May, 1692, when he published his scheme; but the public not approving of his plan, he threw it into a different form, and the first volume was published in August, 1695, and the second the October following. The work was extremely well received by the public, but it engaged him in fresh disputes, particularly with M. Jurieu and the abbe Renaudot. Mr. Jurieu published a piece, wherein he endeavoured to engage the ecclesiastical assemblies to condemn the Dictionary; he presented it to the senate sitting at Delft, but they took no notice of the affair. The consistory of Rotterdam granted Mr. Bayle a hearing; and after having heard his answers to their remarks on his Dictionary, declared themselves satisfied, and advised him to communicate this to the public. Mr. Jurieu made another attempt with the consistory in 1698; and so far he prevailed with them, that they exhorted Mr. Bayle to be more cautious with regard to his principles in the second edition of his Dictionary, which was published in 1702, with many additions and improvements.

Some esteem the Edition of 1702 the best, as being the last in his Life time. The Edition of 1720 is an exact Copy only the supplem.ts is inserted in its Place.

Mr. Bayle was a most laborious and indefatigable writer. In one of his letters to Maizeaux, he says, that since his twentieth year he hardly remembers to have had any leisure. His intense application contributed perhaps to impair his constitution, for it soon began to decline. He had a decay of the lungs, which weakened him considerably, and as this was a distemper which had cut off several of his family, he judged it to be mortal, and would take no remedies. He died the 28th of December, 1706, after he had been writing the greatest part of the day. He wrote several books besides what we have mentioned, many of which were in his own defence against attacks he had received from the abbe Renaudot, Mr. Clerc, M. Jaquelot, and others; a particular account of his works may be seen in the sixth volume of Niceron. Among the productions which do honour to the age of Lewis XIV. Mr. Voltaire has not omitted the Critical Dictionary of our author: "It is the first work "of the kind (he says) in which a man may learn to think." He censures indeed those articles, which contain only a detail of minute facts, as unworthy either of Bayle, an understanding reader, or posterity. In placing him, continues the same author, amongst the writers who do honour to the age of Lewis XIV. notwithstanding his being a refugee in Holland, I only conform to the decree of the parliament of Thoulouse, which, when it declared his will valid in France, notwithstanding the rigour of the laws, expresly

Niceron, tom. vi. p. 266.

That of 1730 is not so well esteemed nor any after for Correctness. In that of 1720 should be a large article on K. Baird.

expreſly ſaid, "that ſuch a man could not be conſidered as "a foreigner."

Keith's Hiſt. of the Affairs of Church and State in Scotland, vol. i. b. i. cap. iv. p. 44. edit. Edinburgh, 1734.

BEATON, or BETON (DAVID) archbiſhop of St. Andrew's, in Scotland, and cardinal of the Roman church, born in the year 1494, and educated in the univerſity of St. Andrew's. He was afterwards ſent over to the univerſity of Paris, where he ſtudied divinity; and when he had attained a proper age, entered into holy orders. In the year 1519, he was appointed reſident at the court of France; about the ſame time his uncle James Beaton, archbiſhop of Glaſgow, conferred upon him the rectory of Campſay; and in the year 1523, his uncle being then archbiſhop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528, was made lord privy ſeal. In 1533, he was ſent again to France, in conjunction with ſir Thomas Erſkine, to confirm the leagues ſubſiſting betwixt the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of his Chriſtian majeſty; but the princeſs being at this time in a very bad ſtate of health, the marriage could not then take effect. During his reſidence however at the French court, he received many favours from his Chriſtian majeſty. King James having gone over to France, had the princeſs Magdalene given him in perſon, whom he eſpouſed on the firſt of January, 1537. Beaton returned to Scotland with their majeſties, where they arrived the 29th of May; but the death of the queen having happened the July following, he was ſent over again to Paris, to negociate a ſecond marriage for the king with the lady Mary, daughter to the duke of Guiſe; and during his ſtay at this time at the court of France, he was conſecrated biſhop of Mirepoix. All things being ſettled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great ſplendor and magnificence in the abbey church of Holy-rood-houſe.

Ibid.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbiſhop; and in order to ſtrengthen the popiſh intereſt in Scotland, pope Paul III. raiſed him to a cardinalſhip, by the title of St. Stephen in Monte Cælio, on the 20th of December, 1538. King Henry VIII. having intelligence of the ends propoſed by the pope in creating him a cardinal, ſent a very able miniſter to king James, with particular inſtructions to carry on a deep ſcheme

Dempſter, Hiſt. Eccleſ. Gent. Scot. lib. ii. p. 88.

ſcheme to procure the cardinal's diſgrace; but it did not take effect. A few months after, the old archbiſhop dying, the cardinal ſucceeded, and it was upon this promotion that he began to ſhew his warm and perſecuting zeal for the church of Rome. Soon after his inſtallment, he got together, in the cathedral of St. Andrew's, a great confluence of perſons of the firſt rank, both clergy and laity, to whom, from a throne erected for the purpoſe, he made a ſpeech, wherein he repreſented to them the danger wherewith the church was threatened by the increaſe of heretics, who had the boldneſs to profeſs their opinions, even in the king's court; where, ſaid he, they find but too great countenance; and he mentioned by name ſir John Borthwick, whom he had cauſed to be cited to that diet, for diſperſing heretical books and holding ſeveral opinions contrary to the doctrine of the Roman church. Then the articles of accuſation were read againſt him, and ſir John appearing neither in perſon nor by proxy, was declared a heretic, his goods confiſcated, and himſelf burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who ſent him into Germany, in his name, to conclude a treaty with the proteſtant princes of the empire. Sir John Borthwick was not the only perſon proceeded againſt for hereſy; ſeveral others were alſo proſecuted, and amongſt the reſt, George Buchanan the celebrated poet and hiſtorian: and as the king left all to the management of the cardinal, it is hard to ſay to what lengths ſuch a furious zealot might have gone, had not the king's death put a ſtop to his arbitrary proceedings.

See ſir Ralph Sadler's Let. p. 31—36.

Keith, vol. i. p. 10.

When the king died, there being none ſo near him as the cardinal, it was from thence ſuggeſted by his enemies, that he had forged his will; and it was ſet aſide, notwithſtanding he had had it proclaimed over the croſs of Edinburgh, in order to eſtabliſh the regency in the earls of Argyle, Huntley, Arran, and himſelf. He was excluded from the government, and the earl of Arran was declared ſole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the Engliſh intereſt, who after having ſent the cardinal priſoner to Blackneſs caſtle, managed the public affairs as they pleaſed. Things did not remain long however in this ſituation, for the ambitious enterpriſing cardinal, though confined, raiſed ſo ſtrong a party, that the regent, knowing not how to proceed, began to diſlike his former ſyſtem, and having at length reſolved to abandon it, releaſed the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted

Buch. Hiſt. lib. xv.

Sadler's Letters, p. 71, 169.

admitted of the council, and had the high office of chancellor conferred upon him; and ſuch was now his influence with the regent, that he got him to ſollicit the court of Rome to appoint him legate a latere from the pope, which was accordingly done.

His authority being now firmly eſtabliſhed, he began again to promote the popiſh cauſe with his utmoſt efforts. Towards the end of the year 1545, he viſited ſome parts of his dioceſe, attended with the lord governor, and ſeveral of the nobility, and ordered ſeveral perſons to be executed for hereſy. In the beginning of the year 1546, he ſummoned a provincial aſſembly of the clergy at the Black Friars in Edinburgh, in order to concert meaſures for reſtraining hereſy. How far they proceeded is uncertain, but it is generally allowed that the cardinal was diverted from the purpoſes he had then in hand, by information he received of Mr. George Wiſhart, the moſt famous proteſtant preacher in Scotland, being at the houſe of Mr. Cockburn at Ormiſton. The cardinal, by an order from the governor, which was indeed with difficulty obtained, cauſed him to be apprehended. He was for ſome time confined in the caſtle of Edinburgh, and was removed from thence to the caſtle of St. Andrew's. The cardinal having reſolved to proceed without delay to his trial, ſummoned the prelates to St. Andrew's. At this meeting the archbiſhop of Glaſgow gave as his opinion that application ſhould be made to the governor, to grant a commiſſion to ſome nobleman to try ſo famous a priſoner, that the whole blame might not lye upon the clergy. He was accordingly applied to, and notwithſtanding his refuſal, and his meſſage to the cardinal, not to precipitate the trial, and notwithſtanding Mr. Wiſhart's appeal, as being the governor's priſoner, to a temporal juriſdiction, yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's. He died with amazing firmneſs and reſolution: it is averred by ſome writers, that he propheſied in the midſt of the flames, not only the approaching death of the cardinal, but the circumſtances alſo that ſhould attend it (A). This propheſy however is called in queſtion by others, who

Spottiſwood and Keith.

(A) Mr. George Buchanan, after having given an account of the manner in which Mr. Wiſhart ſpent the morning of his execution, proceeds thus: "A while after two executioners "were ſent to him by the cardinal; "one of them put a black linen ſhirt "upon him, and the other bound "many little bags of gunpowder to "all the parts of his body. In this "dreſs they brought him forth, and "commanded him to ſtay in the go-"vernor's

who treat it as a ſtory invented after the cardinal's death (B). This proceeding made a great noiſe throughout the kingdom;

" vernor's outer chamber, and at the " ſame time they erected a wooden " ſcaffold in the court before the " caſtle, and made up a pile of " wood. The windows and balco- " nies over againſt it were all hung " with tapeſtry and ſilk hangings, " with cuſhions for the cardinal and " his train, to behold and take plea- " ſure in the joyful ſight, even the " torture of an innocent man; thus " courting the favour of the people " as the author of ſo notable a deed. " There was alſo a great guard of " ſoldiers, not ſo much to ſecure the " execution, as for a vain oſtenta- " tion of power: and beſide, braſs " guns were placed up and down in " all convenient places of the caſtle. " Thus, while the trumpets ſound- " ed, George was brought forth, " mounted the ſcaffold, and was " faſtened with a cord to the ſtake, " and having ſcarce leave to pray " for the church of God, the execu- " tioners fired the wood, which im- " mediately taking hold of the pow- " der that was tied about him, blew " it up into flame and ſmoke. The " governor of the caſtle, who ſtood " ſo near that he was ſinged with " the flame, exhorted him in a few " words to be of good chear, and to " aſk pardon of God for his offences. " To whom he replied: This flame " occaſions trouble to my body in- " deed, but it hath in no wiſe bro- " ken my ſpirit; but he who now " looks down ſo proudly upon me " from yonder lofty place (pointing " to the cardinal) ſhall ere long be " as ignominiouſly thrown down, " as now he proudly lolls at his " eaſe. Having thus ſpoken, they " ſtraitened the rope which was tied " about his neck, and ſo ſtrangled " him; his body in a few hours be- " ing conſumed to aſhes in the " flame." Buch. Hiſt. Scot. lib. xv. p. 294.

(B) Archbiſhop Spottiſwood and Mr. Petrie follow Buchanan in regard to the circumſtances of Mr. Wiſhart's death and his prophecy. On the other ſide, Mr. Keith ſuggeſts that the ſtory is very doubtful, if not very falſe. " I confeſs (ſays he) I " give but ſmall credit to this, " and to ſome other perſons that " ſuffered for religion in our country, " and which upon that account I " have all along omitted to narrate. " I own I think them ridiculous " enough, and ſeemingly contrived, " at leaſt magnified, on purpoſe to " render the judges and clergymen " of that time odious and deſpicable " in the eyes of men. And as to this " paſſage concerning Mr. Wiſhart, " it may be noticed, that there is " not one word of it to be met with " in the firſt edition of Mr. Knox's " Hiſtory; and if the thing had been " true in fact, I cannot ſee how Mr. " Knox, who was ſo good an ac- " quaintance of Mr. Wiſhart's, " and no farther diſtant from the " place of his execution than Eaſt " Lothian, and who continued ſome " months along with the murderers " of cardinal Beaton in the caſtle of " St. Andrew's, could either be " ignorant of the ſtory, or neglect " in hiſtory ſo remarkable a predic- " tion. And it has even its own " weight, that ſir David Lindſay, " who lived at that time, and wrote " a poem called The tragedy of car- " dinal Beaton, in which he rakes " together all the worſt things that " could be ſuggeſted againſt this " prelate, yet makes no mention ei- " ther of his gluting himſelf inhu- " manly with the ſpectacle of Mr. " Wiſhart's death, nor of any pro- " phetical intermination made by " Mr. Wiſhart concerning the car- " dinal; nor does Mr. Fox take no- " tice of either of theſe circum- " ſtances; ſo that I am much of " the mind, that it has been a ſtory " trumped up a good time after the " murder." Keith's Hiſt. of the Church of Scotland, p. 42.

the zealous papiſts applauded his conduct, and the proteſtants exclaimed againſt him as a murderer; the cardinal however was pleaſed with himſelf, imagining he had given a fatal blow to hereſy, and that he had ſtruck a terror into his enemies.

Soon after the death of Mr. Wiſeheart, the cardinal went to Finhaven, the ſeat of the earl of Crawford, to ſolemnize a marriage, between the eldeſt ſon of that nobleman and his daughter Margaret: Whilſt he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottiſh coaſts. Upon this he immediately returned to St. Andrews, and appointed a day for the nobility and gentry of that country, which lies much expoſed to the ſea, to meet and conſult what was proper to be done upon this occaſion. He likewiſe began to fortify his own caſtle much ſtronger than ever it had been before. Whilſt he was buſy about theſe matters, there came to him Norman Leſley, eldeſt ſon to the earl of Rothes, to ſolicit him for ſome favour, who having met with a refuſal, was highly exaſperated thereby, and went away in great diſpleaſure. His uncle Mr. John Leſley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew, who being paſſionate, and of a daring ſpirit, he entered into a conſpiracy with his uncle and ſome other perſons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The firſt thing they did was to ſeize the porter of the caſtle, and to ſecure the gate: they then turned out all the ſervants and ſeveral workmen. This was performed with ſo little noiſe, that the cardinal was not waked till they knocked at his chamber door, upon which he cried out, Who is there? John Leſley anſwered, My name is Leſley; Which Leſley? replied the cardinal, Is it Norman? It was anſwered, that he muſt open the door to thoſe who were there; but being afraid, he ſecured the door in the beſt manner he could. Whilſt they were endeavouring to force it open, the cardinal called to them "Will you have my life?" John Leſley anſwered, "Perhaps we will:" Nay, replied the cardinal, ſwear unto me and I will open it. Some authors ſay, that upon a promiſe being given, that no violence ſhould be offered, he opened the door; but however this be, as ſoon as they entered, John Leſley ſmote him twice or thrice, as did likewiſe Peter Carwichael; but James Melvil, as Mr. Knox relates the fact, perceiving them to be in choler, ſaid, "This

Buch. hiſt. lib. 15.

Hiſt. of the reformation of Scotland.

"work,

"work, and judgment of God, although it be ſecret, ought "to be done with greater gravity; and preſenting the point "of his ſword ſaid, Repent thee of thy wicked life, but "eſpecially of the ſhedding of the blood of that notable in- "ſtrument of God, Mr. George Wiſeheart, which albeit "the flame of fire conſumed before men, yet cries it for "vengeance upon thee; and we from God are ſent to re- "venge it. For here, before my God, I proteſt, that nei- "ther the hatred of thy perſon, the love of thy riches, "nor the fear of any trouble thou could'ſt have done to me "in particular, moved or moveth me to ſtrike thee; but "only becauſe thou haſt been, and remaineſt an obſtinate "enemy againſt Chriſt Jeſus and his holy goſpel." After having ſpoke thus, he ſtabbed him twice or thrice through the body: thus fell that famous prelate, a man of great parts, but his pride and ambition boundleſs. "It frequently happens, (ſays the author of a ſupplement to Dempſter's Hiſt. eccles. gent. Scot.) that the ſame great qualities of mind, which enable a man to diſtinguiſh himſelf by the ſplendor of his virtues, are ſo overſtrained or corrupted, as to render him no leſs notorious for his vices. Of this we have many inſtances in antient writers, but none by which it is more clearly diſplayed, than in the character of cardinal Beaton, whoſe violent death had this in it ſingular, that his enemies knew no way to remove him from his abſolute power; but that he was indefatigable in buſineſs, and managed it with great care; he underſtood the intereſts of the courts of Rome, France and Scotland, better than any man of his time, and was perfectly acquainted with the temper, influence, and weight of all the nobility of his own country. In time of danger, he ſhewed great prudence and ſteadineſs of mind, and in his higheſt proſperity, diſcovered nothing of vanity, or giddineſs. He was a zealous churchman, and thought ſeverity the only weapon which could combat hereſy. His failings were many, and his vices ſcandalous. His pride was ſo great, that he quarrelled with the archbiſhop of Glaſgow in his city, and puſhed his quarrel ſo far, that their men fought in the very church. His ambition was immoderate, for he took into his own hands the management of the affairs of the kingdom, civil and eccleſiaſtical. He made no ſcruple of ſowing diſcord among his enemies, that he might reap ſecurity from their diſputes. His jealouſy of the governor was ſuch, that he kept his eldeſt ſon as a hoſtage in his houſe, under pretence of taking care of his education. In a word (continues the ſame author) had his probity been equal to

his parts, had his virtues come up to his abilities, his end had been leſs fatal, and his memory without blemiſh. As it is, we ought to conſider him as an eminent inſtance of the brighteſt human faculties, and the inſtability of what the world calls his fortune."

BEAUMONT (Sir JOHN) ſon of Francis Beaumont, one of the judges of the Common-pleas, in the reign of queen Elizabeth, and brother to the celebrated dramatic Poet, Francis Beaumont. He was born in the year 1582, at Grace-Dieu, in Leiceſterſhire, and was admitted gentleman commoner of Broadgate's-hall, in Oxford, the beginning of Lent-term, 1596. After having ſpent three years at the univerſity, he removed to one of the inns of court in London. But he ſoon quitted the ſtudy of the law, and retired to Leiceſterſhire, where he married a lady of the Forteſcue family. In 1626, he was knighted by king Charles: in the youthful part of his life he applied himſelf to poetry, and publiſhed ſeveral pieces. The following verſes are written in praiſe of his poems by Ben Johnſon.

This Book will live; it hath a genius: This
Above his reader, or his praiſer is.
Hence then, prophane: here needs no words expence,
In bulwarks, rav'lings, ramparts, for defence;
Such as the creeping common Pioneers uſe,
When they do ſweat to fortify a muſe.
Tho' I confeſs Beaumont's book to be
The bound and frontier of our poetry,
And doth deſerve all monuments of praiſe,
That art, or engine, on the ſtrength can raiſe,
Yet who dares offer a redoubt to reare,
To cut a dyke, or ſtick a ſtake up, here,
Before this work, where envy hath not caſt
A trench againſt it, nor a batt'ry plac'd?
Stay till ſhe make her vain approaches; then
If maimed ſhe come off, 'tis not of men
This fort of ſo impregnable acceſs,
But higher pow'r, as ſpight could not make leſs,
Nor flatt'ry, but ſecured by th' author's name,
Defies what's croſs to piety or good fame,
And like a hallow'd temple, free from taint
Of ethniciſm, makes his muſe a ſaint.

Sir John died in the winter of 1628, and was buried in the church of Grace-Dieu, leaving behind him three ſons. Michael Drayton has dropped a hint concerning the cauſe of his death, but it is not eaſily to be underſtood.

Thy care for that, which was not worth thy breath,
Brought on too ſoon thy much-lamented death;
But heaven was kind, and would not let thee ſee
The plagues that muſt on this nation be,
By whom the muſes have neglected been,
Which ſhall add weight and meaſure to their ſin.

Sir John wrote the Crown of thorns a poem, in eight books, (Wood. Athen. Oxon. vol. 1. col. 521.) which is celebrated by one Thomas Hawkings in a copy of verſes, prefixed to Sir John's poems. The lines are theſe.

Like to the Bee, thou did'ſt thoſe flowers ſelect
That moſt the taſteful palate might affect,
With pious reliſhes of things divine,
And diſcompoſed ſenſe with peace combine:
Which in thy Crown of thorns we may diſcern,
Framed as a model for the beſt to learn,
That verſe may virtue teach, as well as proſe,
And minds with native force to good diſpoſe;
Devotion ſtir, and quicken cold deſires,
To entertain the warmth of holy fires.

There is extant likewiſe a miſcellany of his, intitled Boſworth Field, with a taſte of variety of other poems.

He has left us alſo the following tranſlations from the latin poets, (viz.) Virgil's 4th eclogue, Horace's 6th ſatire of the ſecond book, his twenty-ninth ode of the third book, and his epode. Juvenal's tenth ſatire, and Perſius's ſecond ſatire. Auſonius's ſixteenth Idyll, and Claudian's epigram of the old man of Verona.

The reſt of his pieces are either on religious ſubjects, or of a moral kind.

BEAUMONT and FLETCHER, two celebrated Engliſh dramatic writers, who flouriſhed in the reign of James I. and ſo cloſely connected as authors, that it has been judged not improper to give them under one article.

Mr. Francis Beaumont was deſcended from an antient family of his name at Grace-dieu in Leiceſterſhire, where

Jacob's poetical regiſter, vol. 2. p. 103. he was born about the year 1585 or 1586, in the reign of queen Elizabeth. His grand-father, John Beaumont, was maſter of the rolls, and his father Francis Beaumont one of the judges of the common-pleas. He was educated at

Jacob ib. Cambridge, and afterwards admitted of the Inner Temple,

Wood, Ath. Ox. vol. 1. col. 524. but it does not appear that he made any proficiency in the law, his paſſion for the muſes being ſuch, as made him entirely devote himſelf to poetry. He died in March 1615, before he was thirty years of age, and was buried the ninth of

Wood. ib. the ſame month in the entrance of St. Benedict's chapel, within St. Peter's, Weſtminſter. There is no inſcription on his tomb, but there are two epitaphs to his memory, one by his elder brother ſir John Beaumont, which is as follows:

Sir John Beaumont's Boſworth-field. London, 1629 12mo p. 164.

On death, thy murderer, this revenge I take,
I ſlight his terror, and juſt queſtion make,
Which of us two the beſt precedence have,
Mine to this wretched world, thine to the grave.
Thou ſhould'ſt have followed me, but death, to blame,
Miſcounted years, and meaſured age by fame.
So dearly haſt thou bought thy precious lines;
Their praiſe grew ſwiftly, ſo thy life declines.
Thy muſe, the hearer's queen, the reader's love,
All ears, all hearts (but death's) could pleaſe and move.

The other is by biſhop Corbet.

B. Corbet's Poems Lon. 1672. p. 68.

He that hath ſuch acuteneſs and ſuch wit,
As would aſk ten good heads to huſband it;
He that can write ſo well, that no man dare
Reſume it for the beſt, let him beware:
Beaumont is dead, by whoſe ſole death appears,
Wit's a diſeaſe conſumes men in few years.

Preface prefixed to the works of Beaumont and Fletcher, p. 1. vol. is printed for J. Tonſon, 1711, 8vo. He left a daughter Frances Beaumont, who died in Leiceſterſhire, ſince the year 1700. She had in her poſſeſſion ſeveral poems of her father's writing, but they were loſt at ſea in her voyage from Ireland, where ſhe had lived ſome time in the duke of Ormond's family. Beſides the plays in which he was jointly concerned with Mr. Fletcher, he wrote a little dramatic piece, intitled a maſque of Gray's-inn gentlemen; the Inner-temple, a poetical epiſtle to Ben Johnſon; and Verſes to his friend maſter John Fletcher, upon his Faithful Shepherdeſs, and other poems printed together in 1653 in 8vo.

Mr.

Mr. Beaumont was eſteemed ſo good a judge of dramatic compoſitions, that Ben Johnſon ſubmitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots. What an affection he had for Mr. Beaumont appears from the following verſes addreſſed to him.

Dryden's eſſay on Dram. poetry, Dram. works, 12m. edit. 1725. vol. i. p. 59.

How I do love thee, Beaumont, and thy muſe,
That unto me do'ſt ſuch religion uſe!
How do I fear myſelf that am not worth
The leaſt indulgent thought thy pen drops forth.
At once thou mak'ſt me happy, and unmak'ſt;
And giving largely to me, more thou tak'ſt,
What fate is mine, that ſo itſelf bereaves?
What art is thine, that ſo thy friend deceives?
When, even there where moſt thou praiſeſt me,
For writing better I muſt envy thee.

See his works Lond. 1716, 8vo. vol. iii. p. 133.

Mr. JOHN FLETCHER, ſon of Dr. Richard Fletcher, biſhop of London, was born in Northamptonſhire, in the year 1576. He was educated at Cambridge, and is ſuppoſed to have been of Bennet-college, to which his father had been a benefactor. Beſides the plays which he wrote with Mr. Beaumont, he is ſaid to have aſſiſted Ben Johnſon in writing a comedy called, the Widow. After Beaumont's death, we are told that he conſulted Mr. James Shirley, in working up the plots of ſeveral of his plays. The editor of Beaumont's and Fletcher's works in 1711, is of opinion, that Shirley did likewiſe ſupply many of his plays that were left imperfect, and that the players gave ſome unfiniſhed plays of Fletcher's to Shirley to make up, and two of the plays printed under the name of Fletcher, viz. The Coronation and the Little Thief, have been claimed by Shirley, but it is thought they were left imperfect by the one, and finiſhed by the other. The Faithful Shepherdeſs was wrote intirely by Mr. Fletcher; it has been much commended by ſeveral poets, but its reception on the ſtage fell ſhort of its merit; Ben Johnſon was much diſpleaſed with the audience for their ill treatment of this piece, as we may ſee by the following lines, addreſſed to the author.

Wood, Athen. Ox. vol. 1. col. 524. Ibid.

Beaumont and Fletcher's works, 8vo. preface p. 27.

The wiſe and many-headed bench that ſits
Upon the life and death of plays and wits,
(Compoſed of gameſter, captain, knight, knight's man,
Lady, or puſill, that wears maſk or fan

Velvet or taffata cap, rank'd in the dark
With the ſhop's foreman, or ſome ſuch brave ſpark,
That may judge for his ſixpence) had before
They ſaw it half, damned the whole play, and more:
Their motives were, ſince it had not to do
With vices, which they look'd for, and came to.
I that am glad thy innocence was thy guilt,
And wiſh that all the muſes blood were ſpilt
In ſuch a martyrdom, to vex their eyes,
Do crown thy murdered poem, which ſhall riſe
A glorified work to time, when fire
Or moths, ſhall eat what all ſuch fools admire.

Verſes prefixed to Beaumont and Fletcher's works.

Mr. Cartwright thus celebrates the ſame piece:

—— —— —— —— His Shepherdeſs, a piece
Even and ſmooth ſpun from a finer fleece,
Where ſoftneſs reigns, where paſſions paſſions greet
Gentle and high, as floods of balſam meet:
Where, dreſs'd in white expreſſions, ſit bright loves
Drawn, like their faireſt queen, by milky doves;
A piece, which Johnſon in a rapture bid
Come up a glorified work, and ſo it did.

Cartwright's plays and poems, Lon. 1651. 8vo. p. 269.

Langbaine, Ox. 1691 8vo. p. 206.

Mr. Fletcher died of the plague, in the 49th year of his age, in the year 1625, and was buried in St. Mary Overy's church, in Southwark.

Beaumont and Fletcher, as has been obſerved, wrote plays in concert; what ſhare each had in contriving the plots, and writing the ſcenes, is not known, but the general opinion is, that Beaumont had the greateſt judgment, and was chiefly employed in correcting and retrenching the luxuriances of Fletcher's wit. Hence Mr. Cartwright ſays of Mr. Fletcher, That 'twas his happy fault to do too much, and adds,

Who therefore wiſely did ſubmit each birth
To knowing Beaumont, 'ere it did come forth,
Working again until he ſaid 'twas fit,
And made him the ſobriety of his wit.

Cartwright, ibid.

Mr. Winſtanley relates, that our two poets being once at a tavern together, to form a rude draught of a tragedy, Fletcher undertook to kill the king, which words being overheard by an officious waiter, he went and lodged an information againſt them; but their loyalty being unqueſtioned, and the circumſtance being ſo probable, that the plot was only againſt a dramatical king, the affair became a jeſt.

Lives of the poets, 8vo. p. 199.

The first play which brought them into esteem, as Mr. Dryden tells us, was Philaster, or love lies a bleeding, but before this, they had wrote two or three which did not meet with success. Their plots, according to the same author, were generally more regular than Shakespear's, especially those which were formed before Mr. Beaumont's death; and they understood and imitated the conversation of gentlemen much better, whose wild debaucheries and quickness of wit, no poet before them ever painted as they had done. They represented all the passions in a very lively manner, especially that of love. Mr. Dryden adds, that, in his time, their plays were the most favourite and frequent entertainments of the stage, two of theirs being acted throughout the year, for one of Shakespear's or Ben Johnson's, and the reason is, says he, because there is a certain gaiety in their comedies, and a pathos in their most serious plays, which suits generally with all men's humours.

See his essay on dramatic poetry.

Dryden, ib.

ibid.

Some of their plays were printed in quarto during the lives of the authors, and in the year 1645, there was published in folio, a collection of such plays as had not been printed before, amounting to between thirty and forty. This collection was published by Mr. Shirley, after the shutting up of the theatres, and dedicated to the earl of Pembroke, by ten of the most famous actors. In 1679, there was an edition of all their plays published in folio. Another edition in 1711 by Mr. Tonson, in seven volumes 8vo, and the last in 1751. with notes by Seagrave &c. 1750. 8vo

BECKET (THOMAS) archbishop of Canterbury, in the reign of Henry II. son of Gilbert Becket, by Maud or Matilda a Saracen lady (A). He was born in London, in the year 1119, and received the first part of his education at Merton-abbey in Sur-

Chronic. Jo. Brompton apud 10 scriptor. col. 1052.

(A) Brompton gives us some amusing though perhaps improbable particulars relating to this lady's becoming the wife of Gilbert. Gilbert took a journey in his youth to Jerusalem, accompanied only with one of his domestics, named Richard. As they were one day at their devotions, amongst several other christians, they were surprized by a party of infidels, and carried to a prison belonging to a Saracen lord. Gilbert had the good fortune to get into the affections of his master, who often made him eat at his table. this lord's daughter being struck with the person and conversation of Gilbert: and finding an opportunity of converfing sometimes with him in private, she enquired particularly about his country, religion, and the history of his life. Gilbert having taken great pains to satisfy her in these points, she at length told him, she was resolved to turn christian and to abandon her country; but knowing no other christian but himself, she desired Gilbert would promise to marry her, in case they made their escape. Gilbert was startled

Surrey; from thence he went to Oxford, and afterwards ſtudied at Paris. He became in high favour with Theobald, archbiſhop of Canterbury, who ſent him to ſtudy the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him alſo to king Henry II. in ſo effectual a manner, that in 1158, he was appointed high chancellor, and preceptor to the prince. Becket now laid aſide the churchman, and affected the courtier; he conformed himſelf in every thing to the king's humour; he partook of all his diverſions, and obſerved the ſame hours of eating and going to bed. He kept ſplendid levees, and courted popular applauſe; and the expences of his table exceeded thoſe of the firſt nobility. In 1159 he made a campaign with king Henry into Toulouſe, having in his own pay twelve hundred horſe, beſides a retinue of 700 knights or gentlemen. In 1160, he was ſent by the king to Paris, to treat of a marriage between prince Henry, and the king of France's eldeſt daughter, in which he ſucceeded and returned with the young princeſs to England. He had not enjoyed the chancellorſhip above four years, when archbiſhop Theobald died; and the king, who was then in Normandy, immediately ſent over ſome truſty perſons to England, who managed matters ſo well with the monks and clergy, that Becket was almoſt unanimouſly elected archbiſhop. After he had received his pall from pope Alexander III. then reſiding in France, he immediately ſent meſſengers to the king in Normandy, with his re-

Brompton. col. 1057, Gul. Cantuar. de vit. Th. B. hiſtoria quadrip. p. 8, 9. Brompton col. 1050.

ſtartled at the propoſal; he ſaw the difficulty of eſcaping; and was alſo afraid this might be ſome ſnare laid for him; he anſwered therefore only in general terms. Some time after Gilbert and ſome other chriſtian captives found means to eſcape, and return to England. The lady, as ſoon as ſhe heard of his flight, left her father's houſe in the night, and eſcaped into the land of the chriſtians, from whence ſhe took ſhipping with ſome Engliſh Pilgrims, and arrived in England. When ſhe came to London, ſhe was quite at a loſs how to find out the perſon ſhe was in queſt of; but paſſing accidentally by Gilbert's houſe, ſhe was obſerved by his man Richard, who acquainted his maſter. Gilbert, being extremely touched with the zeal and affection of the lady, was deſirous of promoting her converſion; but he had ſcruples of engaging in marriage, having formed a reſolution of ſpending his life in the wars of the chriſtians againſt the Saracens. He applied for advice to the biſhop of London, and ſome other biſhops, who, after conſidering the circumſtances of the affair, were of opinion the hand of God was concerned in it, and adviſed Gilbert to marry her, provided ſhe ſhould firſt receive baptiſm, and embrace the chriſtian faith. She was accordingly baptized in St. Paul's church, and immediately after the ceremony, married to Gilbert. Brompton's Chronicon ad ann. 1163 apud 10 ſcriptor. col. 1052, 1055.

ſigna-

ſignation of the ſeal and office of chancellor. This diſpleaſed the king, ſo that upon his return to England, when he was met at his landing by the archbiſhop, he received him in a cold and indifferent manner. M. Paris hiſt. Ang. Lond. 1640. tom. 1. p. 98.

Becket now betook himſelf to a quite different manner of life, and put on all the gravity and auſterity of a monk. (B) He began likewiſe to exert himſelf with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many caſes proceeded with ſo much warmth and obſtinacy, as raiſed him many enemies, and in a ſhort time the king and he came to an open rupture: Henry endeavoured to recal certain privileges of the clergy, who had greatly abuſed their exemption from the civil courts, concerning which the king had received ſeveral complaints. The archbiſhop however ſtood up for the immunities of the clergy. The king convened a ſynod of the biſhops of Weſtminſter, and here he demanded that the clergy, when accuſed of any capital offence, might take their trials in the courts of juſtice. The queſtion put to the biſhops was, whether, in conſideration of their duty and and allegiance to the king, and of the intereſt and peace of the kingdom, they were willing to promiſe a ſubmiſſion to the laws of his grandfather, king Henry. To this the archbiſhop replied, in the name of the whole body, that they were willing to be bound by the antient laws of the kingdom, as far as the privileges of the order would permit, (ſalvo ordine ſuo.) The king was highly diſpleaſed with this anſwer, and inſiſted on having an abſolute compliance, without any reſervation whatever. But the archbiſhop would by no means ſubmit, and the reſt of the biſhops adhered for ſome time to their primate. Several of the biſhops being at length gained over, and the pope interpoſing in the quarrel, Becket was prevailed on to acquieſce; and ſoon after the king ſummoned a convention or parliament, at Clarendon, where ſeveral laws were paſſed relating to the privileges of the clergy, called from thence, Rog. de Hoveden. Annal pars poſterior p 492 apud ſcriptor. poſt Bedam Franc. 1601.

(B) Lautus ille, nitidus, ſplendidus, qui genio totus indulgens, cutem ſuam tam bene ſolitus erat curare, vix paucis interpoſitis diebus, vultu derepente gravis, moribus ſedatus, habitu decens, victu frugalis conſpicitur, et amandatis procul jocis ac cachinnis, quibus antea plurimum ſerebatur deditus, ſacris peragendis, cæteriſque paſtoralis officii muneribus totus vacabat, et ne quis famæ oculiſque hominum duntaxat ſerviiſſe contendat, cilicio quoque indutus, corpus ſubigiſſe perhibent, triplici veſte triplicem perſonam gerens (ut illorum quidam loquitur) exteriori clericum exhibens, interiori monachum occultans, et intima Eremiæ moleſtias ſuſtinens. Goodwin de præſul. Ang. inter epiſc. Exon. An. 1159.

the

the conſtitutions of Clarendon. Becket afterwards repenting of his compliance retired from court, nor would officiate in the church, till he ſhould receive abſolution from the pope. He went aboard a ſhip, in order to make his eſcape beyond ſea; but before he could reach the coaſt of France, the wind ſhifting about, he was driven back to England. The king ſummoned a parliament at Northampton, in October, 1165, where the archbiſhop having been accuſed of failure of duty and allegiance to the king, was ſentenced to forfeit all his goods and chattels. Becket made an appeal to the pope, but this having availed nothing, and finding himſelf deſerted by his brethren, he withdrew privately from Northampton and went aboard a ſhip for Graveline in Holland, from whence he retired to the monaſtery of St. Berlin in Flanders.

Rog. de Hoved. ibid.

Math. Paris hiſt. Ang. edit. 1740. tom. 1. p. 100. Gervas. Chronic. apud 10 ſcript. col. 1383.

The king ſeized upon the revenues of the archbiſhoprick, and ſent an embaſſador to the French King, deſiring him not to give ſhelter to Becket; but the French court eſpouſed his cauſe, in hopes that the miſunderſtanding betwixt him and Henry, might embarraſs the affairs of England, and accordingly when Becket came from St. Berlin to Soiſſons, the French king paid him a viſit and offered him his protection. Soon after the archbiſhop went to Sens, where he was honourably received by the pope, into whoſe hands he in form reſigned the archbiſhoprick of Canterbury, and was preſently re-inſtated in his dignity, by the pope, who promiſed to eſpouſe his intereſt. The archbiſhop removed from Sens to the Abbey of Pontigny in Normandy, from whence he wrote a letter to the biſhops of England informing them that the pope had annulled the conſtitutions of Clarendon. From hence too he iſſued out excommunications againſt ſeveral perſons, who had violated the rights of the church. This conduct of his raiſed him many enemies. The king was ſo enraged againſt him for excommunicating ſeveral of his officers of ſtate, that he baniſhed all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and ſhew themſelves to the archbiſhop. An order was likewiſe publiſhed, forbidding all perſons to correſpond with him by letters, to ſend him any money, or ſo much as to pray for him in the churches. He wrote alſo to the general chapter of the ciſtertians, threatning to ſeize all their eſtates in England, if they allowed Becket to continue in the Abbey of Pontigny. The archbiſhop thereupon removed to Sens, and from thence, upon the king of France's recommendation, to the Abbey of St. Columba, where he remained four years. In the mean time, the biſhops of the pro-

Gervas. ib.

province of Canterbury wrote a letter to the archbiſhop, entreating him to alter his behaviour, and not to widen the breach, ſo as to render an accommodation impracticable betwixt him and the king. This however had no effect on the archbiſhop. The pope alſo ſent two cardinals to try to reconcile matters, but the legates finding both parties inflexible, gave over the attempt and returned to Rome. R. Hoved. ibid. p. 509. Ibid. p. 516

The beginning of the year 1157, Becket was at length ſo far prevailed upon, as to have an interview with Henry and the king of France, at Mount-Miral in Champaigne. He made a ſpeech to Henry, in very ſubmiſſive terms, and concluded with leaving him the umpire of the difference between them, ſaving the honour of God. Henry was provoked at this clauſe of reſervation, and ſaid that whatever Becket did not reliſh, he would pronounce contrary to the honour of God. "However (added the king) to ſhew my inclination "to accommodate matters, I will make him this propoſition: "I have had many predeceſſors, kings of England, ſome "greater and ſome inferior to myſelf; there have been like-"wiſe many great and holy men in the ſee of Canterbury. "Let Becket therefore but pay me the ſame regard, and "own my authority ſo far, as the greateſt of his prede-"ceſſors owned that of the leaſt of mine, and I am ſatiſ-"fied. And, as I never forced him out of England, I give "him leave to return at his pleaſure; and am willing he "ſhould enjoy his archbiſhoprick, with as ample privileges "as any of his predeceſſors." All who were preſent declared that Henry had ſhewn ſufficient condeſcenſion. The king of France being ſurprized at the archbiſhop's ſilence, aſked him why he heſitated to accept ſuch reaſonable conditions; Becket replied, he was willing to receive his ſee upon the terms his predeceſſors held it: but as for thoſe cuſtoms, which broke in upon the canons, he could not admit them, for he looked upon this as betraying the cauſe of religion. And thus the interview ended without any effect. Gerva. col. 1405, 1406.

In the year 1169, endeavours were again uſed to accommodate matters, but they proved ineffectual, the archbiſhop refuſing to comply, becauſe Henry would not give him the cuſtomary ſalute, or kiſs of peace, which his majeſty would have granted had he not once ſwore in a paſſion never to ſalute the archbiſhop on the cheek, but he declared he would bear him no ill will for the omiſſion of this ceremony. Henry became at length ſo irritated againſt this prelate, that he ordered all his Engliſh ſubjects to take an oath, whereby they renounced the authority of Becket and pope Alexander; moſt Gervas. ib. Ib. col. 1408.

moſt of the laity complied with this order, but few of the clergy acquieſced. The following year king Henry, upon his return to England, ordered his ſon, prince Henry, to be crowned at Weſtminſter, and the ceremony was performed by the archbiſhop of York: this office belonged to the ſee of Canterbury, and Becket complained of it to the pope, who ſuſpended the archbiſhop of York, and excommunicated the biſhops who aſſiſted him.

M. Paris ib. p. 121.

This year however an accommodation was at length concluded betwixt king Henry and Becket, upon the confines of Normandy, where the king held Becket's horſe's bridle, while he mounted and diſmounted twice. Soon after the archbiſhop embarked for England; upon his arrival he received an order from the young king to abſolve the ſuſpended and excommunicated biſhops, but refuſing to comply, the archbiſhop of York, and the biſhops of London and Saliſbury, carried their complaint to the old king in Normandy, who was highly provoked at this freſh inſtance of obſtinacy in Becket, and ſaid on the occaſion, "That he was an "unhappy prince, who maintained a great number of lazy, "inſignificant perſons about him, none of whom had gra- "titude or ſpirit enough to revenge him on a ſingle, in- "ſolent prelate, who gave him ſo much diſturbance." Theſe words of the king put four perſons on forming a deſign againſt the archbiſhop's life, which they put in execution, in the cathedral church of Canterbury, on the 29th of December 1171. They endeavoured to drag him out of the church, but finding they could not do this without difficulty, they killed him there. The aſſaſſins being afraid they had gone too far, durſt not return to the king's court in Normandy, but retired to Knareſburgh in Yorkſhire; here every body avoided their company, hardly any perſon even chooſing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jeruſalem, and according to the pope's order, ſpent their lives in penitential auſterities, and died in the black mountain. They were buried at Jeruſalem, without the church door, belonging to the templars, and this inſcription was put over them.

Gervas. chron. col. 1412.

Ib. 1414, 1415.

Dies obitual. archiep. Cant. apud Wharton anglia ſacra. P. 1. 56.

R. Hoved. ib. p. 522.

Hic jacent miſeri, qui martyrizaverunt beatum Archiepiſcopum Cantuarienſem.

King Henry was much diſturbed at the news of Becket's death, and immediately diſpatched an embaſſy to Rome to clear himſelf from the imputation of being the cauſe thereof,

of. Upon the death of the archbiſhop, all divine offices ceaſed in the church of Canterbury for a year, excepting nine days, at the end of which, by order of the pope, it was reconſecrated. Two years after, Becket was canonized, by virtue of pope Alexander's bull, dated March 13, 1173, and the following year king Henry returning to England, went to Canterbury, where he did penance as a teſtimony of his regret for the murther of Becket. When he came within ſight of the church, where the archbiſhop was buried, he alighted off his horſe, and walked barefoot, in the habit of a pilgrim, 'till he came to Becket's tomb, where, after he had proſtrated himſelf, and prayed for a conſiderable time, he ſubmitted to be ſcourged by the monks, and paſſed all that day and night without any refreſhment, and kneeling upon the bare ſtone. In 1221, Becket's body was taken up, in the preſence of king Henry III, and ſeveral nobility, and depoſited in a rich ſhrine, on the eaſt ſide of the church. The miracles ſaid to be wrought at his tomb were ſo numerous, that we are told two large volumes of them were kept in that church. His ſhrine was viſited from all parts, and enriched with the moſt coſtly gifts and offerings.

Radulph. de diceto Vit. archiep. Cantuar. apud Wharton Anglia ſacra. P. ii. 2. p. 688.

M. Paris ib. p. 130.

Gervas. Chron. col. 1417.

BEDA or BEDE, ſirnamed the Venerable, an Engliſh monk and an eminent writer, born in the year 672, or 673, on the eſtate belonging afterwards to the monaſteries of St. Peter and St. Paul, in the biſhoprick of Durham, at Wermouth and Jarrow, near the mouth of the river Tyne. In 679, he was ſent to the monaſtery of St. Peter, under the care of Abbot Benedict, under whom, and his ſucceſſor Ceolfrid, he was educated for twelve years: he was ordained deacon at nineteen years of age, and prieſt at thirty, by John of Beverly, then biſhop of Hagulſtad or Hexham. He applied to his ſtudies with ſo much diligence and ſucceſs, that he ſoon became eminent for his learning; his fame ſpread even to foreign countries, ſo that pope Sergius wrote to Abbot Ceolfrid in very preſſing terms, to ſend Bede to Rome, to give his opinion upon ſome important points. But notwithſtanding this invitation, Bede remained in his cell, and being contented with the pleaſures of a monaſtick life, he had hereby time and opportunity to make himſelf maſter of almoſt every branch of literature. He ſpent ſeveral years in making collections for his eccleſiaſtical hiſtory, the materials for which he was obliged to draw together, from the lives of particular perſons, annals in convents, and ſuch chronicles

Bed. ad fin. epitom. hiſt. eccleſiaſt.

Gul. Malmſbur. de geſtis Anglorum. lib. 1. c. 3. fol. 10.

Pits. 129.

as

as were written before his time. He publiſhed his hiſtory in 731, (A) when he was fifty-nine years of age; he had written other books before, but this work eſtabliſhed his reputation in ſuch a manner, that he was conſulted by the greateſt prelates of that age, in their moſt important affairs, and particularly by Egbert biſhop of York, a man of very great learning. He addreſſed an epiſtle to this prelate, which is eſteemed a curious performance, as it furniſhes us with ſuch a picture of the ſtate of the church at that time, as is no where elſe to be met with. This epiſtle is ſuppoſed to have been amongſt the laſt of Bede's writings. It appears from what he ſays himſelf, that he was much indiſpoſed when he wrote it, and it is not improbable that he began at this time to fall into a conſumption, a diſtemper ſo frequently fatal to men of ſedentary lives. William of Malmeſbury tells us, that in the laſt ſtage of his diſtemper, he fell into an aſthma, which he ſupported with great firmneſs of mind, though in much weakneſs and pain for ſix weeks together.

Bed. hiſt. eccleſiaſt. lib. 3. c. 1.

Leland. Bale. Pitts. in vit. Egberti.

Collier's eccleſ. hiſt. vol. 1. p. 124.

(A) The title of this work in the Heidelbergh edition in 1587 runs thus. Eccleſiaſticæ hiſtoriæ gentis anglorum, libri quinque, Beda angloſaxone authore: There was alſo an edition printed at Antwerp, in 1550, and one at Cologne in 1601. It was printed in folio with the Saxon verſion, attributed to king Alfred, with notes by Abraham Theloe, at Cambridge, in 1644, and at Paris 1681 in 4to, with the notes of Francis Chifflet. Beſides theſe, there was another edition undertaken by Dr. Smith, prebendary of Durham, which was publiſhed in folio by his ſon George Smith, at Cambridge, 1722, with notes and diſſertations.

Biſhop Nicholſon gives the following account of this performance of Beda. "What we are at preſent "concerned in, is, his eccleſiaſtical "hiſtory of this iſland, which has "had many impreſſions in latin, "the language wherein he penned "them. It is plain he had ſeen "and peruſed ſeveral chronicles of "the Engliſh things before his own "time, witneſs that expreſſion, Un"de cunctis placuit regum tempora "computantibus, &c. But he firſt "attempted an account of their "church affairs, and kept correſ"pondence in the other kingdoms "of the heptarchy, the better to "enable him to give a true ſtate of "chriſtianity throughout the whole "nation. He treats indeed moſt "largely of the converſion of Nor"thumberland, and the progreſs of "religion in that kingdom; but "always intermixes what other re"lations he could borrow from "books, or learn from ſuch living "teſtimonies as he believed to be "credible. Some have cenſured his "hiſtory as compoſed with too "great partiality, favouring on all "occaſions the Saxons, and de"preſſing the Britons. Such a "charge is not wholly groundleſs. "He muſt be pardoned with ſtuffing "it here and there with thumping "miracles, the natural product of "the zeal and ignorance of his age, "eſpecially ſince ſo little truth was "to be had of the ſain's of thoſe "days, that there was a ſort of "neceſſity of filling up books of this "kind with ſuch pleaſant legends, "as the chat of the country, or a "good invention would afford a "man." Engliſh hiſtorical library, p. 35.

Dur-

During this time however he did not abate of his uſual employments in the monaſtery, but continued to inſtruct the young monks, and to proſecute ſome works which he had in his hands, which he was very deſirous to finiſh. He was particularly ſolicitous about his tranſlation of the goſpel of St. John into the Saxon language, and ſome paſſages he was extracting from the works of St. Iſidore. The particulars which William of Malmeſbury gives relating to his death, were taken from an account given thereof by Cuthbert, one of Bede's diſciples, who ſays that he died on Thurſday the 26th of May, being the feaſt of Chriſt's aſcenſion, which fixes it in the year 735, this circumſtance agreeing with that year and no other. There have been however different opinions about the time of his death, ſome placing it in 729, and others in 762, and 766, but as the matter ſeems not to be of any great importance, we ſhall not trouble the reader with the controverſies on this point. His body was at firſt interred in the church of his own monaſtery at Jarrow, but afterwards removed to Durham, and placed in the ſame coffin with that of St. Cuthbert, as appears from an old Saxon poem on the relick preſerved in the Cathedral of Durham. He had ſeveral epitaphs written upon him, and though none of them have been thought equal to his merit, yet they ſhew at leaſt the good intention of their authors. There are ſome fabulous accounts given of his acquiring the title of Venerable, which has been given him both by antient and modern writers.(B) The opportunities which he had, and his ſurprizing application enabled him to write a vaſt number of books. He has given us a liſt of all the treatiſes he had compoſed before

De geſt. ang. lib 3. cap. 3. p. 22.

Leland. collect. an. tom. 3. p. 84.

The poem may be ſeen at the end of the decem ſcriptores.

(B) We are told that Beda when he grew old, and was through age blind, one of his diſciples carried him abroad to a place where there lay a great heap of ſtones, and told him he was ſurrounded by a great crowd of people, who waited with ſilence and attention to receive his ſpiritual conſolation. The old man accordingly made a long diſcourſe, which he concluded with a prayer, and the ſtones very punctually made their reſponſe, Amen, venerable Bede. Petr. Equilin. catol. ſanctorum, in vita Bedæ.

Another ſtory relating to this title, and no leſs to be credited than the firſt, is thus reported. A young man a monk ſtudying for an epitaph for Bede got thus far,

Hac ſunt in foſſa BEDÆ --- oſſa.

His head not being well turned for poetry, he could find no words to fill up this hiatus; and after tormenting himſelf to no purpoſe, he fell aſleep; but the next morning returning to his taſk, with infinite aſtoniſhment, he found the line compleated thus, by ſome inviſible hand.

Hac ſunt in foſſa Bedæ venerabilis oſſa.

the year 731, at the end of his eccleſiaſtical hiſtory; he wrote alſo ſeveral other treatiſes after the publication of this work(c). His writings were ſo well received that we find great encomiums beſtowed upon him. It muſt be acknowledged however, that ſome late writers of our own and foreign nations, have ſpoke of him as a man of ſuperficial learning and indigeſted reading. He is alſo charged with being extreamly credulous, and giving too eaſily into the belief of the fabulous miracles in his time. Mr. Du Pin ſpeaking of him as an author ſays, that his ſtyle is clear and eaſy, but without any purity, elegance, or ſublimity; that he wrote with a ſurprizing facility, but without art or reflection, and that he was a greater maſter of learning than of judgment, or a true critical taſte. In anſwer to this criticiſm, as to the faults of his ſtyle it is ſaid that they will not appear great, if compared with the contemporary writers, and to compare them with others is unjuſt; that conſidering the low eſtate of learning in this iſland at that time, it was ſurprizing he ſhould make ſuch a progreſs in the languages and ſciences, and write ſo great a number of books upon ſuch different ſubjects. The famous Camden ſpeaks thus of Beda. "In this monaſtery of St. Peter, Beda, "the ſingular light of our iſland, who by his piety and learning juſtly obtained the ſirname of Venerable, ſpent "his days, as himſelf tells us, in meditating on the ſcriptures, "and, in the midſt of a barbarous age, wrote many learned "works." The ſame author in another place has theſe words. "The reverend Bede, whom we may more eaſily admire than ſufficiently praiſe, for his profound learning in a moſt barbarous age." Bale ſays, that there is ſcarce any thing in all antiquity worthy to be read, which is not to be found in Beda, though he travelled not out of his own country; and that if he had flouriſhed in the times of St. Auguſtin, Jerome, or Chryſoſtom, he would undoubtedly have equalled them, ſince even in the midſt of a ſuperſtitious age, he wrote ſo many excellent treatiſes. Pits tells us, that

Tom.6.p. 88.

Britain in Brigant. p. 576.

Remains of a larger work concerning Britain. Lon. 1605. 4to. p. 183.

Script. illuſt. major Brit. centur. 2. p. 94.

(c) His works are in latin; the firſt general collection of them appeared at Paris, in 1544, in three volumes in folio. They were printed again at the ſame place in 1554, in eight volumes. They were alſo publiſhed in the ſame ſize and number of volumes at Baſil, in 1563, re-printed at Cologne, in 1612, and at the ſame place in 1688. Beſides what is contained in this general collection, there are ſeveral of his compoſitions, which have been printed ſeparately, or amongſt the collections of the writings of ancient authors; and there are ſeveral manuſcripts of his, which have never been printed.

he was ſo well verſed in the ſeveral branches of learning, that Europe ſcarce ever produced a greater ſcholar in all reſpects. That even while he was living, his writings were of ſo great authority, that it was ordered by a council held in England, and approved afterwards by the catholick church, that they ſhould be publickly read in churches. To theſe might likewiſe be added many other teſtimonies in his favour, particularly of the learned Selden; the great antiquarian, ſir Henry Spelman, and the famous Stillingfleet.

Relat. Hiſt. de Rebus ang. p. 130.

Analect. Anglo brit. lib. 2. cap. 2.

BEDELL, (WILLIAM) a very famous prelate, and biſhop of Kilmore in Ireland, born in 1570, at Black-Notley in the county of Eſſex. After having gone through his ſchool education, he was ſent to Emmanuel college, in Cambridge, where he was choſen fellow in 1593, and took his degree of bachelor in divinity in 1599. He left the univerſity upon his being preſented to the living at St. Edmondſbury in Suffolk, where he continued till the year 1604, when he was appointed chaplain to ſir Henry Wotton, embaſſador to the republick of Venice. He was eight years at Venice, during which time, he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt Italian, of which he became ſo much a maſter, that he tranſlated into this language the Engliſh common prayer book. Nor was he leſs ſerviceable to father Paul, for whoſe uſe he drew up an Engliſh Grammar, and in many reſpects greatly aſſiſted him in his ſtudies, inſomuch that Paul declared he had learnt more from him in all parts of divinity, than from any perſon he had ever converſed with. Whilſt Bedell reſided at Venice he greatly improved himſelf alſo in the Hebrew language, by the aſſiſtance of the famous Rabbi Leo, who taught him the Jewiſh pronunciation, and other parts of rabbinical learning. Here alſo he became acquainted with the celebrated Antonio de dominis archbiſhop of Spalata, whom he aſſiſted conſiderably in correcting and finiſhing his famous book *De Republica Eccleſiaſtica*. Father Paul was much concerned when Mr. Bedell left Venice; at his departure he made him a preſent of his picture, together with a Hebrew bible without points, and a ſmall pſalter. He gave him alſo the manuſcript of his hiſtory of the council of Trent, with the hiſtories of the interdict and inquiſition, and a large collection of letters, he had received from Rome, during the diſpute between the Jeſuits and Dominicans, concerning the efficacy of grace. Mr. Bedell, upon his return to England, retired to his charge at St. Edmunſbury,

Bp. Burnet's life of bp. Bedell, Lond. 1685. 8vo. p. 1.

Life of ſir Henry Wotton by Iſrael Walton p. 23.

Life of Bedell, p. 8.

Ib p. 31, 32.

Ib. p. 17, 18.

and here he tranſlated into latin the hiſtories of the interdict and inquiſition, which he dedicated to the king. He alſo tranſlated into the ſame language the two laſt books of the hiſtory of the council of Trent, the two firſt having been done by ſir Adam Newton. In 1615 he was preſented to the living of Horingſheath, in the dioceſe of Norwich, by ſir Thomas Jermyn. In 1627, he was unanimouſly elected provoſt of Trinity college, in Dublin; he at firſt declined this office, but at laſt accepted of it, being enjoyned thereto by the poſitive commands of his majeſty. He diſcharged his duty in this employment with great fidelity, and when he had continued two years in it, by the intereſt of ſir Thomas Jermyn, and Laud, biſhop of London, he was promoted to the ſees of Kilmore and Ardagh, being then in the 59th year of his age. He found theſe two dioceſes in great diſorder, and applied himſelf with vigour to reform the abuſes there. He began with that of plurality of benefices. To this end he convened his clergy, and, in a ſermon, laid before them the inſtitution, nature, and duties of the miniſterial employment, and after ſermon, diſcourſed to them upon the ſame ſubject in latin, and exhorted them to reform that abuſe. To prevail on them the better, he told them he reſolved to ſhew them an example in parting with one of his biſhoprics, and accordingly reſigned Ardagh. He made ſeveral regulations with reſpect to reſidence, was extremely watchful of the conduct of the clergy, and no leſs circumſpect in his own behaviour. His ordinations were publick and ſolemn, he preached and gave the ſacrament on ſuch occaſions himſelf. He never gave any perſon prieſt's orders till a year after having been made deacon, that he might know how he had behaved during that time. He wrote certificates of ordination and other inſtruments with his own hand, and ſuffered none who received them to pay any fees. When he had brought things to ſuch a length, that his clergy were willing to aſſiſt him in the great work of reformation, he convened a ſynod in September, 1638, in which he made many excellent canons that are ſtill extant. There were ſome, who looked upon this ſynod as an illegal aſſembly, and that his preſuming to make canons was againſt law, ſo that there was ſome talk of bringing him before the ſtar-chamber, or high-commiſſion court; but his archdeacon, afterwards archbiſhop of Caſhill, gave ſuch an account of the matter as ſatisfied the ſtate. Archbiſhop Uſher ſaid on this occaſion to thoſe who were very earneſt for bringing him to anſwer for his conduct,

Sir James Ware's works. vol. 1. p. 233.

Ibid..

Ibid.

Life of Bedell. p. 237.

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You had better let him alone, for fear, if when provoked, he ſhould ſay much more for himſelf, than any of his accuſers can ſay againſt him. Bedell having obſerved that the court in his dioceſe was a great abuſe, it being governed by a lay chancellor who had bought the place from his predeceſſor, and for that reaſon thought he had a right to all the profits he could raiſe; he removed the chancellor, and reſuming the jurisdiction of a biſhop, ſat in his own courts and heard cauſes with a ſelect number of his clergy, by whoſe advice he gave ſentence. The chancellor upon this brought a ſuit againſt the biſhop into chancery, for invading his office. Bolton, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds coſts againſt the biſhop; and when Bedell aſked him how he could give ſuch an unjuſt decree; he anſwered, that all his father had left him was a regiſter's place; and therefore he thought he was bound to ſupport thoſe courts, which muſt be ruined if ſome check was not given to the biſhop's proceedings. The chancellor however gave him no further diſturbance, nor did he ever call for his coſts, but named a ſurrogate, with orders to obey the biſhop. This prelate was no perſecutor of papiſts, nor did he approve of thoſe who made uſe of harſh and paſſionate expreſſions again popery (A).

Sir James Ware's works vol. 1. 236.

Life of Bedell, p. 112.

Ibid. 113.

(A) In an extract of one of Bedell's ſermons given us by biſhop Burnet, we meet with the following paſſage. "It is not the ſtorm of "words, but the ſtrength of reaſons, that ſhall ſtay a wavering "judgment from errors, &c. when "that like a tempeſt is overblown, "the tide of others examples will "carry other men to do as the moſt "do; but theſe like ſo many anchors will ſtick, and not come again. Beſides, our calling is to "deal with errors, not to diſgrace "the man with ſcolding words. "It is ſaid of Alexander, I think, "when he overheard one of his "ſoldiers railing luſtily on Darius "his enemy, he reproved him, and "added, Friend, I entertain thee to "fight againſt Darius, not to revile him.

"Mr. Bayle ſays it was Memnon Darius's general, who ſpoke "thus to a ſoldier, who railed at "Alexander, and he refers to Plutarch. Apothegm. pag. 174. Truly it may be well thought that "thoſe that take this courſe ſhall "find but ſmall thanks at Chriſt's "our captain's hands, and it is not "unlike but he would ſay to them, "were he here on earth again; "Maſters, I would you ſhould refute popery and ſet yourſelves "againſt antichriſt my enemy, with "all the diſcoloured ſects and hereſies, that fight under his banner "againſt me, and not call him and "his troops all to nought! And "this is my poor opinion concerning our dealing with the papiſts "themſelves, perchance differing of "men of great note in Chriſt's family, Mr. Luther, and Mr. Calvin, and others; but yet we "muſt live by rules, not examples; "and they were men, who perhaps "by complexion or otherwiſe were "given too much to anger and heat." Bedell's life. p. 149, 153.

He laboured to convert the better ſort of the popiſh clergy, and in this had great ſucceſs. He procured a tranſlation of the common-prayer into Iriſh, and cauſed it to be read in his cathedral, every Sunday. The new teſtament had alſo been tranſlated by William Daniel, archbiſhop of Tuam, and at the biſhop's deſire, the old teſtament was firſt tranſlated into the ſame language by one King, but as he was ignorant of the original tongue, and did it from the Engliſh, Bedell reviſed and compared it with the Hebrew, and the beſt tranſlations. He took care likewiſe to have ſome of Cryſoſtom's and Leo's Homilies, in commendation of the ſcriptures, to be rendered both into Engliſh and Iriſh, that the common people might ſee, that in the opinion of the antient fathers, they had not only a right to read the ſcriptures as well as the clergy, but that it was their duty ſo to do. When he found the work was finiſhed, he reſolved to be at the expence of printing it, but his deſign was interrupted by a cruel and unjuſt proſecution carried on againſt the tranſlator, who not only loſt his living, but was alſo attacked in his character. The biſhop ſupported Mr. King as much as he could, and the tranſlation being finiſhed, he would have printed it in his houſe, at his own expence, if the troubles of Ireland had not prevented it; it happened luckily however that the tranſlation eſcaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert Boyle, a gentleman of great benevolence and public ſpirit. The biſhop was very moderate in his ſentiments; he was indeed a ſincere friend to the church of England, but he loved to make proſelytes by perſuaſion and not compulſion; and it was his opinion, that proteſtants would agree well enough, if they could be brought to underſtand each other. There were ſome Lutherans at Dublin, who, for not coming to church and taking the ſacrament, were cited into the archbiſhop's conſiſtory, upon which they deſired time to write to their divines in Germany, which was granted; and when their anſwers came, they contained ſome exceptions to the doctrines of the church, as not explaining the preſence of Chriſt in the Euchariſt, ſuitable to their ſentiments; to which biſhop Bedell gave ſuch a ſolid anſwer, that the German divines, who ſaw it, adviſed their countrymen to join in communion with the church, which they accordingly did.

Ibid 117.

Sir James Ware's works, v. 1. p. 237.

Hiſt. of tranſlations of the Bible into vulgar tongues, p. 195.

Boyle's works, vol. 5. p. 618.

When the rebellion broke out in Ireland, in October, 1641, the biſhop at firſt did not feel the violence of its effects, for the very rebels had conceived a great veneration for

Life of bp. Bedell, p. 138.

for him, and they declared he ſhould be the laſt Engliſhman they would drive out of Ireland. His was the only houſe in the county of Cavan that was unviolated, and it was filled with the people who fled to him for ſhelter. About the middle of December however, the rebels, purſuant to orders received from their council of ſtate at Kilkenny, required him to diſmiſs the people that were with him, which he refuſed to do, declaring he would ſhare the ſame fate with the reſt. Upon this they ſeized him, his two ſons, and Mr. Clogy, who had married his daughter-in-law, and carried them priſoners to the caſtle of Cloughboughter, ſurrounded by a deep water, where they put them all, except the biſhop, in irons; after ſome time however this part of their ſeverity was abated. After being confined for about three weeks, the biſhop and his two ſons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they ſhould be ſafely conducted to Dublin, yet the rebels would never ſuffer them to be carried out of the country, but ſent them to the houſe of Denis Sherridan, an Iriſh miniſter, and convert to the proteſtant religion. The biſhop died ſoon after he came here, on the 7th of February, 1641, his death being chiefly occaſioned by his late impriſonment, and the weight of ſorrows which lay upon his mind. The Iriſh did him unuſual honours at his burial, for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sherridan's houſe to the churchyard of Kilmore. Thus lived and died this great prelate, whoſe behaviour in his publick character did honour to his high office in the church, and whoſe private life was perfectly conſiſtent with the doctrine he taught (B).

Hiſt. of the Iriſh rebellion, p. 35.

Sir James Ware's works, v. 1. p. 240.

BEHN,

(B) The following particulars in regard to this prelate were drawn up by Mr. Clogy, the companion of all his fortunes, and witneſs of his virtues, and are inſerted in the account of his life by biſhop Burnet. He was tall and graceful, and had ſomething in his looks and carriage which created a veneration for him. His deportment was grave, without affectation. His apparel decent with ſimplicity, he wore no ſilks, but plain ſtuffs; had a long and broad beard, grey and venerable hair. His ſtrength continued firm to the laſt, ſo that the week before his laſt ſickneſs, he walked as vigorouſly and nimbly as any of the company, and leaped over a broad ditch; inſomuch that his ſons, who were amazed at it, had enough to do to follow him. A few years before his death he had ſome ſevere fits of the ſtone, occaſioned by his ſedentary life. The

BEHN, (APHARA) a celebrated Engliſh poeteſs, deſcended from a good family in the city of Canterbury. She was born in the reign of Charles I, but in what year is not certain: her father's name was Johnſon; who being related to the lord Willoughby, and by his intereſt having been appointed lieutenant general of Surinam, and ſix and thirty iſlands, embarked with his family aboard a ſhip, for the Weſt-Indies; at which time Aphara was very young. Mr. Johnſon died in his paſſage, but his family arrived at Surinam, where our poeteſs became acquainted with the American prince Oroonoko, whoſe ſtory ſhe has given us in her celebrated novel of that name. She tells us, "ſhe had often ſeen "and converſed with that great man, and been a witneſs to ma- "ny of his mighty actions, and that at one time, he and Cli- "mene, (or Imoinda his wife) were ſcarce an hour in a day "from her lodgings; and that ſhe obliged them in all things "ſhe was capable, entertaining them with the lives of the

Memoirs prefixed to her novels, by a lady, p. 2, 3, &c. Oroonoko, 85.

The remedy he uſed for it, was to dig in the garden, until he heated himſelf, and that mitigated the pain. His judgment and memory remained with him to the laſt. He always preached without notes. He ſhewed no other learning in his ſermons, but in learning the difficulties of his text. His ſtile was clear and full, but plain and ſimple. He read the Hebrew and Septuagint ſo much, that they were as familiar to him as the Engliſh tranſlation. He had collected a vaſt number of critical expoſitions, which with ſeveral other manuſcripts fell into the hands of the Iriſh. He wrote much in controverſy, particularly on the points in diſpute betwixt the proteſtants and Roman catholicks. He kept a great correſpondence not only with the divines of England, but with others over Europe. He obſerved a true hoſpitality in houſe-keeping; many poor Iriſh families being maintained out of his kitchen, and in Chriſtmas time, the poor always eat with him at his own table. At public tables he uſually ſat ſilent. Once at the earl of Strafford's table, one obſerved, that while they were all talking, he ſaid nothing. The primate anſwered, "Broach him, and "you will find good liquor in him." Upon which the perſon propoſed a queſtion in divinity, in anſwering which the biſhop ſhewed his abilities ſo well, and puzzled the other ſo much, that all at table except the biſhop, fell a laughing at the other. The greatneſs of his mind and undauntedneſs of his ſpirit, evidently appeared in many paſſages of his life, and that without any mixture of pride, for he lived with his clergy as if they had been his brethren. In his viſitations, he would accept of no invitation from the great men in the country, but would eat with his clergy in ſuch poor inns and of ſuch coarſe fare as the places afforded. He avoided all affectation of ſtate in his carriage, and, when in Dublin, always walked on foot, attended by one ſervant, except on public occaſions, which obliged him to ride in proceſſion among his brethren. He avoided the affectation of humility, as well as pride, the former often flowing from the greater pride of the two. He had a true and generous notion of religion, and did not look upon it as a ſyſtem of opinions, or a ſet of forms, but as a divine diſcipline that reforms the heart and life. It was not leaves but fruit that he ſought. Life of Bedell. p. 218, 219.

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"Romans, and great men, which charmed *him* to her "company; and *her*, with teaching her all the pretty works "she was miſtreſs of, and telling her ſtories of nuns, and "endeavouring to bring her to the knowledge of the true "God." She tells us likewiſe, that Oroonoko uſed to call her his great miſtreſs, and that her word would go a great way with him. This intimacy betwixt him and our poeteſs, occaſioned ſome reflections on her conduct, from which the authoreſs of her life juſtifies her in the following manner. "Here (ſays ſhe) I can add nothing to what ſhe has given "the world already, but a vindication of her from ſome "unjuſt aſperſions I find are inſinuated about this town, in "relation to that prince. I knew her intimately well, and "I believe ſhe would not have concealed any love affairs "from me, being one of her own ſex, whoſe friendſhip and "ſecreſy ſhe had experienced, which makes me aſſure the "world, there was no affair betwixt that prince and Aſ-"træa, but what the whole plantation were witneſſes of; a "generous value for his uncommon virtues, which every "one that but hears them, finds in himſelf, and his pre-"ſence gave her no more. Beſides his heart was too vio-"lently ſet on the everlaſting charms of his Imoinda, to be "ſhook with thoſe more faint (in his eye) of a white beauty; "and Aſtræa's relations there preſent, had too watchful an "eye over her, to permit the frailty of her youth, if that "had been powerful enough." Memoirs, p. 3, 4.

The diſappointments ſhe met with at Surinam, by loſing her parents and relations, obliged her to return to England, where ſoon after her arrival, ſhe was married to Mr. Behn, an eminent merchant of London, and of Dutch extraction. King Charles II. whom ſhe highly pleaſed by the entertaining and accurate account ſhe gave him of the colony of Surinam, thought her a proper perſon to be inſtructed with the management of ſome affairs during the Dutch war, which was the occaſion of her going over to Antwerp. Here ſhe diſcovered the deſign formed by the Dutch, of ſailing up the river Thames, in order to burn the Engliſh ſhips; ſhe made this diſcovery by means of one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no ſooner heard of her arrival at Antwerp, than he paid her a viſit; and after a repetition of all his former profeſſions of love, preſſed her extremely to allow him by ſome ſignal means to give undeniable proofs of his paſſion. This propoſal was ſo ſuitable to her preſent aim in the ſervice of her country, that ſhe accepted of it, Ibid. p. 5. Ibid. Ibid. p. 7.

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and employed her lover in ſuch a manner as made her very ſerviceable to the king. The latter end of the year 1666, Albert ſent her word by a ſpecial meſſenger, that he would be with her at a day appointed, at which time he revealed to her, that Cornelius de Wit, and De Reyter, had propoſed the above mentioned expedition to the ſtates. Albert having mentioned this affair, with all thoſe marks of a ſincere relation of truth, Mrs. Behn could not doubt the credibility thereof, and the interview was no ſooner ended, but ſhe ſent an expreſs to the court of England; but her intelligence (though well grounded, as appeared by the event) being diſregarded and ridiculed, ſhe renounced all ſtate affairs, and amuſed herſelf during her ſtay at Antwerp, with the gallantries of the city. After ſome time ſhe embarked at Dunkirk for England, and in her paſſage was near being loſt; for the ſhip being driven on the coaſt, four days, within ſight of land, but by the aſſiſtance of boats from that ſhore, the crew were all ſaved; and Mrs. Behn arrived ſafely in London, where ſhe dedicated the reſt of her life to pleaſure and poetry. She publiſhed three volumes of miſcellany poems, the firſt in 1684, the ſecond in 1685, and the third in 1688. They conſiſt of ſongs and other little pieces, by the earl of Rocheſter, ſir George Etherege, mr. Henry Criſp, and others, with ſome pieces of her own. To the ſecond miſcellany, is annexed a tranſlation of the duke de Rochefoucault's moral reflections, under the title of Seneca unmaſked, an edition of which was printed in 1727, in four volumes 12mo. She wrote alſo ſeventeen plays, ſome hiſtories and novels.(A) She tranſlated M. Fontenelle's Hiſtory of oracles, and Plurality of worlds, to which laſt ſhe annexed an eſſay on tranſlation and tranſlated proſe. The paraphraſe of Œnone's epiſtle to Paris, in the Engliſh tranſlation of Ovid's Epiſtles, is Mrs. Behn's, and Mr. Dryden in the preface to that work, pays her the following compliment. "I was deſired to ſay, that the author, who is "of the fair ſex, underſtood not latin; but if ſhe does not, "I am afraid ſhe has given us occaſion to be aſhamed who

Ibid. p. 8.

Ibid. p. 10.

Ibid. p. 38, 40.

(A) They are extant in two volumes 12mo, London, 1735, 8th edition, publiſhed by Mr. Charles Gildon, and dedicated to Simon Scroop, Eſq; to which is prefixed the hiſtory of the life and memoirs of Mrs. Behn, written by one of the fair ſex.

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"do."(B) She was alſo the authoreſs of the celebrated letters, between a nobleman and his ſiſter, printed in London, 1684; and we have extant of hers, eight love letters, to a gentleman whom ſhe paſſionately loved, and with whom ſhe correſponded under the name of Lycidas. They are printed in the life and memoirs of Mrs. Behn, prefixed to her hiſtories and novels.(C)

She died after a long indiſpoſition, April 16, 1689, and was buried in the Cloiſters of Weſtminſter-Abbey.

(B) The following paſſage tranſcribed from this epiſtle may ſerve as a ſpecimen of her poetical talent.

Say, lovely youth, why wouldſt thou thus betray
My eaſy faith, and lead my heart aſtray?
I might ſome humble ſhepherd's choice have been,
Had I that tongue ne'er heard, thoſe eyes ne'er ſeen;
And in ſome homely cot, in low repoſe,
Liv'd undiſturb'd with broken vows and oaths;
All day by ſhaded ſprings my flocks have kept,
And in ſome honeſt arms at night have ſlept.
Then, unupbraided with my wrongs, thoud'ſt been
Safe in the joys of the fair Grecian Queen.
What ſtars do rule the great? No ſooner you
Became a prince, but you were perjur'd too.
Are crowns and falſhoods then conſiſtent things?
And muſt they all be faithleſs who are kings?
The Gods be praiſed that I was humble born,
Even tho' it renders me my Paris' ſcorn,
And I had rather this way wretched prove,
Than be a queen, and faithleſs in my love.

Ovid's Epiſtles, &c. London, 1736, 12mo. p. 84, 85.

(C) They are full of the ſtrongeſt expreſſions of love for her beloved Lycidas, who at the time of her writing theſe letters ſeems to have returned her love with great coldneſs and indifference. "I may chance (ſays ſhe in her laſt letter) from the natural inconſtancy of my ſex, to be as falſe as you would wiſh, and leave you in quiet. For as I am ſatisfied I love in vain, and without return, I am ſatisfied that nothing, but the thing that hates me, would treat me as Lycidas does; and it is only the vanity of being beloved by me can make you countenance a ſoftneſs ſo diſpleaſing to you. How could any thing but the man that hates me, entertain me ſo unkindly? Witneſs your paſſing by the end of the ſtreet where I live, and ſquandering away your time at any Coffee-houſe, rather than allow me, what you know in your ſoul is the greateſt bleſſing of my life, your dear, dull, melancholy company; I call it dull, becauſe you never can be gay or merry where Aſtrea is. How could this indifference poſſeſs you, when your malicious ſoul knew I was languiſhing for you? I died, I fainted, I panted for an hour of what you laviſhed out, regardleſs of me, and without ſo much as thinking on me!" Memoirs of Mrs. Behn, prefixed to her novels. p. 69, 70.

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There are ſeveral encomiums on Mrs. Behn, prefixed to her Lover's watch; among the reſt, Mr. Charles Cotton, author of Virgil Traveſty, compliments her in the following lines.

Some hands write ſomethings well, are elſewhere lame,
But on all themes your power is the ſame.
Of Buſkin and of Sock you know the pace,
And tread in both with equal ſkill and grace,
But when you write of love, Aſtræa, then
Love dips his arrows where you wet your pen.
Such charming lines did never paper grace,
Soft as your ſex, and ſmooth as beauty's face.

Mr. Gildon, who was intimately acquainted with our poeteſs, ſpeaks of her in the higheſt terms. In his epiſtle dedicatory to her hiſtories and novels, he thus expreſſes himſelf. "Poetry, ſays he, the ſupreme pleaſure of the mind, is begot, and born in pleaſure, but oppreſſed and killed with pain. This reflection ought to raiſe our admiration of Mrs. Behn, whoſe genius was of that force, like Homer's, to maintain it's gaiety in the midſt of diſappointments, which a woman of her ſenſe and merit, ought never to have met with. But ſhe had a great ſtrength of mind and command of thought, being able to write in the midſt of company, and yet have her ſhare of the converſation, which I ſaw her do in writing Oroonoko, and other parts of the following volumes, in every part of which, ſir, you will find an eaſy ſtile, and a peculiar happineſs of thinking. The paſſions, that of love eſpecially, ſhe was miſtreſs of; and gave us nice and tender touches of them, that, without her name, we might diſcover the author, as Protogenes did Apelles, by the ſtroke of his pencil."

BEK, (DAVID) a famous painter, born at Delft in the Netherlands. He was under the celebrated Van Dyk, and ſeveral other celebrated maſters; his politeneſs of behaviour and ſkill in his profeſſion, acquired him high eſteem in almoſt all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his ſons, Charles and James. He was afterwards in the ſervice of the kings of France and Denmark, he went next into the ſervice of Chriſtina queen of Sweden, who eſteemed him at a high rate, gave him many rich preſents, and made him firſt gentleman of her bed-chamber. She

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ſent him alſo to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings, and princes, and her majeſty afterwards preſented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from ſo many princes. His manner of painting was extremely free and quick, ſo that king Charles I. told him one day, "he believed he rode on horſeback when he painted." The painters of Rome gave him the title of the "Golden Sceptre." The following ſtory is related as having happened to Bek. When he was upon a journey in Germany, he was ſeized with a fit of illneſs, which weakened him to ſuch a degree, that every body thought him dead. He was accordingly undreſſed, and laid on ſome ſtraw in a room, where two of his ſervants were drinking a bottle together. One of them propoſed to the other, to give a ſhare of their wine to the deceaſed, ſince it was what he had no averſion to, when alive. They accordingly held the glaſs to his mouth; the ſmell thereof having put his ſpirits in motion, the ſuppoſed dead man ſipped ſome drops. The ſervant was greatly amazed, yet he ſtill held the glaſs to his mouth, and the ſick man again drank of the liquor. In this manner he came to himſelf by degrees, and lived ſome years after, 'till 1656, when he died at the Hague. Moreri.

BEKKER, (BALTHASAR) a famous Dutch divine, born in the year 1634, at Warthuiſen, a village in the province of Groningen. He learned the latin tongue at home, under his father, and at ſixteen years of age, was entered at the univerſity of Groningen, where he applied himſelf to the ſtudy of the Greek and Hebrew languages, and made alſo a conſiderable proficiency in hiſtory and philoſophy. He went afterwards to Franeker, where he ſtudied divinity: He continued here four years and a half, till the year 1675, when he was choſen miniſter at Ooſterlingen, a village about ſix miles from Franeker. He diſcharged his duty with great diligence, and found time to read and examine the writings of the moſt eminent philoſophers and divines. He kept a conſtant correſpondence with James Alting, under whom he had ſtudied the Hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but when he thought they were miſtaken, he freely propoſed his difficulties and objections. In 1665, he took his degree of doctor of divinity, at Franeker, Hoogratan Dutch hiſt. Diction.

ker, and the next year was choſen one of the miniſters of that city. When he was miniſter at Ooſterlingen, he compoſed a ſhort catechiſm for children, and in 1670, he publiſhed another for perſons of a more advanced age. This laſt being loudly exclaimed againſt by ſeveral divines, the author was proſecuted before the eccleſiaſtical aſſemblies, and notwithſtanding many learned divines, gave their teſtimonies in favour of this catechiſm,(A) yet in the ſynod held in 1671, at Bolſwart in Friezland, it was voted there, "to contain ſeveral ſtrange expreſſions, unſcriptural po-"ſitions, and dangerous opinions, which ought not to be "printed, or being printed, not to be publiſhed. How-"ever, that being reviſed and corrected, it might be print-"ed." Bekker appealed to the next ſynod, which met at Franeker, in July, 1672, who choſe a committee of twelve deputies, to enquire into this affair, and to finiſh it in ſix weeks. They examined Dr. Bekker's catechiſm very carefully, and at laſt ſubſcribed an act in which were the following words. "That they had altered all ſuch expreſſions, as ſeemed to be offenſive, ſtrange or uncommon. That they had examined *ſecundum fidei analogiam*, what had been obſerved by the ſeveral claſſes, as unſcriptural; and that they judged Dr. Bekker's book, with their corrections, might for the edification of God's church, be printed and publiſhed,

(A) Francis Burman, profeſſor of divinity at Utrecht, ſaid, "That he found in Bekker's catechiſm ſound doctrine, deep learning, good underſtanding, and a choice collection of pious teſtimonies, as well as ſtrong arguments, and clear expreſſions; ſo that he does not in the leaſt doubt but this work would be profitable to all who ſhould peruſe it." Chriſtopher Willichius, profeſſor of divinity at Leyden, ſaid, "that he not only obſerved nothing in it contrary to the confeſſions of faith, but alſo that he met with no paſſage, that could give the leaſt ſuſpicion of hereſy. That he was moreover exceedingly pleaſed with the author's method and clear expreſſion, as well as with the uſeful truths which he explained; but above all, he approved very much, that he had expreſſed his thoughts in the very words of the holy ſcriptures, or in words which had the ſame ſenſe." Anthony Perizonius ſaid, "He found this catechiſm not only orthodox, and agreeable to the holy ſcripture, but alſo judged it to be very uſeful and edifying for the church. It is true, adds he, that the reverend author, according to the cuſtom of other writers, who follow their private judgement, has inſinuated here and there his particular opinion, concerning the ſenſe of ſome paſſages of the Bible, which are not explained in the ſame manner by all our divines; and though I do not agree with him in every reſpect, yet ſince our divines, being delivered from the yoke of popery, have the liberty to publiſh their private opinions; I think that ſuch ſmall differences, in a work which agrees ſo well with the fundamentals of chriſtianity, ought to be allowed. And as a diverſity of ſpiritual gifts is very profitable for the edifying of God's church, ſo a diverſity of opinions furniſhes us with an opportunity to enquire more carefully after truth."

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it containing ſeveral wholeſome and uſeful inſtructions. This judgment was approved of by the ſynod held at Harlingen next year; but ſuch is the conſtitution of the ſynods in the ſeven provinces, that one can annul what another has eſtabliſhed, and Bekker ſuffered for two years longer much trouble and vexation.

In 1674, he was choſen miniſter at Loenen, a pleaſant village ſituated upon the river Veght, near Utrecht; but he did not continue here long, for about two years after, he was called to Weſop, and in 1679, was choſen miniſter at Amſterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publiſhing a ſmall book in low Dutch, intitled, Onderſock over de Kometei, i. e. An inquiry concerning Comets, wherein he endeavoured to ſhew, that comets are not the preſages or forerunners of any evil. This piece gained him great reputation, as did likewiſe his expoſition on the prophet Daniel, wherein he gave many proofs of his learning and ſound judgment; but the work which rendered him moſt famous, is his De betover Wereld, or the World bewitched. He enters into an inquiry of the common opinion concerning ſpirits, their nature and power, authority and actions; as alſo what men can do by their power and aſſiſtance. He tells us in his preface, that it grieved him to ſee the great honours, powers, and miracles, which are aſcribed to the devil. "It is "come to that paſs (ſays he) that men think it piety and god-"lineſs, to aſcribe a great many wonders to the devil; and "impiety and hereſy, if a man will not believe that the devil "can do what a thouſand perſons ſay he does. It is now "reckoned godlineſs, if a man, who fears God, fear alſo "the devil. If he be not afraid of the devil, he paſſes "for an Atheiſt, who does not believe in God, becauſe he "cannot think, that there are two Gods, the one good, "the other bad. But theſe I think with much more rea-"ſon may be called Ditheiſts. For my part, if on account "of my opinion, they will give me a new name, let them "call me Monotheiſt, a believer of but one God." The work is divided into four books. In the firſt he gives an account of the opinions of the antient and modern heathens, concerning gods and demons, or ſpirits; and from what he has collected on this head, he concludes, that the ceremonies which have been, or are ſtill employed in divination and magic, can have no ſolid foundation, ſince they are not grounded upon the natural truths, which the ſeveral nations admit, but upon the particular errors with which they have defaced them. From the heathens, he comes to the

the jews, mahometans, and chriſtians, and ſhews what opinions they have borrowed from the heathens, and what have been grounded, right or wrong, on ſome paſſages of the holy ſcripture. "Prejudices (ſays he) are infuſed into "our minds, even in our infancy. In that tender age, "children are quieted by means of bugglebows, and "bulbeggars; and it has long ago been obſerved, that theſe "firſt impreſſions are ſo deep, that they cannot, but with "the greateſt difficulty, be eraſed. When children begin to "go abroad, and to converſe with other people, they hear "the devil mentioned on every occaſion, they are told of "nothing but of the devil, of ſorcery, of the haunting of "houſes and other places by ſpirits, &c. Nay, even parents "and maſters cannot ſcold their children or ſcholars, but "they muſt call the devil to their aſſiſtance, whoſe name is "much oftner in their mouth, than that of God or Chriſt." In the ſecond book he examines all the paſſages of the holy ſcripture, which mention either angels or the devil, and endeavours to make them agree with his opinion, that the devil has not the leaſt power in this world; and he ſays, that ſuch paſſages as aſcribe ſeveral actions to good, as well as bad ſpirits, muſt be explained in an allegorical manner. This work raiſed a great clamour againſt Bekker. The conſiſtory at Amſterdam, the claſſes, and ſynods proceeded againſt him, and after having ſuſpended him from the holy communion, depoſed him at laſt from the office of a miniſter. The magiſtrates of Amſterdam were ſo generous, however, as to pay him his ſalary as long as he lived. A very odd medal was ſtruck in Holland, on his depoſition. It repreſented a devil cloathed like a miniſter, riding upon an aſs, and holding a banner in his hand, as a proof of the victory which he gained in the ſynods. With the medal was publiſhed a ſmall piece in Dutch, to explain it, in which was an account of what had been done in the conſiſtory, claſſes and ſynods.

Bekker died of a pleuriſy, June 11th, 1698.

BELLAI, (WILLIAM DU) lord of Langei, a French general, who ſignalized himſelf in the ſervice of Francis I. He was alſo an able negotiator, ſo that the emperor Charles V. uſed to ſay, "that Langey's pen had fought more againſt him than all the lances of France." He was ſent to Piedmont, in quality of viceroy, where he took ſeveral towns from the imperialiſts. His addreſs in penetrating into the enemies deſigns was ſurprizing. In this he ſpared no expence, and

Billon. Fort inexpugnable de l'honneur du Sexe feminin, fol. 236, Paris, edit. 1555, 4to.

and thereby had intelligence of the moſt ſecret councils of the emperor, and his generals. He was extremely active in influencing ſome of the univerſities of France, to give their judgment agreeable to the deſires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Bullen. It was then the intereſt of France, to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might ſerve to form a ſtrict alliance between him and Francis I. He was ſent ſeveral times into Germany to the princes of the proteſtant league, and was made a knight of the order of St. Michael.

Brantom's memoirs.

Le Grand hiſtoire du divorce de Henry VIII. t. m. 1. p. 179.

He was alſo a man of learning, having given proofs of his abilities and genius as a writer. He compoſed ſeveral works,(A) the moſt remarkable of which was the hiſtory of his own times in latin, divided into ogdoades, that is, ſeveral parts, each conſiſting of eight books. Moſt of this work however has been loſt, nothing of it remaining except a few fragments, and three or four books, which Martin du Bellai, William's brother, has inſerted in his memoirs.(B)

When Langei was in Piedmont, in 1542, he had ſome remarkable intelligence, which he was deſirous himſelf to communicate to the king. and being extremely infirm, he ordered a litter for his conveyance; but after having paſſed the mountain of Tarara, betwixt Lyons and Roan, he found himſelf ſo extremely bad at St. Saphorin, that he was obliged to ſtop there, where he died the ninth of January, in the year 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph.

Moreri.

Cy git Langey, qui de plume et d'èpée
A ſurmonté Ciceron et Pompée.

"Here lies Langey, who with his ſword and pen, excelled "even Cicero and Pompey.

(A) A liſt of them is given in the French Bibliotheques of La troix du Main, and Du Verdier; M. Bayle thinks that none of them were ever printed, excepting the epitome of the antient Gauls, with ſome other ſmall pieces in 1556. A book concerning military diſcipline, was according to Mr. Bayle falſly aſcribed to Bellai, the real author being Raimond de Pavia, Sieur de Forquevals, a Gaſcon gentleman.

(B) Of the ten books of which this work conſiſts, the 5th, 6th, 7th, and 8th (according to Mr. Bayle) belong to William de Bellai. The entire work of William contained ſeven ogdoades; the firſt treated of the antiquities of the Gauls and French. The other ſix contained the reign of Francis I.

His couſin Joachim Bellai, made alſo the two following lines in his praiſe.

Hic ſitus eſt Langeius, nil ultra quære viator.
Nil melius dici, nil potuit brevius.

"Here lies Langei; aſk nothing further, traveller; no-
"thing better can be ſaid, nor nothing ſhorter."

BELLARMIN, (ROBERT) an Italian Jeſuit, and one of the moſt celebrated controverſial writers of his time. He was born at Monte Pulciano, in Tuſcany, in the year 1542, and was admitted amongſt the jeſuits, in 1560. In 1569 he was ordained prieſt, at Ghent, by Cornelius Janſenius, and the year following, taught divinity at Louvain. After having lived ſeven years in the Low Countries, he returned to Italy, and in 1576, began to read lectures at Rome on points of controverſy. This he did with ſo much applauſe, that Sextus V. appointed him to accompany his legate into France, in 1590, as a perſon who might be of great ſervice, in caſe any diſpute in religion ſhould be neceſſary to be diſcuſſed. He returned to Rome about ten months after, where he had ſeveral offices conferred on him by his own ſociety as well as the pope, and in the year 1599, was created a cardinal. Three years after he had the archbiſhoprick of Capua given him, which he reſigned in 1605, when the pope, Paul V. deſired to have him near himſelf. He was employed in the affairs of the court of Rome, till the year 1621, when finding himſelf declining in health, he left the Vatican, and retired to the houſe belonging to the jeſuits, where he died the 17th of September, 1621. It appeared on the day of his funeral, that he was regarded as a ſaint. The Swiſs guards belonging to the pope, were placed round his coffin, in order to keep off the crowd, which preſſed to touch and kiſs the body; and every thing he made uſe of was carried away, as venerable relicks.

Alegambe Biblioth. ſcript. Soc. Jeſ. p 409.

It is generally allowed that Bellarmin did great honour to his order, and that no man ever defended the church of Rome and the pope, with more ſucceſs. The proteſtants have ſo far acknowledged his abilities, that during the ſpace of forty or fifty years, there was ſcarce any conſiderable divine amongſt them, who did not write againſt Bellarmin. Some of his antagoniſts publiſhed ſeveral falſities againſt him, which his party made great advantage of. Bellarmin, though a ſtrenuous advocate for the romiſh religion,

ligion, yet did not agree with the doctrine of the jeſuits in ſome points, particularly that of predeſtination, nor did he approve of many expreſſions in the romiſh litanies; and notwithſtanding he allowed many paſſages in his writings to be altered by his ſuperiors, yet in ſeveral particulars, he followed the opinions of St. Auguſtin. He wrote moſt of his works in latin, the principal of which is his body of controverſy, conſiſting of four volumes in folio. He there handles the queſtions in divinity with great method and preciſion, ſtating the objections to the doctrines of the romiſh church, with ſtrength and perſpicuity, and anſwering them in the moſt conciſe manner. Some of the Roman-catholicks have been of opinion, that their religion has been hurt by his controverſial writings, the arguments of the heretics not being, as they think, confuted with that ſuperiority and triumph, which the goodneſs of the cauſe merited. Father Theophilus Raynaud acknowledges, that there are ſome perſons who were of opinion, that Bellarmin's writings ought to be ſuppreſſed, as well becauſe the heretics might make an ill uſe of them, by taking what they found in them for their purpoſe, and the catholicks might be impoſed upon by not underſtanding the anſwers to the objections. Hence it was that Sir Edwyn Sandys, not being able to meet with Bellarmin's works, in any bookſeller's ſhop in Italy, concluded that they were prohibited to be ſold, leſt they ſhould make people acquainted with the opinions which the author confutes. Beſides his body of controverſy, he wrote alſo ſeveral other books. He has left us a commentary on the pſalms; a treatiſe on eccleſiaſtical writers; a diſcourſe on indulgences, and the worſhip of images; two treatiſes in anſwer to a work of James I. of England; a diſſertation on the power of the pope, in temporal matters, againſt William Barclay; and ſeveral treatiſes on devotion, the moſt excellent of which is that on the duties of biſhops, addreſſed to the biſhops of France.

Notwithſtanding the zeal which Bellarmin had ſhewed in maintaining the power of the pope over the temporalities of kings, yet his book, De Romano Pontifice, was condemned by Sixtus V, who thought that Bellarmin had done great prejudice to the dignity of the pope, by not inſiſting that the power, which Jeſus Chriſt gave to his vicegerent was direct, but only indirect. What he wrote againſt William Barclay upon the ſame ſubject, was treated with great indignity in France, as being contrary to the antient doc-

trine, and the rights of the Gallican church.(c)

Bellarmin is ſaid to have been a man of great chaſtity and temperance; and remarkable for his patience. His ſtature was low, and his mien very indifferent, but the excellence of his genius might be diſcovered from the traces of his countenance. He expreſſed himſelf with great perſpicuity, and the words which he firſt made uſe of to explain his thoughts, were generally ſo proper, that there appeared no raſure in his writings. He has been attacked and defended by ſo many writers, that a catalogue has been drawn up of both parties. A liſt of his defenders has been compoſed by Beraldus, an Italian. His life has been written by James Fuligati, and many particulars relating to him, may likewiſe be found in Alegambus, Poſſevinus, Sponde, &c.

Nicius Erythræus Pinacoth. 1. p. 37.

Baillet.

(c) A decree of parliament was drawn up againſt this performance in theſe terms. "The court prohibits all perſons of what condition or quality ſoever, upon pain of high treaſon, to receive, retain, communicate, print, cauſe to be printed, or expoſe to ſale the ſaid book; and enjoins thoſe, who ſhall have any copies of the ſaid book, or know of any perſon who is poſſeſſed of them, to declare it immediately to the uſual judges, that an enquiry may be made after them, at the requeſt of the ſubſtitutes of the Attorney general, and to proceed againſt the guilty, as is reaſonable. Mercure Franc. vol. 2d. p. 33, &c.

BELLEAU, (Remi) a French Poet, born at Nogent le Rotrou, in the territory of Perche and province of Arleanois. He lived in the family of Renatus of Lorrain, marquis of Elbeuf, general of the French gallies, and attended him in his expedition to Italy, in 1557. This prince highly eſteemed Belleau for his courage, and having alſo a high opinion of his genius and abilities, entruſted him with the education of his ſon Charles of Lorraine. Belleau was one of the ſeven poets of his time, who were denominated the French Pleiades. He wrote ſeveral pieces, and tranſlated the odes of Anacreon into the French language, but in this he is thought not to have preſerved all the natural beauties of the original. His paſtoral pieces are in greateſt eſteem. His verſes in that way, ſays Scevola Pammarthanus, are expreſſed with ſuch beauty and ſimplicity, that they ſeem to be a living picture of what they deſcribe. Hence Rouſard ſtyled him the painter of nature, and Panquier called him the Anacreon of his age. He wrote alſo an excellent poem on the nature and difference of precious ſtones, which by ſome has been reputed his beſt performance, and hence it was ſaid of him, that he had erected for himſelf a monument of the moſt precious ſtones.

Moreri.

Elog. lib. 13

Recherches, lib. 7. cap. 7.

Remeau died at Paris, in the family of the Duke D' Elbeuf, on the 6th of March, 1577. He was interred in the church De Peres Auguſtines, near the Pont-neuf. His funeral was attended by many of his friends, ſome of whom made elogiums to his memory; the following epitaph is ſaid to have been compoſed by Paſſeratius.

Non inflętus abis, ocelle vatum,
Te flent Heſperii diuque flebunt;
Sed plus Heſperiis dolent Eoi,
Nec jam divitibus tument lapillis
Quin magno ille metus ſubeſt dolori,
Audito interitu ſui poetæ,
Ne gemma in lacrymas liqueſcat omnis.

"Thou dieſt not unlamented, deareſt of poets. The "Heſperian regions weep for thee, and long will continue "to do ſo. But the eaſtern countries ſtill more lament thy "death; nor do they now boaſt of their precious ſtones, "fearing leſt every gem ſhould melt away into tears for "the death of their poet."

BELLEFORET, (FRANCIS DE) a French author born September, 1530, near Samatan, a little village of Comminges in Guienne. He was but ſeven years of age when he loſt his father; and his mother was left in poor circumſtances, but ſhe contributed all in her power to his education. He was ſupported ſome years by the queen of Navarre, ſiſter to Francis I. Some time after he went to ſtudy at Bourdeaux, thence he removed to Toulouſe, where inſtead of applying to the ſtudy of the law, as he intended, he amuſed himſelf with poetry. He went next to Paris, where he got acquainted with ſeveral men of learning, and was honoured with the friendſhip of many perſons of quality. He wrote a great number of works in the French language, the moſt conſiderable of which are his hiſtory of the nine Charles's of France; annotations on the books of St. Auguſtin; his univerſal hiſtory of the world; the chronicles of Nicholas Gillet, augmented; a univerſal coſmography; but the moſt capital of all is his annals, or general hiſtory of France. He died at Paris the 1ſt of January, 1583, and was interred in the church of Cordelius, as he had ordered by his will.

Du Verdier Vau Privas Bibl. Franc. p. 366, &c.

BELLIN, (GENTIL) a Venetian painter, born in the year 1421. He was employed by the republic of Venice,

and to him and his brother the Venetians are indebted for the noble works which are to be ſeen in the council-hall; we are told that Mahomet II. emperor of the Turks, having ſeen ſome of his performances, was ſo ſtruck with them, that he wrote to the republick, entreating them to ſend him. The painter accordingly went to Conſtantinople, where he did many excellent pieces. Amongſt the reſt he painted the decollation of St. John the Baptiſt, whom the Turks revere as a great prophet. Mahomet admired the proportion and ſhadowing of the work, but he remarked one defect in regard to the ſkin of the neck, from which the head was ſeparated; and in order to prove the truth of his obſervation, he ſent for a ſlave and ordered his head to be ſtruck off. This ſight ſo ſhocked the painter, that he could not be eaſy till he had obtained his diſmiſſion, which the Grand Signior granted, and made him a preſent of a gold chain. The republick ſettled a penſion upon him at his return, and made him a knight of St. Mark. He died in the year 1501, in the 80th year of his age.

Dictionaire portatif de beaux arts.

BELLINI, (LAURENCE) an eminent phyſician, born at Florence, in the year 1643. After having finiſhed his ſtudies in polite literature, he went to Piſa, where he was aſſiſted by the generoſity of the grand duke Ferdinand II. and ſtudied under two of the moſt learned men of that age, Oliva and Borelli. Oliva inſtructed him in natural philoſophy, and Borelli taught him mathematicks. At twenty years of age, he was choſen profeſſor of philoſophy at Piſa, but did not continue long in this office; for he had acquired ſuch a reputation for his ſkill in anatomy, that the grand duke procured him a profeſſorſhip in that ſcience. This prince was often preſent at his lectures, and was highly ſatisfied with his abilities and performances. Bellini, after having held his profeſſorſhip almoſt thirty years, accepted of an invitation to Florence, when he was about fifty years of age. Here he practiſed phyſick with great ſucceſs, and was advanced to be firſt phyſician to the grand duke Coſmus III.

Niceron, memoirs pour ſervir a hiſt des hommes illuſt. tom. 5. p. 346.

He died January 8th, 1703, being ſixty years of age. His works were read and explained publicly during his life, by the famous Scottiſh phyſician, Dr. Pitcairn, profeſſor of phyſic in Leyden(M).

BEM-

(M) He wrote the following works, I. Exercitatio Anatomica de ſtructura & uſu renum, Amſterdam, 1665, in 12mo.

II.

II. Guſtus Organum noviſſimé deprehenſum; præmiſſis ad faciliorem intelligentiam quibuſdam de ſaporibus. Bologna, 1665, in 12mo.

III. Gratiarum actio, ad Ser. Hetruriæ ducem. Quædam Anatomica in epiſtolâ ad Ser. Ferdinandum II, & propoſitio mechanica. Piſa 1670. in 12mo.

IV. De Urinis & Pulſibus, de miſſione ſanguinis, de febribus, de morbis capitis & pectoris. Bologna. 1683, in 4to. Francfort & Leipſic, 1685, in 4to.

V. Opuſcula aliquot de urinis de motu cordis, de motu bilis, de miſſione ſanguinis. Lugduni Batavorum. 1696, 4to. This is dedicated to Dr. Pitcairn.

BEMBO, (PETER) a Venetian, of an antient and noble family, born in the year 1470. His Father, Bernard, was governor of Ravenna, and employed in many important negotiations. When he went embaſſador to Florence, he took his ſon along with him, and here it was Peter acquired that delicacy and purity of ſtyle in the Tuſcan language, for which he is ſo much admired in his works. He applied himſelf likewiſe to the Grecian language, which he ſtudied at Sicily under Conſtantin Laſcaris, and when his father went to Ferrara, he accompanied him thither, where he went through a courſe of philoſophy, under Nicholas Leoniceno. His works were much admired in Italy; but notwithſtanding the elegance of his ſtyle, he has been thought ſometimes to run into affectation by an improper uſe of the latin phraſes (N). He lived a retired life, till the year 1513, when pope Leo X. made choice of him for his ſecretary, but his great application to buſineſs and ſtudy, brought upon him a bad ſtate of health, which obliged him, for a change of air, to remove to Padua, where he reſided in 1521, when he received the news of the pope's death. He then retired to Venice, where he ſpent his time very agreeably amongſt books and men of letters, till the year 1538, when pope Paul III, created him a cardinal, and ſoon after gave him the biſhoprick of Bergamo. He diſcharged the duties of his function with great fidelity, till the year 1547, when he died by a hurt which he received on his ſide, Moreri.

(N) How many abſurdities (ſays the author of the art of thinking, part 3. ch. 19. p. 366. Amſterd. edit. 1685) have ſome Italian authors run into, by a fantaſtical affectation of the Ciceronian ſtyle, or what they call pure Latin? Who can forbear laughing when Bembo ſays that a pope was elected by the favour and concurrence of the immortal Gods, "*Deorum immortalium beneficiis.*"

Juſtus Lipſius had likewiſe before this author criticized the latin ſtyle of Bembo; and among other things he blames him for ſaying, that the ſenate of Venice wrote to the pope, and bade him, "put his truſt in the immortal Gods, whoſe vicegerent he was on earth." *Uti fidat diis immortalibus.* Ep. 57. Centur. 2 Miſcell. p. 177.

by his horſe's running him againſt a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, compoſed by his ſon Torquato Bembo; and ſome time after his death, a very fine marble ſtatue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Caſa has written the life of this cardinal, and has given us an exact liſt of his Italian and Latin works. Amongſt the latter, there are ſixteen books of letters, which he wrote for Leo X. when he was his ſecretary; ſix books of familiar epiſtles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; ſeveral ſpeeches; and the hiſtory of Venice in twelve books. He was named by the council of ten, to write this hiſtory in 1530; he was deſired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accompliſh it, concluding his work at the death of Julius II. Amongſt his Italian pieces, the poem which he had made upon the death of his brother Charles, is reckoned one of the beſt. He was eſteemed an elegant Latin as well as Italian poet, but he has been cenſured for having publiſhed poems that were too looſe and immodeſt (o).

(o) Petrus Bembus elegiaco (carmine) eam partem corporis humani celebravit, ſine qua nulla obſcænitas foret. Legatur ejus elegia, cujus initium:

Ante alias omnes, meus hic quas educat hortus,
Una puellares allicit herba manus,

Quod poema merito vocare poſſis obſcæniſſimam elegantiam, aut elegantiſſimam obſcænitatem. Unius et quadraginta diſtichorum eſt. "Peter Bembo has writ a poem in elegiac verſe, in praiſe of the obſcene part of the human body. Read his elegy which begins thus,

One flower my garden yields, whoſe virtue's ſuch
That none like it invites the virgin's touch.

Which poem may be called a moſt obſcene, elegant piece, or a moſt elegant piece of obſcenity. It conſiſts of one and forty diſtichs. Scaliger. conſutat. tabulæ Burdonum. p. 323.

BENEDICT, (St.) the founder of the order of the Benedictin Monks, born in Italy, about the year 480. He was ſent to Rome, when he was very young, and there received the firſt part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles diſtant. Here he lived a moſt aſcetic life, and ſhut himſelf up in a cavern, where no body knew any thing of him except St. Romanus, who, we are told, uſed to deſcend to him by a rope, and to ſupply him with proviſions.

Cave hiſt. lit. p. 332. edit. Colon. Aliobrog.

ſions. But being afterwards diſcovered by the monks of a neighbouring monaſtery, they choſe him for their abbot. Their manners however not agreeing with thoſe of Benedict, he returned to his ſolitude, whither many perſons followed him, and put themſelves under his direction, ſo that in a ſhort time he built twelve monaſteries. In the year 528, or the following, he retired to mount Caſſino, where idolatry was ſtill prevalent, there being a temple of Apollo erected here. He inſtructed the people in the adjacent country, and having converted them, he broke the image of Apollo, and built two chapels on the mountain. Here he founded alſo a monaſtery, and inſtituted the order of his name, which in time became ſo famous and extended over all Europe. It was here too that he compoſed his *Regula Monachorum* (P), which Gregory the great ſpeaks of, as the moſt ſenſible and beſt wrote piece of that kind ever publiſhed. Authors are not agreed as to the place where Benedict died: Some ſay at Mount Caſſino, others affirm it to have been at Rome when he was ſent thither by pope Boniface. Nor is the year aſcertained, ſome aſſerting it to have been in 542, or 543, and others in 547. St. Gregory the great has wrote his life in the ſecond book of his dialogues, where he has given a long detail of the miracles ſaid to have been performed by this holy perſon.

(P) M. Du Pin, in his nouvelle bibliotheque des auteurs eccleſiaſtiques, ſays, that this is the only genuine work of St. Benedict. There have been ſeveral editions of this rule.

Several other tracts are however aſcribed to him, as particularly, a letter to St. Maurus; a ſermon upon the deceaſe of St. Maurus; a ſermon upon the paſſion of St. Placidus and his companions; and a diſcourſe De ordine monaſterii.

BENEFIELD, (SEBASTIAN) a learned Engliſh divine, of the ſeventeenth century, born at Preſtbury, in Gloceſterſhire, Auguſt 12th, 1559. He was admitted a ſcholar of Corpus Chriſti College, in Oxford, Auguſt 30th, 1586, and choſen probationer-fellow, April 16th, 1590. After he had taken his degree of maſter of arts, he entered into holy orders; and in 1599, was appointed rhetorick reader in his college, and the year following admitted to the reading of the ſentences. In 1608, he took the degree of doctor of divinity, and five years after, was appointed margaret profeſſor of divinity, in that univerſity. He diſcharged this office with great ſucceſs for fourteen years, when he reſigned it, and retired to his rectory of Meyſey Hampton, near Fairford, in Gloceſterſhire, which he had been induct-

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ed into, ſeveral years before. He ſpent here the remainder of his life; and was eminent for piety, integrity, and extenſive learning. He was well ſkilled in all arts of knowledge, and extremely converſant in the writings of the fathers and ſchoolmen. Some perſons have accuſed him as a ſchiſmatic; but Dr. Ravis, biſhop of London, approved of him as free from ſchiſm, and much abounding in ſcience. He was a ſedentary man, and fond of retirement, which rendered him leſs eaſy and affable in converſation; he was particularly attached to the opinions of Calvin, eſpecially that of predeſtination; ſo that he has been ſtiled a downright and doctrinal Calviniſt. He died at Meſey-Hampton, Auguſt 24th, 1630, and was buried in the chancel of the church, on the 29th of the ſame month (Q).

Wood's Athen. Oxon. vol. 1. col. 547.

(Q) He wrote the following treatiſes,

1. Doctrinæ Chriſtianæ ſex capita totidem prælectionibus in ſchola Theolog. Oxon. pro forma habitis diſcuſſa & deſceptata. Oxford 1610, 4to.

2. Appendix ad caput ſecundum de conciliis Evangelicis & cet. adverſus Humphredum Leech.

3. Eight ſermons publicly preached in the Univerſity of Oxford, the ſecond at St. Peters in the eaſt, the reſt at St. Mary's church. Oxford, 1614, in 4to.

4. The ſin againſt the Holy Ghoſt, and other Chriſtian doctrines, delivered in twelve ſermons, upon part of the tenth chapter of the epiſtle to the Hebrews. Oxford, 1615, in 4to.

5. A Commentary, or Expoſition upon the firſt chapter of Amos, delivered in 21 ſermons, in the pariſh church of Meyſey-Hampton, in the dioceſe of Gloceſter. Oxford, 1613, in 4to.

6. Several ſermons.

7. Commentary, or Expoſition, upon the ſecond chapter of Amos, delivered in 21 ſermons, in the pariſh church of Meyſey-Hampton, &c. London, 1620, in 4to.

8. Prælectiones de perſeverantia ſanctorum. Francfort, 1618, in 8vo.

9. Commentary or Expoſition on the third chapter of Amos, &c. London, 1629, in 4to.

10. A Latin Sermon upon Revel. v. 10. in 4to.

BENI, (Paul) profeſſor of eloquence in the univerſity of Padua. He was a Greek by nation, according to Mr. Bayle, though other authors affirm, that he was born at Eugubio, in the dutchy of Urbino. He was in the ſociety of Jeſuits for ſome time, but quitted them upon their refuſing to give him permiſſion to publiſh a commentary on the feaſt of Plato. He was a great critic, and maintained a diſpute with the academy de la Cruſca of Florence. He publiſhed a treatiſe againſt their Italian dictionary, under the title of *Anti-cruſca, ar Paragone della lingua Italiana.* He had likewiſe another conteſt with the ſame academy in regard to Taſſo, whoſe defence he undertook, and publiſhed two pieces on this ſubject. In one of which he compares Taſſo to Virgil, and Arioſto to Homer, in ſome particulars giving Taſſo the preference to theſe two antients, in the o-

Hiſtoire des ouvrages des Savans Dec. 1690. p. 166.

ther piece he anſwers the critical cenſures which had been made againſt this author. He publiſhed alſo ſome diſcourſes upon the Paſtor Fido of Guarini. Theſe pieces which we have mentioned, were in Italian; but he has left a greater number of works in Latin (R). He died the 12th of February, 1625.

(R) Moreri mentions the following,
1. Commentarii, in 6 lib. priores Virgilii.
2. Commentarii in Ariſtotelis poeticam et lib. Rhetor.
3. Commentarii in Salluſtium.
4. Platonis Poetica ex dialogis collecta.
5. Diſpenſatio de Baronii annalibus.
6. Diſputatio de hiſtoria.
7. Diſputatio de auxiliis.
8. Orationes 75.
9. Decades tres in Platonis Timæum.

BENNET, (HENRY) Earl of Arlington, was deſcended of an ancient family ſeated at Arlington in Middleſex, and ſecond ſon of ſir John Bennet, knight; by Dorothy, daughter of ſir John Crofts, of Saxam in Norfolk, knight. He was born in the year 1618, and after being inſtructed in grammar learning in his father's houſe, was ſent to Chriſt-church in Oxford, where he took the degree of maſter of arts, and diſtinguiſhed himſelf by histurn for Engliſh poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himſelf a volunteer; and was afterwards made choice of by George lord Digby, ſecretary of ſtate, to be his under-ſecretary. He was preſent in the rencounter at Andover, in which he received ſeveral wounds. When he could no longer remain in England with ſafety, he went to France, and from thence to Italy. On his return to France in 1649, he became ſecretary to the duke of York. In 1658, king Charles II. who placed great confidence in him, knighted him at Bruges, and ſent him in quality of his miniſter to the court of Madrid. After the king's reſtoration he recalled him from Madrid, and appointed him privy purſe. October 2d 1662, he was nominated ſecretary of ſtate, in the room of ſir Edward Nicholas. September 28th, 1663, the univerſity of Oxford conferred upon him the degree of doctor of laws. On the 14th of March following, he was created baron of Arlington in Middleſex. At this time he had, as ſecretary, almoſt the ſole management of foreign affairs, and his capacity was equal to his poſts(D). He had a great hand in the

Wood's Faſt. Oxon. vol. ii. col. 156.

(D) On the recommendation of the duke of Ormond, he brought Mr. Temple, afterwards ſir William Temple, into buſineſs, and employed

Sir William Temple's works, Vol. ii. p. 749.

the firſt Dutch war, but he likewiſe appears to have had no ſmall ſhare in the negociations for peace. A new ſet of miniſters having, under pretence of their influence over the parliament, raiſed themſelves to power, lord Arlington declined in his credit with the king; but as he had been long in buſineſs, and loved a court, and was deſirous of power, he continued to act as ſecretary of ſtate under the new adminiſtration, and became one of the cabinet council diſtinguiſhed by the name of the Cabal(E). A deſign was ſet on foot to change the conſtitution into an abſolute monarchy, but no writer charges lord Arlington with having a ſhare in it; nor did he act farther than his office as ſecretary of ſtate obliged him to act in the breach which the other violent members of the cabal puſhed the king to make with Holland.

Biogr. Brit.

April 22, 1672, he was raiſed to the dignity of earl of Arlington, in Middleſex, and viſcount Thetford, in Norfolk: and on the fifteenth of June following, was made a knight of the garter. Soon after he was ſent to Utrecht with the duke of Buckingham and the earl of Haliſax to treat of a peace between the allies, and the ſtates-general; but this negociation had no effect.

Rapin. vol. ii. p. 664.

The houſe of commons, diſliking the war againſt Holland, determined to call the adviſers and promoters of it to an account. They firſt attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington, and this lord's anſwer not ſatisfying the commons, articles of impeachment were drawn up, charging him with having been a conſtant and vehement promoter of popery and popiſh counſels; with having been guilty of many undue practices to promote his own greatneſs; with having embezzled the treaſure of the nation, and falſely and treacherouſly betrayed the important truſt repoſed in him as a counſellor and principal ſecretary of ſtate. He

ployed him in the treaty with the biſhop of Munſter, for attacking the Dutch by land, while we did it by ſea. Temple's works, vol. ii. p. 1, 51. Burnet tells us, (Hiſt. of his own times, vol. i. p. 378.) That Arlington afterwards threw him off when he went into the French intereſt and made one of the cabal.

(E) This name was compoſed of the initial letters of their titles, viz. Clifford, Aſhley, (afterwards Shafteſbury), Buckingham, Arlington, Lauderdale. They had all of them great preſents from France, beſides what was openly given them. The French ambaſſador gave each of them a picture of the king of France ſet in diamonds to the value of 3000 l.

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appeared before the houſe of commons, and ſpoke much better than was expected. He excuſed himſelf, but without blaming the king. And this had ſo good an effect, that though he, as ſecretary of ſtate, was more expoſed than any other man, by the many warrants and orders he had ſigned, yet he was acquitted, though by a ſmall majority(G). In the mean time he continued to preſs the king to a ſeparate peace with the Dutch, in which he happily ſucceeded (H). Having reſigned his poſt of ſecretary, he was made lord chamberlain on the 11th of September, 1674, with this public reaſon given, that it was in conſideration of his long and faithful ſervice, particularly in the execution of his office of principal ſecretary of ſtate, for the ſpace of twelve years. Soon after, he made a freſh trial for recovering the king's confidence (I), by offering to go over to Holland, with the earl of Oſſory; he told the king that he did not doubt but he would bring the prince of Orange into an entire dependance on his uncle, and in particular diſpoſe him to a general peace; on which the king was much ſet, it being earneſtly deſired by France. It was likewiſe believed that he had orders to give the prince hopes of marrying the duke of York's daughter, lady Mary, whom he afterwards did marry. This journey proved altogether unſucceſsful;

Dugdale's Baronage, vol. iii. p. 483.

(G) He was brought off by the perſonal friendſhip of a noble perſon nearly allied to him, viz. the earl of Oſſory, eldeſt ſon to the duke of Ormond, and married to Arlington's wife's ſiſter, and then the moſt popular man of his quality in England, who ſtood for five days that the debate laſted, in the lobby of the Houſe of Commons, and ſollicited the members in his favour, as they entered the houſe: This brought over ſome of the moſt violent men on the other ſide, and induced others to attend who might probably have declined it. Carte's life of the duke of Ormond. Hiſtory of the reign of Charles II. Biogr. Brit.

(H) Biſhop Burnet tells us, that after ſigning the treaty, at the lord Arlington's office, the king came up immediately into the drawing-room, where ſeeing Rouvigny, the French embaſſador, he took him aſide, and told him he had been doing a thing that went more againſt his heart than loſing his right hand. He had ſigned a peace with the Dutch. He ſaw nothing could content the Houſe of Commons, or draw money from them; and lord Arlington had preſſed him ſo hard, that he had ſtood out till he was weary of his life. He ſaw it was impoſſible for him to carry on the war without ſupplies; of which it was plain he could have no hopes. The biſhop farther tells us, that Arlington, who had brought about the peace, 'was ſo entirely loſt by it, 'that though he knew too much of 'the ſecret to be ill uſed, yet he 'could never recover the ground he 'had loſt.'

(I) Danby having ſucceeded lord Clifford, in the office of lord High-treaſurer; which had ever been the height of lord Arlington's ambition; the latter had conceived an implacable hatred againſt him, and uſed his

ſucceſsful; (K) and his credit was ſo much ſunk that ſeveral perſons at court took the liberty to act and mimick his perſon and behaviour, as had been formerly done againſt the lord chancellor Clarendon, and it became a common jeſt for ſome courtier to put a black patch upon his noſe, and ſtrut about with a white ſtaff in his hand, in order to make the king merry. The king's coldneſs, or perhaps diſpleaſure, is believed to have proceeded from Arlington's late turningtowards the popular ſtream, and more eſpecially his outward proceedings againſt the papiſts, when the court believed him to be one inwardly himſelf. With regard to this, a remarkable ſtory is told by Echard, namely, that colonel Richard Talbot, afterwards earl of Tyrconel, having been ſome time abſent from the

Echard's Hiſt. of England, p. 911.

his utmoſt efforts to ſupplant him; but in vain. Arlington had likewiſe loſt the affection of the duke of York, by adviſing his being ſent from court. Burnet, Hiſt. of his own times. Vol. i. p. 394, 5.

(K) Sir William Temple tells us, that the Penſionary de Wit, and Count Waldeck perceived that Arlington's bent was to draw the prince into ſuch meaſures of a peace as France then ſo much deſired; into a diſcovery of thoſe perſons who had made advances to the prince or the ſtates of raiſing commotions in England during the late war; into ſecret meaſures with the king, of aſſiſting him againſt any rebels at home, as well as enemies abroad, and into hopes or deſigns of a match with the duke's eldeſt daughter. But the prince would not enter at all into the firſt, was obſtinate againſt the ſecond, treated the third as diſreſpect to the king, to think that he ſhould be ſo ill beloved, or ſo imprudent to need it; and upon mention made by lord Oſſory of the laſt, he took no further hold of it, than ſaying, that his fortunes were not in a condition for him to think of a wife. Temple's works, vol. i. p. 397. We are informed by Burnet, that lord Arlington talked to the prince in the ſtrain of a governor; and ſeemed to preſume too much on his youth and want of experience. But inſtead of prevailing on him, loſt him entirely, ſo that all his endeavours afterwards could not beget any confidence in him. The lord Arlington (ſays Temple) after his return was received but coldly by the king, and ill by the duke, who was angry that any mention ſhould be made of his daughter the lady Mary, though it was only done by the lord Oſſory, and whether with order from the king, or not, was not known; ſo that never any ſtrain of court-ſkill and contrivance ſucceeded ſo unfortunately as this had done, and ſo contrary to all the ends which the author of it propoſed to himſelf. Inſtead of advancing the peace, he left it deſperate; inſtead of eſtabliſhing a friendſhip between the king and the prince; he left all colder than he found it; inſtead of entering into great perſonal confidence and friendſhip with the prince, he left an unkindneſs which laſted ever after; inſtead of retrieving his own credit at court, which he found waining by the increaſe of lord Danby's, he made an end of all that he had left with the king, who never afterwards uſed him with any confidence further than the forms of his place, and found alſo the lord treaſurer's credit with the king, more advanced in ſix weeks which he had been away, than it had in many months before. Temple's works, vol. i. p. 398.

the court, upon his return found the earl of Arlington's credit extremely low, and ſeeing him one day acted by a perſon with a patch and ſtaff, he took occaſion to expoſtulate this matter with the king, with whom he was very familiar, remonſtrating, how very hard it was, that poor Harry Bennet ſhould be thus uſed, after he had ſo long and faithfully ſerved his majeſty, and followed him every where in his exile. The king hereupon began to complain too, declaring what cauſe he had to be diſſatisfied with Harry Bennet's conduct, who had of late behaved himſelf after a ſtrange manner; for not content to come to prayers as others did, he muſt be conſtant at ſacraments too. Why, ſaid Talbot, interrupting the king, does not your majeſty do the ſame thing? God's fiſh, replied the king with ſome heat, I hope there is a difference between Harry Bennet and me. Nevertheleſs lord Arlington was continued in his office, and in the privy-council in all the changes it underwent, and at his majeſty's deceaſe, king James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685. By his lady Iſabella, daughter to Lewis de Naſſau, lord Beverwaert, he had one daughter Iſabella, who married, Auguſt 1ſt, 1672, Henry earl of Euſton, ſon to king Charles II. by the ducheſs of Cleveland, created afterwards duke of Grafton.

"He was, according to biſhop Burnet, a proud man: "his parts were ſolid but not quick; he had the art of ob- "ſerving the king's temper, and managing it, beyond all "the men of that time. He was believed a papiſt, he "had once profeſſed it, and when he died he again recon- "ciled himſelf to that church: yet in the whole courſe of "his miniſtry he ſeemed to have made it a maxim, that the "king ought to ſhew no favour to popery, but that his "whole affairs would be ſpoiled, if ever he turned that way; "which made the papiſts become his mortal enemies, and "accuſe him as an apoſtate and the betrayer of their in- "tereſts."

BENNET (Dr. THOMAS) was born at Saliſbury, May 7, 1673. From the free-ſchool in that city, he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the college. In 1699 he publiſhed an Anſwer to the Diſſenters pleas for ſeparation, or an Abridgment of the London Caſes. The following year, taking a journey to viſit his friend Mr. John Rayne, rector of St. James's in Colcheſter, and finding him dead, he preached his funeral ſermon, with which the inhabitants were

were ſo highly pleaſed, that they warmly recommended Mr. Bennet to Dr. Compton, biſhop of London, who thereupon preſented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his aſſiſtance deſired upon all occaſions; ſo that he was miniſter not only of one pariſh, but even in a manner of the whole city. The ſame year he publiſhed at Cambridge his Confutation of Popery (K). In 1702, he publiſhed a tract relative to the ſeparation of the diſſenters, intitled, A Diſcourſe of Schiſm (L). This book being animadverted upon by Mr. Shepherd, one of the diſſenting miniſters to whom it was addreſſed by way of letter, the year following he ſent abroad a defence of it. The ſame year he publiſhed his Anſwer to Mr. Shepherd's Conſiderations on the diſcourſe of Schiſm; and alſo a treatiſe intitled, Devotions (M). In 1705, he printed

Ibid.

(K) It was divided into three parts. 1. The controverſy concerning the rule of faith is determined. 2. The particular doctrines of the church of Rome are confuted. 3. The Popiſh objections againſt the church of England are anſwered. A paſſage in the firſt part of this diſcourſe ſhews, that Mr. Bennet did not conſider the authority of the antient fathers, as at all neceſſary or deciſive in controverſies of religion; for having obſerved, that when men are obſtinately ſet againſt an opinion, the bare ſound of a Scripture phraſe ſhall be called a condemnation of it, and thoſe that ſhall venture to defend it, muſt expect to be charged with nothing leſs than hereſy and oppoſing the ſcripture; he proceeds thus: "The antient fathers laboured under the ſame misfortune. Though they were eminently pious, yet they felt the biaſs of corrupt nature. This is evident from their writings, in which they have ſhewn themſelves to be but men. We that live at a diſtance, and are not immediately intereſted in their diſputes, can obſerve divers inſtances of weakneſs, which we ought to pity, becauſe they are neceſſary frailties. They do ſometimes load their adverſaries with ſuch charges as we can hardly eſteem juſt, and aggravate ſome things, perhaps beyond their due meaſure. They do ſometimes inſiſt upon the ſlighteſt matters in the heat of their diſputes; and lay great ſtreſs upon ſome arguments which we cannot think concluſive. When they were poſſeſſed of an opinion, they ſeemed as eager in the defence of it as their ſucceſſors; and therefore we muſt not think it ſtrange if they were ſometimes too haſty, and took thoſe things for ſubſtantial proofs, which when narrowly ſearched by thoſe, who have more leiſure and cooler thoughts, appear to have been little or nothing to the purpoſe." Gen. Dict.

(L) Shewing, 1. What is meant by Schiſm. 2. That Schiſm is a damnable ſin. 3. That there is a Schiſm between the eſtabliſhed church of England and the diſſenters. 4. That this Schiſm is to be charged on the diſſenters ſide. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuſe the diſſenters from being guilty of Schiſm.

(M) viz. Confeſſions, Petitions, Interceſſions, and thankſgivings, for every day of the week, and alſo before, at, and after the ſacrament, with occaſional prayers for all perſons whatſoever.

printed at Cambridge, his Confutation of Quakeriſm, and in 1708, A brief hiſtory of the joint uſe of precompoſed ſet forms of prayer (N). In this year likewiſe came abroad his diſcourſe of Joint Prayers (O). In 1709, he publiſhed in 8vo. his Paraphraſe with annotations upon the book of Common-prayer. In this treatiſe he obſerves, that the uſing of the morning-prayer, the litany, and communion-ſervice, at one and the ſame time in one continued order, is contrary to the firſt intention and practice of the church. The next piece he made public was a ſermon recommending charity-ſchools, preached at St. James's church in Colcheſter, March 10th, 1710, and publiſhed at the requeſt of the truſtees. The ſame year he wrote A letter to Mr B Robinſon, occaſioned by his review of the caſe of liturgies and their impoſition: and ſoon after, a ſecond letter upon the ſame ſubject. The year following, he ſent abroad his Rights of the clergy in the chriſtian church, wherein he aſſerts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to chooſe their own particular paſtors. About this time he took the degree of doctor in divinity. In 1711, he publiſhed at London, his Directions for ſtudying, I. A general ſyſtem of divinity. II. The thirty-nine articles. To which is added, St. Jerom's epiſtle to Nepotianus. The ſame year was publiſhed his eſſay on the thirty-nine articles of religion, agreed on in 1562, and reviſed in 1571 (P). Before the publication of this Biogr. Brit.

(N) In which he endeavours to ſhew, 1. That the antient Jews, our Saviour, his Apoſtles, and the primitive Chriſtians, never joined in any prayers, but precompoſed ſet forms only. 2. That thoſe precompoſed ſet forms, in which they joined, were ſuch as the reſpective congregations were accuſtomed to, and throughly acquainted with. 3. That their practice warrants the impoſition of a national precompoſed liturgy. To this treatiſe he has annexed, A diſcourſe of the gift of prayer, the intent of which is to ſhew, that what the diſſenters mean by the gift of prayer, viz. a faculty of conceiving prayers ex tempore, is not compriſed in ſcripture.

(O) In this piece he ſhews, 1. What is meant by joint prayer. 2. That the joint uſe of prayers conceived ex tempore, hinders devotion, and conſequently diſpleaſes God; whereas the joint uſe of ſuch precompoſed ſet forms, as the congregation is accuſtomed to, and throughly acquainted with, does effectually promote devotion, and conſequently is commanded by God. 3. That the lay diſſenters are obliged, upon their own principles, to abhor the prayers offered in their ſeparate aſſemblies, and to join in communion with the eſtabliſhed church. This treatiſe was animadverted upon in ſeveral pieces.

(P) The text being firſt exhibited in Latin and Engliſh, and the minuteſt variations of eighteen of the moſt antient and authentic copies carefully noted, an account is given of the proceedings of convocation in forming and ſettling the text of the articles;

this book, he found it neceſſary to leave Colcheſter. The other livings being filled up with men of merit and character, in which he was highly inſtrumental, his large congregation and his ſubſcriptions, which amounted to near 300 l. a year, fell off ſo, that the income of his two livings of St. James's and St. Nicholas, did not amount to 60 l. Wherefore he removed to London, and was appointed deputy-chaplain to Chelſea-hoſpital, under Dr. Cannon. Soon after happening to preach the funeral ſermon of his friend Mr. Erington, lecturer of St. Olaves, in Southwark, it was ſo highly approved of by that pariſh, that he was unanimouſly choſen lecturer without the leaſt ſolicitation. We find him in 1716, morning-preacher at St. Laurence Jewry; and ſoon after he was preſented by the dean and chapter of St. Pauls, to the vicarage of St. Giles's Cripplegate, worth near 500 l. a year. Whilſt in this ſtation he was engaged in ſeveral expenſive lawſuits, in defence of the rights of that church, to which he recovered 150 l. per Annum. In 1716, he publiſhed a pamphlet intitled, "The "Nonjurors ſeparation from the public aſſemblies of the "church of England examined, and proved to be ſchiſ-"matical upon their own principles;" and the "Caſe of "the reformed epiſcopal churches, in Great-Poland, and "Poliſh Pruſſia, in a ſermon preached at St. Lawrence "Jewry in the morning, and at St. Olaves, Southwark, in "the afternoon; (s) two editions of which were publiſhed the ſame year. In 1717, he publiſhed a ſpital ſermon before the lord mayor, aldermen, &c. of London. And in 1718, came abroad his "Diſcourſe of the ever bleſſed "Trinity in Unity, with an examination of doctor Clark's

cles; the controverted clauſe of the twentieth article is demonſtrated to be genuine; and the caſe of ſubſcription to the articles is conſidered in point of law, hiſtory and conſcience, with a prefatory epiſtle to Anthony Collins, eſq; wherein the egregious falſhoods of the author of Prieſtcraft in perfection are expoſed. In the preface, dated at Colcheſter, January 13, 1710, he tells us, that he intended to have added his thoughts concerning church-cenſures, and other weighty matters, and to have annexed a diſcourſe concerning the independency of the church on the ſtate, with an account of the ſenſe of our Engliſh laws, and the judgment of archbiſhop Cranmer, relating to that point. But that the bulk of thoſe papers being increaſed ſo very much beyond his expectation, he was induced to caſt what remained into a ſecond part, which ſhould be publiſhed with all convenient ſpeed. But it was never finiſhed by him, though about four chapters of it were actually printed off.

(s) This was occaſioned by a book intitled, A collection of papers, written by the late R. R. George Hicks, "Scrip-

"Scripture Doctrine of the Trinity;" (T) in which he treats doctor Clarke with great decency and civility. In 1726, he publiſhed his Hebrew Grammar. (U) He died of an apoplexy at London, October the 9th, 1728, aged fifty-five.

D. D. 1716, in which the church of England was charged with hereſy, ſchiſm, perjury, and treaſon. Dr. Bennet's tract proved however unſatisfactory to many perſons; and ſeveral replies were made to it, particularly in a pamphlet intitled, The Layman's Vindication of the church of England, as well againſt Mr. Howell's charge of ſchiſm, as againſt Dr. Bennet's pretended anſwer to it; and another, dated October the 22d, 1716, and intitled, Dr. Bennet's conceſſions to the nonjurors, proved to be deſtructive to the cauſe which he endeavours to defend, as they make the nonjurors to be catholicks, and his own communion to be ſchiſmatical; in a letter to a friend. London, 1717, in 8vo. Mr. James Pierce, an eminent diſſenting miniſter, wrote likewiſe A letter to Dr. Bennet, occaſioned by his late treatiſe concerning the nonjurors ſeparation, &c. dated at Exeter, November the 13th, 1716, and printed in 1717.

(T) This diſcourſe was afterwards animadverted upon by Thomas Emlyn, in a piece publiſhed in 1718, intitled, Dr. Bennet's new theory of the Trinity examined, or ſome conſiderations on his diſcourſe of the ever bleſſed Trinity in Unity, and his examination of Dr. Clark's ſcripture doctrine of the Trinity. It was alſo replied to in another tract, printed in 1719, under the title of A modeſt plea for the baptiſmal and ſcripture notion of the Trinity; wherein the ſchemes of the reverend Dr. Bennet, and Clarke, are compared, by Mr. John Jackſon, rector of Roſſington, in Yorkſhire.

(U) The title is Thomæ Bennet, S. T. P. Grammatica Hebræa, cum uberrimâ Praxi, in uſum Tironum, qui linguam Hebream abſq. præceptoris vivâ voce (idq in breviſſimo temporis compendio) ediſcere cupiunt, Accedit conſilium de ſtudio præcipuarum linguarum orientalium, Hebræe ſcil. Chaldæe, Syræ, Samaritanæ, & Arabicæ, inſtituendo & perficiendo.

BENNET, (CRISTOPHER) was born in Somerſetſhire, about the year 1617, and educated at Lincoln-college, Oxford, where he was entered a commoner, in the year 1632. After taking both his degrees in arts, he entered upon the phyſic line, and afterwards was elected a fellow of the college of phyſicians in London, where he practiſed with ſucceſs. He died in April 1655. His writings are Theatri tabidorum veſtibulum.——Exercitationes diagnoſticæ cum hiſtoriis demonſtrativis, quibus alimentorum et ſanguinis vitia deteguntur in pleriſque morbis. He alſo corrected and enlarged doctor Mouſet's treatiſe entitled, Health's improvement. Biogr. Brit.

BENOIT, (RENATUS) a famous doctor of the Sorbonne, born at Sevenieres, near Angers. He was a ſecret favourer

of the proteſtant religion, and being deſirous that his countrymen might have the Bible to read in their own tongue, he publiſhed a French tranſlation, by the reformed miniſters at Geneva; which, though it was approved of by ſeveral doctors of the Sorbonne, before it went to preſs; and king Charles IX. had granted a privilege for the printing of it; yet as ſoon as it was publiſhed, it was condemned. In 1587, king Henry III. appointed Benoit reader and regius profeſſor of divinity in the college of Navarre, at Paris. He had been, before that time, confeſſor to Mary queen of Scots, during her ſtay in France, and attended her when ſhe returned into Scotland. Some time before the death of Henry III. Benoit publiſhed a book intitled, "Apologie Catholique;" in which he endeavoured to prove, that the proteſtant religion which Henry king of Navarre profeſſed, was not a ſufficient reaſon to deprive him of his right of ſucceſſion to the crown of France. After the murther of Henry III. an anſwer was written to this book, to which Dr. Benoit made a reply (A). When king Henry IV. had reſolved to embrace the Roman Catholick religion, he wrote to Benoit, commanding him to come and meet him. Benoit conſulted thereupon with the pope's legate, who was then at Paris, but he adviſed him to return for anſwer, that he could not go without the pope's permiſſion. However Benoit aſſiſted ſome time after at the conference held at St. Dennis, where it was reſolved, that the king having given ſufficient proofs of his faith and repentance, might be reconciled to the church without waiting for the pope's conſent. Benoit alſo aſſiſted at that aſſembly, in which king Henry abjured the reformed religion, and having embraced the Roman Catholic faith, was abſolved by the archbiſhop of Bourges. The king promoted him afterwards, in the year 1697, to the biſhoprick of Troyes in Champagne, but he could never obtain the pope's bulls, to be inſtall'd.

Lettres de Card. D'Oſſat, 9 Sept. 1662.

Biblioth. univers. tom. 2. p. 546.

Thuanus, lib. 106. 351.

(A) This reply contains ſix chapters, in which the author endeavours to ſhew, 1. That the Roman Catholicks and the Huguenots have the ſame faith. 2. That they both differ from the primitive church in matters of ceremony; that therefore the latter ought not to be condemned upon that account. 3. That the Huguenots never were condemned publickly or lawfully before the council of Trent. 4. That that council is not a lawful one. 5. That it is not admitted in France. 6. That therefore the Huguenots muſt be conſidered as true members of the catholic, apoſtolic, and Roman church. Biblioth. Univerſ. & hiſtor. tom. 2. p. 547.

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However, he enjoyed the temporalities of that biſhoprick 'till the year 1604, when he reſign'd it with the king's leave to Renatus de Breſlay, archdeacon of Angers. He died at Paris, March 7th, 1608, and was buried near the great altar in his pariſh of St. Euſtathius; and Dr. Cayet pronounced his funeral oration.

BENSERADE, (ISAAC DE) a French poet of the laſt century, born at Lions, near Roan. He was born but not educated a proteſtant, his father having turned catholic when he was very young. When Benſerade was about ſeven or eight years of age, he went to be confirmed; the biſhop who performed the ceremony, aſked him if he was not willing to change his name of Iſaac, for one more chriſtian. With all my heart, replied he, provided I get any thing by the exchange. The biſhop, ſurprized at ſuch a ready anſwer, would not change his name. Let his name be Iſaac ſtill, ſaid he, for whatever it is, he will become famous. Benſerade loſt his father when he was very young, and being left with very little fortune, and this much involved in law, he choſe rather to give it up, than ſue for it. We have been told by ſome authors, that he was related to cardinal Richlieu, and that the cardinal took care of his education; 'tis certain however, that Benſerade ſoon became famous at court, for his wit and poetry, and that Richlieu granted him a penſion, which was continued 'till the death of this cardinal; and it is probable that Benſerade would have found the ſame protection in the ducheſs of Aiguillon, if the following four verſes, which he made on the death of the cardinal, had not given her great offence:

Preface of M. Abbe Tallemaut to Benſerad's works, Paris 1697.

Ibid.

Cy giſt, oui giſt, par la mort-bleu,
Le cardinal de Richelieu;
Et ce qui cauſe mon ennuy,
Ma penſion avec luy.

" Here lies, alas! 'tis true,
" Good cardinal de Richelieu.
" But what in truth diſturbs me moſt
" Is, that with him my penſion's loſt.

After the death of Richlieu, he got into favour with the duke de Breze, whom he accompanied in moſt of his expeditions; and when this nobleman died, he returned to

Nicer. tom. 14. p. 306

court, where his poetry became highly eſteemed. We are told in one of Coſtar's letters to the marchioneſs de Lavardin, that Benſerade was named Envoy to Chriſtina, queen of Sweden; 'tis certain however, that he never went in this employment; hence the humorous Scarron thus dates an epiſtle of his to the counteſs de Fieſque:

Let. 164. vol. 1. p. 480.

L'an que le Sieur de Benſerade
N'alla point a ſon Embaſſade.

"The year in which M. Benſerade did not go on his em-
"baſſy".

Benſerade had ſurprizing ſucceſs in what he compoſed for the king's interludes. There was quite an original turn in theſe compoſitions, which characterized at once the poetical divinities, and the perſons who repreſented them. "With
"the deſcription of the Gods and other perſonages, ſays
"the author of the Recueil de bons contes, ſuppoſed to
"be M. de Calliere, who were repreſented in theſe inter-
"ludes, he mixed lively pictures of the courtiers who repre-
"ſented them. He therein often diſcovered their incli-
"nations, attachments, and even their moſt ſecret adven-
"tures; but in ſo agreeable, ſo delicate, and ſo concealed a
"manner, that thoſe who were rallied, were the firſt
"who were pleaſed at it, and his jeſts left no reſentment
"or concern in their minds, which is a mark of their per-
"fection." The ſonnet which Benſerade ſent to a young lady, with his paraphraſe on Job, rendered his name very famous. A parallel was drawn betwixt it, and the Urania of Voiture, and a diſpute thence aroſe, which divided the wits, and the whole court. Thoſe who gave the preference to that of Benſerade, were ſtyl'd the Jobiſts, and their antagoniſts, the Uraniſts. The prince of Conti declared himſelf a Jobiſt. "The one ſonnet (ſaid he, meaning that of Voiture)
"is more grand and finiſhed; but I would rather have been
"the author of the other." Benſerade wrote Rondeaux upon Ovid, ſome of which are reckoned tolerable, but upon the whole they are not much eſteemed. He applied himſelf to works of piety ſome years before his death, and tranſlated almoſt all the pſalms. M. L'Abbe Olivet ſays, that Benſerade towards the latter end of his life, withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he ſays it was the cuſtom to viſit the remains

P. 204.

Tartaron prefat. epiſ. to his tranſlati n of Juvenal. Menagiana, p. 189 2d. Holl edit. Hiſtoire de l'Acad.

mains of the ornaments with which Benſerade had embelliſhed his houſe and gardens, where every thing ſavoured of his poetical genius. The barks of the trees were full of inſcriptions (A), and amongſt others, he remembers the firſt which preſented itſelf, was as follows,

Adieu fortune, honneurs, adieu vous et les votres,
Je viens ici vous oublier,
Adieu toi-même amour, bien plus que les autres
Difficile a congedier.

Fortune and honours all adieu,
And whatſoe'er belongs to you.
I to this retirement run,
All your vanities to ſhun,
Thou too adieu, O powerful love;
From thee 'tis hardeſt to remove.

Mr. Voltaire is of opinion that theſe inſcriptions were the beſt of his productions, and he regrets that they have not been collected together.

Benſerade ſuffered at laſt ſo much from the ſtone, that notwithſtanding his great age, he reſolved to ſubmit to the operation of cutting. But his conſtancy was not put to this laſt proof; for a ſurgeon letting him blood, by way of precaution, pricked an artery, and inſtead of endeavouring to ſtop the effuſion of blood, ran away. There was but juſt time to call F. Commire, his friend and confeſſor, who came ſoon enough to ſee him die. This happened the 19th of October, 1691, in the 82d year of his age.

(A) Mr. Olivet gives the following catalogue of the works of Benſerade.

1. Cleopatra, a tragedy. Paris 4to. 1636.
2. La mort d'Achille, et la diſpute de ſes armes. Paris 4to. 1637.
3. Iphis & Jante, a comedy. Paris, 4to. 1637.
4. Guſtaphe, a tragi-comedy. Paris, 4to. 1637.
5. Paraphraſe (in verſe) ſur les neuf lecons de Job. Paris, 12mo. 1638.
6. Meleagre, a tragedy. Paris, 4to. 1641.
7. La pucelle D'Orleans, a tragedy. Paris, 4to. 1678.
9. Fables D'Eſope en Quatrains. Paris, 8vo. 1678.
10. Oeuvres diverſes, in two volumes. Paris, 12mo. 1697.

BENTHAM, (Thomas) was born about the year 1513, at Shirebourne in Yorkſhire, and educated at Magdalen-college, in Oxford, where he took his degrees in arts. He Biogr. Brit.

was admitted perpetual fellow of that college, in 1546; after which he applied himſelf wholly to the ſtudy of divinity, and the Hebrew language. He was before well ſkilled in the Latin and Greek tongues. In the reign of king Edward VI. he was very zealous againſt popery; upon which account, and for his endeavouring, together with one Henry Bull, of the ſame college, to wreſt the cenſer out of the hands of the Choriſters, as they were going to offer their ſuperſtitious incenſe, he was ejected from his fellowſhip, by the viſitors appointed by queen Mary. Whereupon he retired firſt to Zurich, and after to Baſil, in Switzerland, and became preacher to the Engliſh exiles. Being afterwards recalled by ſome of his brethren he returned to London, where he lived privately and in diſguiſe, and was made ſuperintendant of a proteſtant congregation, which met together by ſtealth to the number of an hundred, ſometimes two hundred. Notwithſtanding the rigid proclamation, "That no man ſhould either pray for "or ſpeak to, or once ſay, God bleſs them," (that is, perſons condemned, or about to ſuffer for their religion) Bentham ſeeing the fire ſet to ſome of them, turning his eyes to the people, ſaid, "We know they are people of God, and therefore we cannot chuſe but wiſh them well, and, God ſtrengthen them; and ſo he boldly cried out, Almighty God, for Chriſt's ſake ſtrengthen them;" upon which all the people with one accord cried, Amen, amen; the noiſe whereof was ſo great, and the cryers ſo many, that the officers knew not whom they were to ſeize on, or with whom they were to begin their accuſation. In the ſecond year of queen Elizabeth, he was nominated to the ſee of Lichfield and Coventry, upon the deprivation of Dr. Ralph Rayne, a violent perſecuting papiſt. He publiſhed a ſermon on Matt. iv. 1—11. printed at London. Biſhop Burnet ſays, he tranſlated into Engliſh the book of Pſalms, at the command of queen Elizabeth, when an Engliſh verſion of the Bible was to be made, and that he likewiſe tranſlated Ezechiel and Daniel. He died at Eccleſhal, in Staffordſhire,(A) the ſeat belonging to the ſee, February 19, 1578, aged ſixty-five years.

Fuller's worthies in Yorkſhire, p. 198. Biogr. Brit.

Heylyn's hiſtory of the reformation, hiſtory of queen Mary, 79, 80. Biogr. Brit. Hiſtory of thereformat. vol. ii. p. 374. Biogr. Brit.

(A) He was buried in the chancel of the church there, having over his grave, a ſtone of alabaſter, with the effigies of himſelf, his wife and four children.

BENTIVOGLIO, (Guy) cardinal, born at Ferrara, in the year 1579. He went to ſtudy at Padua, where he made a conſiderable proficiency in polite literature. He was at

at this place in October 1597, when Alfonſo, duke of Ferrara, died. Cæſar the duke's couſin claimed the right of ſucceſſion, but the pope oppoſed him. The marquis Hippolyte Bentivoglio, brother to Guy, eſpouſed the cauſe of Cæſar, and put himſelf at the head of his troops, which extremely irritated cardinal Aldrobrandin, Nephew to Clement VIII. who commanded the eccleſiaſtical troops. Guy left Padua, in order to wait upon Aldrobrandin, and to endeavour to appeaſe his reſentment. He ſucceeded in his endeavours, being the chief inſtrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the pope, who made him his chamberlain, and gave him leave to go and finiſh his ſtudies at Padua. Upon his leaving the univerſity, he went to reſide at Rome, where he became univerſally eſteemed. He was ſent nuncio to Flanders, and then to France, in both which employments his behaviour was ſuch as gave great ſatisfaction to Paul V. who made him a cardinal, which was the laſt promotion he made a little before his death, which happened on the 28th of January 1621. Bentivoglio was at this time in France, where Lewis XIII. and all the French court congratulated him on his new dignity, and when he returned to Rome, his chriſtian majeſty entruſted him with the management of the French affairs at that court. Pope Urban VII. had a high eſteem for him, for he was of opinion, he could not find a friend more faithful and diſintereſted than cardinal Bentivoglio, nor one who had a more conſummate knowledge in buſineſs. He was beloved by the people, and eſteemed by the cardinals; and his qualities were ſuch, that in all probability he would have been raiſed to the pontificate on the death of Urban, which happened on the 29th July, 1644, but the cardinal having gone to the conclave during the time of the moſt intolerable heats at Rome, it affected his body to ſuch a degree, that he could not ſleep for eleven nights afterwards, and this want of reſt threw him into a fever, of which he died the 7th of September 1644, being then ſixty-five years of age. He has left ſeveral works, the moſt remarkable of which are his hiſtory of the civil wars of Flanders, an account of Flanders, with his letters and memoirs. Moreri.

BENTLEY, (Richard) an eminent critick and divine, was the ſon of a mechanic tradeſman at Wakefield in Yorkſhire, where he was born in the year 1662, and probably received

received the firſt part of his education at the free-ſchool in that town; whence being removed to St. John's college in Cambridge, he followed his ſtudies with indefatigable induſtry, and his inclination leading him ſtrongly to critical learning, his ſkill and knowledge therein was taken notice of by Dr. Edward Stillingfleet, who was bred at the ſame college, and in 1685 appointed him private tutor to his ſon. Mr. Bentley had not been above a year in the Dr's family, when he had compiled in a thick volume in 4to, a kind of Hexapla; in the firſt volume of which was every word of the Bible alphabetically diſpoſed; the various interpretations whereof from the Chaldee, Syriac, vulgar Latin, Septuagint, and the verſions of Aquila, Symmachus, and Theodoſian, had their proper place in the other five volumes; beſides another 4to. volume of the various lections and emendations of the Hebrew text drawn out of thoſe ancient verſions. As he proceeded, his views became more enlarged, and he had an opportunity of ſatisfying them in the Bodleian library in 1689, when he attended his pupil to Wadham college in Oxford, where he was incorporated maſter of arts July 4th that year, having taken that degree ſome time before in his own univerſity. He was then alſo in holy orders, and his patron (to whom he had been very ſerviceable) being advanced to the ſee of Worceſter in 1692, collated him to a prebend in that church, into which he was inſtalled October the ſecond that year, and alſo made him his domeſtic chaplain, in which laſt ſtation he continued till his lordſhip's death. That learned prelate as well as Dr. Will. Lloyd, then biſhop of Litchfield, had ſeen many proofs of our author's extraordinary merit, (A) when they concurred in recommending him as a fit perſon to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion.

Willis's cathedrals, vol. 3. p. 672.

This gave him a fine opportunity of eſtabliſhing his fame. He ſaw it well; and reſolved to puſh it to the utmoſt. Sir Iſaac Newton's *Principia* had been publiſhed but a few years, and the book was little known and leſs underſtood; Mr. Bentley therefore determined to ſpare no pains

(A) Beſides private communications, our author had wrote a Latin addreſs to Dr. Mill, principal of St. Edmond's Hall in Oxford, containing ſome critical obſervations upon Malala, which was ſubjoined to the edition of that Greek hiſtoriographer, printed at Oxford, in 1691, by Mr. Humphry Hody. This epiſtle, he tells us himſelf, was both wrote and publiſhed by the expreſs deſire of the biſhop of Lichfield. Bentley againſt Boyle. Pref. p. 88. Mr. Hody was appointed college tutor to young Mr. Stillingfleet, and was afterwards his father's chaplain. See his article in Biog. Brit. vol. 4.

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In displaying to the best advantage, the profound demonstrations which that excellent work furnished in proof of a deity; and that nothing might be wanting which lay in his power to compleat the design, he applied to the author, and received from him the solution of some difficulties which had not fallen within the plan of his treatise (B). Our author also did not forget to heighten the novelty of his plan, by introducing and asserting mr. Locke's lately advanced notion concerning the innate idea of a God in his first sermon. With the help of such advantages Mr. Bentley's sermons, at Boyle's lectures, became the wonder and admiration of the world, and raised the highest opinion of the preacher's abilities. Accordingly he soon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's palace upon the death of mr. Justel the following year; for which the warrant was made out of the secretary's office December 23 1693, and the patent in April 1694. But he was scarcely well settled in this office when he fell under the displeasure of the honourable mr. Charles Boyle, eldest son to the earl of Orrery; a young nobleman of the greatest hopes, who being then in the course of his education at Christ-church college, in Oxford, resolved to put out a new edition of the Greek epistles of Phalaris, for which purpose having obtained the use of a M S. of the book out of St. James's library, our librarian demanded it back sooner than was expected, and before the design of consulting it was finished. This being resented by Mr. Boyle, gave rise to the well known controversy betwixt Boyle and Bentley, which was carried on with admirable spirit, wit and learning, in several writings on both sides, 'till the year 1699, and gave our author another opportunity of surprising the world with his genius and knowledge in critical learning:

There is a list of the several pieces produced by this controversy in Biogr. Brit. v. 2. p. 736.

(B) This was the hypothesis of deriving the frame of the world, by mechanic principles, from matter evenly spread through the heavens, which is so clearly stated and computed by that incomparable mathematician and philosopher, as his manner was, that the reader curious in these matters will be glad to peruse it in four letters from Sir Isaac Newton to Dr. Bentley, &c. Lond. 1756, 8vo. Mr. Bentley's diligence in consulting sir Isaac on this occasion was highly commendable; and if he had been equally diligent in consulting the Principia, he would have prevented that escape of proving the moon not to turn round her own axis, because she always shews the same face to the earth. A mistake in these sermons, which laid him open to the raillery of Dr. Keill, who, instigated by the wits of Christ-church, did not spare to bang him with his own flail. See Keill (John's) article in Biog. Brit. vol. 4.

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and Dr. Montague dying the next year, he was preſented by the crown to the maſterſhip of Trinity College in Cambridge. Upon this promotion he reſigned his prebend of Worceſter, and was collated to the archdeaconry of Ely, June 12, 1707. Beſides this he was preſented to a good benefice in that iſland, and had the honour of being chaplain, both to king William and queen Anne.

Willis, v. 2. p. 376.

Having thus obtained eaſe and affluence, and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical purſuits; and as he gave the fruits of his labours occaſionally to the public, theſe were obſerved ſeverally to abound with ſo much profound erudition, and ingenious ſagacity, that he grew by degrees up to the character of being the firſt critic of his age (c). In the mean time he carried matters with ſo high a hand in the government of his college, that in 1709, a complaint was brought before the biſhop of Ely, as viſitor, againſt him by ſeveral of the fellows, who, in order to have him removed from the maſterſhip, charged him with embezling the college money, and other miſdemeanours. In anſwer to this, he preſented his defence to the biſhop, which was publiſhed in 1710, under the title of the Preſent ſtate of Trinity College, 8vo. and thus begun a laſting quar-

(c) In the Biog. Brit. v. 2. p. 734. (Rem.) may be ſeen a liſt of the authors both at home and abroad, who have made him the higheſt compliments on this head; but theſe, tho' raiſed as high as words could blow them up, may perhaps be juſtly valued a little below the ſtandard of impartial judges, eſpecially as they come from others who could not have fathomed the whole depth of his erudition ſo accurately as he himſelf was able to do. Such therefore muſt needs be better pleaſed with the account of it given from his own mouth by the ingenious Mr. William Whiſton, who ſpeaking of another great critick, Mr. Waſſe of Æynho in Northamptonſhire, one more learned, as he obſerves, than any biſhop in England ſince biſhop Lloyd, relates a ſaying of Dr. Bentley, as well known, that, when he ſhould be himſelf dead, Waſſe would be the moſt learned man in England. Whiſton's memoirs, &c. v. 1. p. 212. edit. 1753. Beſides thoſe already mentioned, the pieces which he publiſhed within the period intimated in the text are; 1. A collection of the fragments of Callimachus, with notes, printed in 1697, by Grævius, in his edition of that poet's works. 2. Notes upon the two firſt comedies of Ariſtophanes, publiſhed at Amſterdam, in 1710. 3. Emendationes, &c. on the fragments of Menander and Philemon, printed about the ſame time at Rheims. This he ſubſcribed by the feigned name of Phileleutherus Lipſienſis. 4. Under that character he appeared again in 1713, in his remarks upon Collins's diſcourſe of free-thinking, which is always reckoned among his capital pieces; as well as (5) His edition of Horace, which firſt came out in 1711.

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rel, which having the nature of a bellum inteſtinum, was carried on like other civil wars, with the moſt virulent animoſity on each ſide, till after above twenty years continuance, it ended at laſt in the doctor's favour. (D)

Nor was this the only trial, which exerciſed his ſpirit, and wherein he triumphed alſo finally over his adverſaries. During the courſe of the former diſpute, he had been promoted to the regius profeſſorſhip of divinity, and his late majeſty king George I. on a viſit to the univerſity in October 1717, having nominated by mandate, as uſual on ſuch occaſions, ſeveral perſons for a doctor's degree in that faculty; our profeſſor, to whoſe office it belonged by cuſtom to perform the ceremony called creation, made a demand of four guineas from each perſon as a fee due to this office, beſides a broad piece of gold *, which had cuſtomarily alſo been received as a preſent, and abſolutely refuſed to create any doctor without the fee; hence there grew a long and warm diſpute, during which the doctor was firſt ſuſpended from his degrees by the univerſity, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majeſty for relief from that ſentence, the affair was referred by the council to the court of King's-Bench, where the

(D) There is a large account of this diſpute, and ſeveral books wrote in it, in the Biog. Brit. vol. 2. But it may not be amiſs to add the reflections of Mr. Whiſton upon it, who having informed us that the Dr. was ſent on purpoſe by ſix eminent biſhops, to whom king William had committed the diſpoſal of many of the eccleſiaſtical preferments in the gift of the crown, to reſtore diſcipline and learning in Trinity-college, obſerves, that for about four years he did endeavour it to an eminent degree, proceeding up to the bottom ſtem, very directly, and examined every candidate for ſcholarſhips and fellowſhips thoroughly, and ſeemed as near as poſſible to have given every one the place he really deſerved; but at an election for fellowſhips, about 1703 or 1704, he ventured for once only, as he ſaid, to recede from that excellent rule *Detur Digniori*. The reaſons for doing ſo, this once, he told me were theſe two; one, that Mr. Stubbs, the leſs deſerving, was nephew to Dr. Stubbs, vice-maſter of the college, who was ſo rich, that he could give the college 10,000l. (though by the way I never heard that he gave it one groat;) the other reaſon was, that this favour would probably engage the vice-maſter to ſtick by him at all future elections, by which means he would in a manner govern them all as he pleaſed. Thus he broke in upon his integrity, and I think he never after returned to it, but acted ſo ill as to be accuſed before two ſucceſſive biſhops of Ely, Moore and Green, and in effect ordered to be expelled by them both, for male-adminiſtration, which he eſcaped with great difficulty, by only certain niceties of law and ambiguity of ſtatutes. Whiſton's memoirs, ubi ſupra, p. 105, to 107.

* Commonly a Jacobus worth 25 s. Theſe as well as the Carolus's of 23 s. have been called in, and none coined ſince.

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proceedings againſt him being reverſed, a mandamus was iſſued on the 7th of February the ſame year, charging the univerſity to reſtore him.

He was happily endued with a natural hardineſs of temper, which enabled him to ride out both theſe ſtorms without any extraordinary diſturbance, ſo that he went on as before in the career of literature, where he never failed to make a moſt conſpicuous figure. The 5th of November, 1715, he preached a ſermon before the Univerſity, which was printed with the title of, A ſermon upon popery; and ſome remarks being publiſhed upon it, the doctor anſwered in a piece intitled, Reflections on the ſcandalous aſperſions caſt on the clergy, by the author of the Remarks, &c. This came out in 1717, 8vo. He had the preceding year printed ſome account of an edition which he intended to give of the New Teſtament, in Greek; and having revolved the deſign in his mind for the ſpace of four years, he put out in 1721, propoſals for printing it by ſubſcription, together with the Latin verſion of St. Jerom, to which a ſpecimen of the whole was annexed. Theſe were attacked warmly by Dr. Conyers Middleton, who had been a fellow of his college, and was from the firſt, and all along continued to be, a principal leader among his antagoniſts there. Several pamphlets paſſed upon the occaſion on each ſide, till the maſter reſolved to drop his deſign, and his conduct therein was generally approved by his greateſt admirers, who could not help thinking the attempt too bold to hope for ſucceſs, even from his abilities, great as they confeſſedly were; and no doubt he took a much happier courſe in turning his attention to Terence's Plays, of which he publiſhed a moſt curious edition with annotations in 1726, 4to, accompanied with a ſchediaſma, concerning the metre and accents in the verſes of that excellent Latin Poet, which he reſtored to their primitive accuracy and elegance. This was publiſhed a ſecond time the following year at Amſterdam, with ſome corrections and additions by our author, who alſo annexed thereto, a beautiful edition with notes of Phædrus's Fables in latin. The laſt piece which employed the doctor's critical talents was Milton's Paradiſe Loſt, a new edition of which he gave the public in 1732, 4to. with notes and emendations: but though ſome of thoſe exhibited ſtrong proofs of his maſterly genius, yet in the main here was a great falling off, ſuch as evidently diſcovered that he now drew near the lees. Indeed he grew apparently ſenſible of his decay, and though he continued on this ſide the grave ten years longer, yet he

The propoſals are reprinted at length in the Biogr. Brit. vol. 2.

he languiſhed the remainder of his days a *miles emeritus*, feeble and inactive to his death, which happened July 14, 1742, at the age of fourſcore years. He died in his lodge at Trinity College, Cambridge, and was buried in that chappel to which he had been a conſiderable benefactor. (E) His literary character is known in all parts of Europe, wherever learning is known; and in his private character he was hearty, ſincere and warm in his friendſhip, an affectionately tender huſband, and a moſt indulgent father; he loved hoſpitality and reſpect, maintained the dignity and munificence of the ancient Abbots in houſe-keeping at his lodge, which he beautified with ſtately ſaſh-windows, and marble chimney-pieces; and in converſation he tempered the hard mouthed ſeverity of the critic, with ſuch a peculiar ſtrain of vivacity and pleaſantry as was very entertaining.

By his wife, who was a woman of an excellent character (F), and died before him in 1740, he had three children; a ſon called after his own name, and two daughters, Elizabeth and Joanna. His ſon was bred under his wing at Trinity College, where he was choſen a fellow, and ſucceeded his father in the library-keeper's place of St. James's, but reſigned it in 1745. His eldeſt daughter Elizabeth was married about the year 1727, to ſir Humphry Ridge, eldeſt ſon to —— Ridge, Eſq; brewer to the Navy at Portſmouth, a gentleman of an ample fortune. The youngeſt, Joanna, eſpouſed not long after, the eldeſt ſon of Dr. Richard Cumberland, the learned biſhop of Peterborough, the firſt iſſue of which match is now [1758] a fellow of Trinity College, and a barriſter at law.

(E) He gave 200l. towards reparing it, &c. not long after his obtaining the maſterſhip, at a time when, beſides his other preferments, he had three young noblemen at once in his lodge under his tuition, at the rate of 200l. per annum, as is ſaid.

(F) Mr. Whiſton tells us, that when the doctor was courting this lady, who was a moſt excellent chriſtian woman, he had like to have loſt her, by ſtarting to her an objection againſt the book of Daniel, as if its author in deſcribing Nebuchadnezzar's image of gold, Dan. 6. to be 60 cubits high, and but 6 cubits broad, knew no better, than that men's height were ten times their breadth, whereas it is well known to be not more than ſix times; which, ſays he, made the good lady weep. Memoirs, &c. p. 95. v. 1.

BERNARD, (St.) one of the fathers of the church, born in the year 1091, in the village of Fountaine in Burgundy. In 1115, the monaſtery of Clairvaux was founded, and Bernard was made the firſt abbot of this religious houſe, where many famous men were bred up under his tuition.

tuition. He acquired ſo great eſteem amongſt the clergy, nobility, and common people, that no eccleſiaſtical affair or diſpute was carried on without having recourſe to his advice. It was owing to him, that Innocent II. was acknowledged ſovereign pontiff, and after the death of Peter Leonis, anti-pope, that Victor, who had been named ſucceſſor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in the year 1140. He oppoſed the monk Raoul, he perſecuted the followers of Arnaud de Breſſe, and in 1148, he got Gilbert de la Porvicé, biſhop of Poitiers, and Eonde l'Etoile to be condemned in the council of Rheims. By ſuch zealous behaviour he verified (ſays Mr. Bayle) the interpretation of his mother's dream. She dreamt, when ſhe was with child of him, that ſhe ſhould bring forth a white dog, whoſe barking ſhould be very loud. Being aſtoniſhed at this dream, ſhe conſulted a monk, who ſaid to her, "Be of good courage, you ſhall have a ſon who ſhall guard the houſe of God, and bark loudly againſt the enemies of the faith."

Francis. Amboes. vit. Bernard, lib. 1.

St. Bernard is ſaid to have worked many miracles; he has been canonized, and is one of the great ſaints of the Romiſh communion. He has left many works, the beſt edition is that publiſhed in 1690, by father Mabillon, a learned monk of the congregation of St. Maurice.

BERNARD, (EDWARD) a learned critic and aſtronomer, born at Perry St. Paul, commonly called Pauler's-Perry, near Towceſter in Northamptonſhire, on the ſecond of May, 1638. He received ſome part of his education at Northampton, but his father dying when he was very young, his mother ſent him to an uncle in London, who entered him at Merchant-taylors-ſchool, in 1648, where he continued till June, 1655, when he was elected ſcholar of St. John's college, in Oxford. During his ſtay at ſchool, he had laid in an uncommon fund of claſſical learning, ſo that when he went to the univerſity, he was a great maſter of all the elegancies and propriety of the Greek and Latin tongues, and not unacquainted with the Hebrew. He had acquired a good Latin ſtyle, and could compoſe verſes well, ſo that he often uſed to divert himſelf with writing epigrams. When he had ſettled in the univerſity, he applied himſelf with great diligence to hiſtory, philology, and philoſophy; nor was he ſatisfied with the knowlege of the languages of Greece and Rome, but likewiſe made himſelf maſter of the Hebrew, Syriac, Arabic, and Coptic. He applied himſelf

Wood's Athen. Oxon. vol. 2. Smith's vita Bernardi at the end of Biſhop Huntington's epiſtles. Lond. 1704. 8vo. p. 4.

Ibid. p. 7. 8.

ſelf next to the ſtudy of mathematicks, under the famous Dr. J. Wallis. He took his degree of batchelor of arts, February 12th, 1658, and that of maſter, April 16, 1662. In the year 1667, he was choſen one of the proctors of the univerſity; and on the 9th of June, the year following, took his degree of batchelor of divinity, in compliance with the ſtatutes of the founder of St. John's college, of which he was fellow, but could not be prevailed upon to take his doctor's degree, till ſeveral years after. December 1668, he went to Leyden, to conſult ſeveral oriental manuſcripts left to that univerſity, by Joſeph Scaliger and Levinus Warnerus, and eſpecially the 5th, 6th, and 7th books of Apollonius Pergæus's conic ſections, the Greek text of which is loſt, but they are preſerved in the Arabic verſion of that author. This verſion had been brought from the eaſt, by James Golius, and was in the poſſeſſion of his executor, who finding Mr. Bernard's chief deſign in coming to Holland, was to examine this manuſcript, allowed him the free uſe of it. He accordingly tranſcribed theſe three books, with the diagrams, intending to publiſh them at Oxford, with a Latin verſion, and proper commentaries; but ſeveral obſtacles prevented him from completing this deſign. Abraham Echellenſis, had publiſhed a Latin tranſlation of theſe books in 1661, and Chriſtianus Ravius gave another in 1669, but Dr. Smith remarks, that theſe two authors, though well ſkilled in the Arabic language, being intirely ignorant of the mathematicks, it was to be regretted, that Golius ſhould have died while he was preparing that work for the preſs, and that Mr. Bernard, who underſtood both the language and the ſubject, and was furniſhed with all the proper helps for ſuch a deſign, ſhould be abandoned by his friends in that point, though they had before urged him to undertake it (A). During his ſtay in Holland, he contracted an intimacy with moſt of the profeſſors and other learned men there. At his return to Oxford, he collated and examined the moſt valuable manuſcripts in the Bodleian library, which induced thoſe who publiſhed any antient authors, to apply to him for his obſervations or emendations from the manuſcripts at Oxford, which he readily imparted, grudging neither time nor pains to ſerve the learned, and by this

Ibid.

Ibid. p. 12.

(A) This book was publiſhed at length by Dr. Halley, at Oxford, 1710, fol. who has given a Latin tranſlation of the three laſt books out of Arabic, and ſupplied by his own ingenuity and induſtry, the 8th book, which was entirely loſt.

means, he became engaged in a very extenſive correſpondence with the learned of moſt countries. In the year 1669, the famous Chriſtopher Wren, Savilian profeſſor of aſtronomy at Oxford, having been appointed ſurveyor general of his majeſty's works, and being much detained at London by this employment, he obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the ſtudy of aſtronomy. In 1672, the maſter and fellows of his college, preſented him to the rectory of Cheame in Surry, and in the February following, Dr. Peter Mews, the maſter, being advanced to the biſhoprick of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all his views of preferment, by accepting of the Savilian profeſſorſhip of aſtronomy, vacant by the reſignation of Sir Chriſtopher Wren; for by the ſtatutes of the founder, ſir Henry Savile, the profeſſors are not allowed to hold any other office either eccleſiaſtical or civil, that they may conſtantly apply themſelves to their proper ſtudies.

Ibid. p. 13, 14.

Ibid. p. 16.

About this time a ſcheme was ſet on foot at the univerſity of Oxford, of collecting and publiſhing all the antient mathematicians. Mr. Bernard, who had firſt formed the project, collected together all the old books publiſhed on that ſubject ſince the invention of printing, and all the manuſcripts he could diſcover in the Bodleian and Savilian libraries, which he arranged in order of time, and according to the matter they contained. Of this he drew a ſynopſis or ſcheme, which he preſented to biſhop Fell, a great encourager of the undertaking (B). As a ſpecimen he publiſhed alſo a few ſheets of Euclid in folio, containing the Greek text, and a Latin verſion, with Proclus's commentary in Greek and Latin, and learned ſcholia and corollaries. He undertook alſo an edition of the *Parva ſyntaxis Alexandrina*; in which, beſides Euclid, are contained the ſmall treatiſes of Theodoſius, Autolycus Menelaus, Ariſtarchus, and Hipſicles: But it was never publiſhed.

Ibid. p. 23, 25.

In the year 1676, Mr. Bernard was ſent to France by king Charles II. to be tutor to the dukes of Grafton and

(B) It was publiſhed by Dr. Smith at the end of his life of our author, under the title of Veterum Mathematicorum Græcorum, Latinorum, et Arabum, Synopſis. And at the end of it, there is a catalogue of ſome Greek writers, who are ſuppoſed to be loſt in their own language, but are preſerved in the Syriac or Arabic tranſlations of them.

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Northumberland, natural ſons of the king, by the ducheſs of Cleveland, with whom they then lived at Paris; but the plainneſs and ſimplicity of his manners, not ſuiting the gaiety of the ducheſs's family, he continued with them only one year, when he returned to Oxford; he reaped however the advantage, during his ſtay at Paris, of becoming acquainted with moſt of the learned men in that city.

Upon his return to the univerſity, he applied himſelf to his former ſtudies, and though in conformity to the obligation of his profeſſorſhip, he devoted the greateſt part of his time to mathematicks, yet his inclination was more to hiſtory, chronology, and antiquities. He undertook a new edition of Joſephus, but it was never compleated (c). In 1683, he went again to Leyden, to be preſent at the ſale of Nicholas Heinſius's library; where he purchaſed, at a great price, ſeveral of the claſſical authors, that had been either collated with manuſcripts, or illuſtrated with the original notes of Joſeph Scaliger, Bonnaventure Vulcanius, the two Heinſius's, and other celebrated critics. Here he renewed his acquaintance with ſeveral perſons of eminent learning, and was ſo taken with their civilities, and the opportunities he had in this country of making conſiderable improvements in oriental learning, that he would have ſettled at Leyden, if he could have been choſen profeſſor of the oriental languages in that univerſity, but miſſing of this, he returned to Oxford. He began now to be tired of the abſtruſe ſtudy of aſtronomy, and his health declining, he was deſirous to reſign, but not being able to get any other preferment, he was obliged to hold his profeſſorſhip ſome years longer than he intended; however, in 1671, being preſented to the rectory of Brightwell, in Berkſhire, he ſoon after quitted his pro-

(c) Several years before, biſhop Fell had reſolved, with our author's aſſiſtance, to print a new edition of Joſephus. But either for want of proper means to compleat that work, or in expectation of one promiſed by the learned Andrew Boſius, this deſign was for a while laid aſide. Upon the death of Boſius, it was reſumed again; and Mr. Bernard collected all the manuſcripts he could procure out of the libraries of Great Britain, both of the Greek text and Epiphanius's Latin tranſlation, and purchaſed Boſius's valuable papers of his executors, at a great price. Then he publiſhed a ſpecimen of his edition of Joſephus, and wrote great numbers of letters to his learned friends in France, Holland, Germany, and other countries, to deſire their aſſiſtance in that work. He laboured in it a good while with the utmoſt vigour and reſolution, though his conſtitution was much broken by his intenſe application to his ſtudies. But this undertaking was left unfiniſhed. Vita Bernardi a T. Smith, p. 29, 35.

feſſorſhip, and was ſucceeded by David Gregory, profeſſor of
Ibid. p. 47. mathematicks, at Edinburgh.

Towards the latter end of his life, he was much afflicted with the ſtone, yet notwithſtanding this and other infirmities, he took a third voyage to Holland, to attend the ſale of Golius's manuſcripts. After ſix or ſeven weeks abſence he returned to London, and from thence to Oxford. There he fell into a languiſhing conſumption, which put an end to his life, January 12, 1696, before he was quite fifty
Ibid. p. 53. nine years of age. Four days after he was interred in St. John's chapel. A monument of white marble was ſoon erected for him by his widow. As to this learned man's character, Dr. Smith, who knew him well, gives him a very great one. "He was (ſays he) of a mild diſpoſition, averſe to wrangling and diſputes, and if by chance or otherwiſe he happened to be preſent, where conteſts run high, he would deliver his opinion with great candour and modeſty, and in few words, but entirely to the purpoſe. He was a candid judge of other men's performances; not too cenſorious even on trifling books, if they contained nothing contrary to good manners, virtue or religion; and to thoſe which diſplayed wit, learning or good ſenſe, none gave more ready and more ample praiſe. Though he was a true ſon of the church of England, yet
Ibid. p. 55. he judged favourably and charitably of diſſenters of all denominations. His piety and prudence never ſuffered him to be hurried away by an immoderate zeal, in declaiming againſt the errors of others. His piety was ſincere and unaffected, and his devotions both in public and private, very regular and exemplary. Of his great and
Ibid. p. 59. extenſive learning, the works he publiſhed, and the manuſcripts he has left, are a ſufficient evidence."

BERNARD, (JAMES) profeſſor of philoſophy and mathematicks, and miniſter of the Walloon church at Leyden, born September 1ſt, 1658, at Nions in Dauphine. He had the rudiments of his education in a proteſtant academy, at Die, in Dauphine. He went afterwards to Geneva, where he ſtudied philoſophy, and applied with great aſſiduity to the Hebrew language, under the profeſſor, Michael Turretin. He returned to France in 1679, and was choſen miniſter of
Le Clerc Eloge de M. Bernard. Nouvelles de la repub. des lettre. 1618, May & Juin, p. 292.
Venterol, a village in Dauphine. Some time after he was removed to the church of Vinſobres in the ſame province. But the perſecutions raiſed againſt the proteſtants in France, having obliged him to leave his native country, he retired

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to Geneva in 1683, and afterwards to Lauſanne, in Switzerland. In 1685, he went to Holland, where he was received with great civility, and was appointed one of the penſionary miniſters of Ganda, and taught philoſophy there. But having been married ſince he came to Holland, and the city of Ganda not being very populous, he could not have a ſufficient number of ſcholars to maintain his family; he therefore obtained leave to reſide at the Hague; but went to Ganda to preach in his turn, which was about four times a year. Before he went to live at the Hague, he had publiſhed a kind of political ſtate of Europe, intitled "Hiſtoire abregée de L'Europe, &c." The work was begun in July, 1686, and was continued monthly, 'till December, 1688, which makes five volumes in 12mo. In 1692, he began his "Lettres Hiſtoriques," containing an account of the moſt important tranſactions in Europe, with neceſſary reflections. He carried on this work, which was alſo publiſhed monthly, till the end of the year 1698. It was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his Bibliotheque univerſelle, in 1691, Mr. Bernard wrote the greateſt part of the 20th volume, and by himſelf carried on the five following, to the year 1693. In 1699, he collected and publiſhed "Actes et negotiations de la paix de Ryſwic," in four volumes 12mo. A new edition of this collection was publiſhed in 1707, in five volumes 12mo. He did not put his name to any of theſe works, nor to the general collection of the teaties of peace, which he publiſhed in 1700 (A). But he prefixed it to the "Nouvelles de republique des Lettres," which was begun in 1698, and continued till December, 1710. This undertaking engaged him in ſome diſputes, particularly with one Mr. de Vallone, a monk, who having embraced the reformed religion, wrote ſome metaphyſical books, concerning predeſtination. Mr. Bernard having given an account of one of theſe books, the author was ſo diſpleaſed with it, that he printed a libel againſt Mr. Bernard, and gave it about privately amongſt his friends. He was alſo engaged in a long

Nouv. de la Rep. de Let. 1609. Juillet, p. 111.

Rep. de Let. 1703. April p. 462, &c.

(A) This collection conſiſts of the treaties, contracts, acts of guaranty, &c. betwixt the powers of Europe, four volumes in folio. The firſt contains the preface, and the treaties made ſince the year 536, to 1500. The ſecond conſiſts of Mr. Amelot de la Houſſay's hiſtorical and political reflections, and the treaties from 1500, to 1600. The third includes the treaties from 1601, to 1661; and the fourth, thoſe from 1661, to 1700, with a general alphabetical index to the whole.

Bayle continuation de penſee diverſées tom. 1. p. 55. rep. de lettres, 1705, Feb. p. 109, &c. Bayle, ibid. tom. 2. rep des let. Mar. 1705, p. 289, &c.

diſpute with Mr. Bayle upon the two following queſtions. 1. Whether the general agreement of all nations in favour of a deity, be a good proof of the exiſtence of a deity. 2. Whether atheiſm be worſe than idolatry.

Mr. Bernard having acquired great reputation by his works, as well as by his ſermons at Ganda, and the Hague, the congregation of the Walloon church at Leyden became extremely deſirous to have him for one of their miniſters. But they could not accompliſh their deſire, whilſt king William lived, who refuſed twice to confirm the election of Mr. Bernard; who being a republican in his principles, had delivered his ſentiments too freely in a ſermon before this prince But after the death of king William, a vacancy happening in the church of Leyden, he was unanimouſly choſen, September the 8th, 1705, and about the ſame time, Mr. de Volder profeſſor of philoſophy and mathematicks at Leyden, having reſigned, Mr. Bernard was appointed his ſucceſſor; and the univerſity preſented him with the degrees of doctor of philoſophy, and maſter of arts. His public and private lectures, took up a great part of his time, yet he did not neglect his paſtoral function, but compoſed his ſermons with great care, he wrote alſo two excellent treatiſes, the one on a late repentance, and the other on the excellency of religion. In 1716, he publiſhed a ſupplement to Moreri's dictionary in two volumes folio. The ſame year he reſumed his Nouvelles de la Republique des lettres, which he continued till his death, which happened the 27th of April, 1718, in the 60th year of his age.

Mr. Bernard was well ſkilled in polite literature, and a perfect maſter of the Hebrew tongue. He ſtudied the ſcripture with great attention, and explained many paſſages with great perſpicuity, and though he was not reckoned of the firſt claſs of mathematicians, yet he could explain the principles of that ſcience in ſo clear a manner, that they who could not learn it of him muſt deſpair of ever learning it. As to philoſophy, he had applied himſelf to that of Carteſius, yet after he came into Holland, having learned the Engliſh tongue, he uſed to read the beſt books from England, and had acquired ſome taſte in the Newtonian philoſophy. He left ſeveral ſermons and ſome other works in manuſcript.

Journ. Lit. 1718. Tom 10. p. 223.

Du Pin. biblioth. eccles. tom. 12. p. 9. edit. Paris 1702.

BERNARDINE, a divine of the fifteenth century, born at Maſſa, in Tuſcany, September the 8th, 1380. He loſt his mother at three years of age, and his father at ſeven. In 1322, his relations ſent for him to Sienna,

na, where he learned grammar under Onuphrius and philoſophy under John Spaletanus. In 1396, he entered himſelf among the confraternity of the diſciplinaries in the hoſpital de la Scala in that city; and in 1400, when the plague ravaged all Italy, he attended upon the ſick in that hoſpital with the utmoſt diligence and humanity. In 1404, he entered into a monaſtery of the Franciſcan order, near Sienna, and having been ordained prieſt, became an eminent preacher. He was afterwards ſent to Jeruſalem, as commiſſary of the holy land; and upon his return to Italy, viſited ſeveral cities where he preached with great applauſe. His enemies accuſed him to pope Martin V. of having advanced in his ſermons ſeveral erroneous propoſitions; upon this he was ordered to Rome, where he is ſaid to have vindicated himſelf from the charge, and was allowed to continue his preaching. The cities of Ferrara, Sienna and Urbino, deſired pope Eugenius IV. to appoint him their biſhop; but Bernardine refuſed to accept of this honour; and undertook only the office of vicar general of the Fryars of the obſervance for all Italy, and repaired and founded above three hundered monaſteries in that country. He died at Aquila in Abruzzo, May the 20th, 1444, in the ſixty-fourth year of his age, and was canoniſed in 1450, by pope Nicholas (A).

Ibid.

Wharton's appendix to Cave's hiſt. liter. p. 85. edit. Colon. Allobrog. 1720.

(A) His works were publiſhed at Venice, in 1591, in 4 vols. 4to, by Peter Rodolphus, biſhop of Sinigaglia, and at Paris, by father John de la Hayne, a franciſcan, in 2 vols. in folio.

BERNIER, (FRANCIS) ſurnamed the Mogol on account of his voyages and reſidence in the Mogol's country, born at Angers in France. After he had taken his degree of doctor of phyſic, at Montpelier, he gratified a ſtrong natural inclination which he had for travelling. He left his own country in the year 1654, and went firſt to the holy land, and thence into Egypt. He continued a year at Cairo, where he was infected with the plague, which raged at that time in the city. He embarked afterwards at Suez, for the kingdom of the Mogol, and reſided twelve years at the court of this prince, whom he attended in ſeveral of his journies, and acted as his phyſician for eight years. Upon his return to France in 1670, he publiſhed the hiſtory of the countries which he had viſited (A), and ſeveral other works in the

(A) His hiſtory and deſcription of the countries which he viſited, were publiſhed at firſt ſeparately in 4 different vols with different titles. They were

compoſition of which he ſpent the remainder of his life. He made a voyage to England, in 1685, and died three years after at Paris, on the 22d of September, 1688.

Niceron memoirs pour ſervir a l' hiſtoire des Hommes illuſt. tom. 23. p. 364. edit. Paris, 1733.

were afterwards however reprinted under the general title of "Voyages de Francois Bernier, contenant la deſcription des Etats de grand Mogol, de l'Hindouſtan, du Royaume de Kachemire, &c. Amſterdam 1699, and 1710, in 12mo. 2 vols. They are eſteemed to be the moſt exact account we have of thoſe countries. Mr. Bernier publiſhed alſo an abridgement of Gaſſendus's philoſophy, in 8 volumes, and we are likewiſe indebted to him for ſeveral philoſophical pieces.

BERNINI, or BERNIN, (JOHN LAWRENCE) commonly called Cavaliero Bernin, born at Naples; he was famous for his ſkill in painting, ſculpture, architecture, and mechanicks. He began firſt to be known under the pontificate of Paul V. who foretold his future fame as ſoon as he ſaw his firſt performances. Rome is indebted to this artiſt for ſome of her greateſt ornaments. There are in the church of St. Peter, no leſs than fifteen different works of his. Of theſe the moſt admired are the great altar and tabernacle; St. Peter's chair; the Tombs of Urban VIII. and Alexander VII. the equeſtrian ſtatue of Conſtantine; the porticos ſupported by a great number of pillars, which ſurround the court of St. Peter; the fountain in the Square Navonna; the church of St. Andrew, for the novitiate Jeſuits; and the ſtatue of Daphne, in the family of the Borgheſe. In 1665, Bernini was invited to France, to work in the Louvre, and here he executed a buſt of the king, which gained him the applauſe of the whole court. He likewiſe undertook an equeſtrian ſtatue of his majeſty. Mr. Bernini died at Rome, the 29th of November, 1680. He was a man ſomewhat auſtere in his diſpoſition, and of a haſty violent temper; and in the buſt of him at Paris, there is ſaid to be a great likeneſs and aſtrong expreſſion of his temper.

Moreri.

BERNOULLI, (JAMES) a celebrated mathematician, born at Baſil, the 27th of December 1654. After he had ſtudied polite literature, he learned the old philoſophy of the ſchools, and having taken his degrees, in the univerſity of Baſil, applied himſelf to divinity, not ſo much from inclination as complaiſance to his father. He gave very early proofs of his genius for mathematicks, and ſoon became a geometrician, without any aſſiſtance from maſters, and at firſt almoſt without books; for he was not allowed to have any books of this kind, and if one fell by chance into his hands

Fontenelle elege de M. Bernoulli.

hands, he was obliged to conceal it that he might not incur the reprimands of his father, who deſigned him for other ſtudies. This ſeverity made him chooſe for his device, Phaeton driving the chariot of the ſun with theſe words, "Invito "patre ſidera verſo," I traverſe the ſtars againſt my father's inclination; this had a particular reference to aſtronomy, the part of mathematicks, to which he at firſt applied himſelf. But the precautions of his father did not avail, for he purſued his favourite ſtudy with great application. In 1656 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though ſhe had loſt her ſight when ſhe was but two months old. At Bourdeaux he compoſed univerſal gnomonic tables, but they were never publiſhed. He returned from France to his own country in 1680. About this time there appeared a comet, the return of which he foretold; and wrote a ſmall treatiſe upon it, which he afterwards tranſlated into Latin. He went ſoon after to Holland, where he applied himſelf to the ſtudy of the new philoſophy, and particularly to that part of the mathematicks which conſiſts in reſolving problems, and demonſtrations. After having viſited Flanders and Brabant, he went to Calais, and paſſed over from thence to England. At London he contracted an acquaintance with all the moſt eminent men in the ſeveral ſciences; and had the honour of being frequently preſent at the philoſophical ſocieties held at the houſe of the famous Mr. Boyle.

Niceron, memoires pour ſervir a l'hiſtoire des hommes illuſtres, tom. 2. p. 56, 57.

He returned to his native country in 1682, and he exhibited at Baſil, a courſe of experiments in natural philoſophy and mechanicks, which conſiſted of a variety of new diſcoveries. In 1682, he publiſhed his eſſay of a new ſyſtem of comets (A), and the year following, his diſſertation upon the weight of air (B). In 1684, he was invited to be profeſſor of mathematicks at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family, fixed him in his own country.

(A) It was publiſhed at Amſterdam, in 1682, in 8vo. under the following title, "Conamen novi Syſtematis cometarum, pro motu eorum ſub calculum revocando, et apparitionibus prædicendis."

(B) Publiſhed at Amſterdam, in 8vo, 1683, and intitled "Diſſertatio de gravitate Ætheris et Cæli." In this piece he not only treats of the weight of the air, but ſpeaks very particularly of the æther, which he ſuppoſes to be a matter much more fine and ſubtle than what we breathe. He accounts for the hardneſs of bodies, from the weight and preſſure of the air. He proteſts in his preface, that when he invented this ſyſtem, he did not remember that he had read it in Malbranche's ſearch after truth, and he congratulates himſelf upon having fallen on the ſame hypotheſis with that philoſopher, and having traced it out by the ſame ſteps. Niceron, p. 61, 62.

Mr.

Mr. Leibnitz publiſhed about this time in the Acta eruditorum at Leipſic ſome eſſays on his new *Calculus differentialis*, or *infinimens petits*, but concealed the art and method of it; Mr. Bernoulli however and one of his brothers, who was likewiſe an excellent geometrician, diſcovered by the little which they ſaw of this calculus, the beauty and extent of it. They endeavoured therefore to unfold the ſecret, and in this gave great proofs of their ſagacity and application. In 1687, the profeſſorſhip of mathematicks at Baſil being vacant, Mr. Bernouilli was appointed his ſucceſſor. He diſcharged this truſt with univerſal applauſe. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himſelf to the different genius and capacity of his ſcholars. In 1699, he was admitted into the academy of ſciences at Paris as a foreign member, and in 1701, the ſame honour was conferred upon him by the academy of Berlin. He wrote ſeveral pieces in the Acta eruditorum of Leipſic, the Journal des Savans, and the Hiſtoire de l'academie des ſciences. His aſſiduous application to his ſtudies brought upon him the gout, and by degrees reduced him to a ſlow fever, of which he died the 16th of Auguſt, 1705, in the 58th year of his age. Archimedes having diſcovered the proportion of a ſphere to a cylinder, circumſcribed about it, ordered it to be engraved upon his monument. In imitation of him, Mr. Bernoulli ordered a ſpiral logarithmical curve to be inſcribed upon his tomb, with theſe words, "Eadem mutata reſurgo." I riſe the ſame though changed! In alluſion to the hopes of a reſurrection, and in ſome meaſure repreſented by the properties of that curve, which he had the honour of diſcovering.

Niceron, p. 59.

Fontenelle, ibid. Niceron, p. 53---63.

BERQUIN, (Lewis De) a gentleman of Artois, who was burnt for being a proteſtant, at Paris, April the 22d, 1529. He was lord of a village, whence he took his name, and for ſome time made a conſiderable figure at the court of France, where he was honoured with the title of king's counſellor. Eraſmus ſays that his great crime was openly profeſſing to hate the monks; and that from hence aroſe his warm conteſt with William Quernus, or Quercu, one of the moſt violent inquiſitors of his time. A charge of hereſy was muſtered up againſt him, and the articles of his accuſation were drawn out of a book which he had publiſhed: He was thereupon committed to priſon, but when his affair came to a trial, he was acquitted by the judges. His accuſers pretended

Eraſmus epiſt. 4. lib. 24. p. 127.

Ibid p. 1279.

tended that he would not have eſcaped, had not the king interpoſed his authority, but Berquin himſelf aſcribed it entirely to the juſtice of his cauſe, and was no more cautious than before. Some time after Noel Beda and his emiſſaries made extracts from ſome of his books, and accuſed him of pernicious errors, whereupon he was again ſent to priſon, and the cauſe being tried, ſentence was paſſed againſt him; that his books be committed to the flames, and that he ſhould retract his errors, and make a proper ſubmiſſion, and if he refuſed to comply, that he ſhould be burnt. Being a man of an undaunted inflexible ſpirit, he would ſubmit to nothing; and in all probability would at this time have ſuffered death, had not ſome of the judges, who perceived the violence of his accuſers, got the affair to be again heard and examined. It is thought this was owing to the interceſſion of madam the Regent. In the mean time Francis I. returning from Spain, and finding the danger of his counſellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himſelf would take cognizance of the affair. Soon after Lewis was ſet at liberty. This gave him ſuch courage, that he turned accuſer againſt his accuſers: he proſecuted them for irreligon, though, if he had taken the advice of Eraſmus, he would have eſteemed it a ſufficient triumph that he had got free of the perſecution of ſuch people. But not content, ſays Mr. Bayle, with eſcaping out of the hands of his accuſers, he muſt needs have the honour of a victory, for a reward of his labour. Is not this like the crane, (continues the ſame author) who aſked for a reward after he had got his neck ſafe and ſound out of the wolf's throat? He was ſent a third time to priſon, and condemned to a public recantation and perpetual impriſonment. He would not acquieſce in this judgment, and was therefore condemned as an obſtinate heretic, and was ſtrangled on the Greve, and afterwards burnt. He ſuffered death with great conſtancy and reſolution, being then about forty years of age. The monk who accompanied him on the ſcaffold, declared that he had obſerved in him ſome ſigns of abjuration. Eraſmus however believes this to be a falſhood. "It is always (ſays he) their cuſtom in like "caſes. Theſe pious frauds ſerve them to maintain themſelves in the glory of having avenged religion, and to "juſtify in the mind of the people, thoſe who have accuſed "and condemned the burnt hereticks."

Martin Besler a great Botanist he published a large work entitled Hortus Eystettensis, seu Descriptio Plantarum in illo Horto. Eist ad. 1657 full of Plates.

Ep 4. lib. 24. p. 1280.

Epiſt. 4. lib. 24. p. 1278.

BETTERTON, (THOMAS) a famous Engliſh actor, generally ſtyled the Engliſh Roſcius. He was born in Tothil-

hil-ſtreet, Weſtminſter, in the year 1635; and after having left ſchool, he is ſaid to have been put apprentice to a bookſeller. The particulars however relating to the early part of his life, are not aſcertained. However it is generally thought that he made his firſt appearance on the ſtage, in 1656, or 1657, at the opera-houſe in Charter-houſe-yard, under the direction of ſir William D'avenant. He continued to perform here till the reſtoration, when king Charles granted patents to two companies, the one was called the king's company, and the other the duke's. The former acted at the Theatre Royal in Drury-Lane, and the latter, at the Theatre in Lincoln's-Inn-fields. Mr. Betterton went over to Paris, at the command of king Charles II. to take a view of the French ſcenery, and at his return made ſuch improvements, as added greatly to the luſtre of the Engliſh ſtage. For ſeveral years, both companies acted with the higheſt applauſe, and the taſte for dramatick entertainments, was never higher than whilſt theſe two companies played (A). The two companies were however at length united: the particular time when this union was effected, ſeems not to be aſcertained, Mr. Gildon placing it in 1682, and Mr. Cibber in 1684. But however this may be, it was in this united company, that Mr. Betterton firſt ſhone forth with the greateſt degree of luſtre, for having ſurvived the famous actors, upon whoſe model he had formed himſelf, he was now at liberty to diſplay his genius in its full extent. His merit as an actor may perhaps exceed deſcription, but if an idea can be attained thereof it muſt be from the following paſſage in Mr. Cibber's Apology. "Mr. Betterton was an actor (ſays he) as Shakeſpear was an author, both without competitors, formed for the mutual aſſiſtance and illuſtration of each other's genius! How Shakeſpear wrote, all men who have a taſte for nature, may read and know; but with what higher rapture would he ſtill be read, could they conceive how Betterton played him!

Wood's Athenæ Oxon. vol. 2. col. 412. Philips's theatrum poetarum, p. 191.

Cibber's Apology, p. 75.

Life of Betterton, p. 10.

(A) Mr. Cibber ſays, that plays having been ſo long prohibited, people came to them with greater eagerneſs, like folks after a long faſt to a great feaſt. That women being now brought upon the ſtage, was a great advantage, for on all former ſtages, female characters were performed by boys, or young men of the moſt effeminate aſpect. He takes notice alſo of a rule which was eſtabliſhed, that no play which was acted at one houſe, ſhould be attempted at the other. All the capital plays therefore of Shakeſpear, Fletcher, and Ben Johnſon, were divided betwixt them, by the approbation of the court, and their own choice, ſo that when Hart was famous for Othello, Betterton had no leſs a reputation for Hamlet. By this means the town was ſupplied with greater variety of plays than could poſſibly have been ſhewn, had both companies been employed at the ſame time upon the ſame play. Cibber's apology for his life, p. 74, 75, &c.

" him! Then might they know the one was born alone to
" ſpeak, what the other only knew to write! Pity it is that
" the momentary beauties, flowing from an harmonious
" elocution, cannot, like thoſe of poetry, be their own re-
" cord! That the animated graces of the player can live
" no longer than the inſtant breath and motion that preſents
" them, or at beſt can but faintly glimmer through the
" memory, or imperfect atteſtation of a few ſurviving ſpec-
" tators. Could how Betterton ſpoke be as eaſily known
" as what he ſpoke, then might you ſee the muſe of
" Shakeſpear in her triumph with all her beauties in her beſt
" array, riſing into real life, and charming her beholders.
" But alas! ſince all this is ſo far out of the reach of deſcrip-
" tion, how ſhall I ſhew you Betterton? Should I therefore
" tell you that all the Othellos, Hamlets, Hotſpurs, Mack-
" beths, and Brutus's, you have ſeen ſince his time have
" fallen ſhort of him, this ſtill would give you no idea of
" his particular excellence. Let us ſee then what a
" particular compariſon may do, whether that may yet
" draw him nearer to you? You have ſeen a Hamlet perhaps,
" who on the firſt appearance of his father's ſpirit, has thrown
" himſelf into all the ſtraining vociferation requiſite to ex-
" preſs rage and fury, and the houſe has thundered with
" applauſe, though the miſguided actor was all the while
" (as Shakſpear terms it) tearing a paſſion into rags. I am
" the more bold to offer you this particular inſtance, be-
" cauſe the late Mr. Addiſon, while I ſat by him to ſee this
" ſcene acted, made the ſame obſervation, aſking me, with
" ſome ſurprize, if I thought Hamlet ſhould be in ſo violent
" a paſſion with the Ghoſt, which, though it might have
" aſtoniſhed, had not provoked him? For you may ob-
" ſerve, that in this beautiful ſpeech, the paſſion never riſes
" beyond an almoſt breathleſs aſtoniſhment, or an impatience,
" limited by filial reverence, to enquire into the ſuſpected
" wrongs that may have raiſed him from his peaceful tomb!
" And a deſire to know what a ſpirit ſo ſeemingly diſtreſt,
" might wiſh or enjoin a ſorrowful ſon, to execute towards
" his future quiet in the grave. This was the light into
" which Betterton threw this ſcene; which he opened
" with a pauſe of mute amazement! Then riſing ſlowly to a
" ſolemn, trembling voice, he made the Ghoſt equally terrible
" to the ſpectator as to himſelf! And in the deſcriptive part
" of the natural emotions, which the ghaſtly viſion gave him,
" the boldneſs of his expoſtulation was ſtill governed by de-
" cency; manly, but not braving, his voice never riſing into
" that ſeeming outrage, or wild defiance, of what he na-

" turally

" turally revered. But, alas! to preſerve this medium be-
" tween mouthing, and meaning too little, to keep the at-
" tention more pleaſingly awake by a tempered ſpirit, than by
" meer vehemence of voice, is of all the maſter ſtrokes of
" an actor, the moſt difficult to reach. In this none have
" equalled Betterton. He that feels not himſelf the paſſion
" he would raiſe, will talk to a ſleeping audience. But this
" was never the fault of Betterton. A farther excellence in
" him was, that he could vary his ſpirit, to the different
" characters he acted. Thoſe wild impatient ſtarts, that
" fierce and flaſhing fire, which he threw into Hotſpur, ne-
" ver came from the unruffled temper of his Brutus, (for
" I have more than once ſeen a Brutus as warm as Hotſpur)
" when the Betterton Brutus was provoked in his diſpute
" with Caſſius, his ſpirits flew out of his eyes; his ſteady
" looks alone, ſupplied that terror which he diſdained an in-
" temperance in his voice ſhould riſe to. Thus, with a ſettled
" dignity of contempt, like an unheeding rock, he repelled
" upon himſelf the foam of Caſſius, not but in ſome part of
" this ſcene, where he reproaches Caſſius, his temper is not
" under this ſuppreſſion, but opens into that warmth, which
" becomes a man of virtue; yet this is that haſty ſpark of an-
" ger, which Brutus himſelf endeavours to excuſe. But with
" whatever ſtrength of nature we ſee the poet ſhew at once
" the philoſopher and the hero, yet the image of the actor's
" excellence, will be ſtill imperfect to you, unleſs language
" could put colours in our words to paint the voice with.
" The moſt that a Vandyke can arrive at is, to make his
" portraits of great perſons ſeem to think; a Shakeſpear goes
" farther yet, and tells you what his pictures thought; a
" Betterton ſteps beyond them both, and calls them from the
" grave to breathe, and be themſelves again in feature,
" ſpeech and motion, at once united, and gratifies at once
" your eye, your ear, your underſtanding. From theſe va-
" rious excellencies, Mr. Betterton had ſo full a poſſeſſion of
" the eſteem and regard of his auditors, that upon his en-
" trance into every ſcene, he ſeemed to ſeize upon the eyes
" and ears, of the giddy and inadvertant. To have talked or
" looked another way, would have been thought inſenſibility
" or ignorance. In all his ſoliloquies of moment, the ſtrongeſt
" intelligence of attitude and aſpect drew you into ſuch an
" impatient gaze and eager expectation, that you almoſt
" imbibed the ſentiment with your eye, before the ear could
Cibber's life " reach it."
P. 83, 84, &c.

Endowed with ſuch excellencies 'tis no wonder that Mr. Betterton attracted the notice of his ſovereign, the protection of the nobility, and the general reſpect of all ranks of people. The patentees however, as there was now only one theatre, began to conſider it as a means of accumulating wealth to themſelves by the labours of others, and this had ſuch an influence on their conduct, that the actors had many hardſhips impoſed upon them, and were oppreſſed in the moſt tyrannical manner. Mr. Betterton endeavoured to convince the managers of the injuſtice and abſurdity of ſuch a behaviour. This language not pleaſing them, they began to give away ſome of his capital parts to young actors, ſuppoſing this would abate his influence. This policy hurt the patentees and proved of ſervice to Betterton, for the public reſented having plays ill acted, when they knew they might be acted better. The beſt players attached themſelves wholly to Mr. Betterton, urging him to turn his thoughts on ſome method of procuring himſelf and them juſtice. Having a general acquaintance with people of faſhion, he repreſented the affair in ſuch a manner, that at length, by the interceſſion of the earl of Dorſet, he procured a patent for building a new playhouſe in Lincoln's-inn-fields, which he did by ſubſcription. The new theatre was opened in 1695. Mr. Congreve accepted a ſhare with this company, and the firſt play they acted was his comedy of Love for Love. The king honoured it with his preſence; Mr. Betterton ſpoke a prologue, and Mr. Bracegirdle an epilogue on the occaſion. But notwithſtanding all the advantages this company enjoyed, and the favourable reception they at firſt met with, yet they were unable to keep up their run of ſucceſs, above two or three ſeaſons. Vanbrugh and Mr. Cibber, who wrote for the other houſe, were expeditious in their productions, and the frequency of new pieces gave ſuch a turn in their favour, that Betterton's company, with all their merit, muſt have been undone, had not the Mourning Bride, and The Way of the World, come to their relief, and ſaved them at the laſt extremity. In a few years however, it appearing that they could not maintain their independence without ſome new ſupport from their friends, the patrons of Mr. Betterton opened a new ſubſcription, for building a theatre in the Haymarket, which was finiſhed in 1706. Mr. Betterton however being now grown old, and his health much impaired by conſtant application, declined the management of this houſe, reſigning it intirely to the conduct of ſir John Vanbrugh, and Mr. Congreve; but Betterton's ſtrength now failing, and many

Ibid. p. 153.

Cibber's life, p. 160.

many of the old players dying, and other accidents intervening, a reunion of the companies ſeemed neceſſary, which accordingly took place ſoon after.

When Mr. Betterton had reached ſeventy, his infirmities encreaſed to a great degree, and his fits of the gout were extremely ſevere. His circumſtances alſo grew daily worſe and worſe, yet he kept up a remarkable ſpirit and ſerenity of mind; and acted when his health would permit. The publick remembering the pleaſure Betterton had given them, would not allow ſo deſerving a man, after fifty years ſervice, to withdraw, without ſome marks of their bounty. In the ſpring of 1709, a benefit, which was then a very uncommon favour, was granted to Mr. Betterton, and the play of Love for Love, was acted for this purpoſe. He himſelf performed Valentine; Mrs. Bracegirdle and Mrs. Barry, though they had quitted the ſtage, appeared on this occaſion, the former in the character of Angelica, and Mrs. Barry, in that of Frail. After the play was acted, theſe two actreſſes appeared leading on Mr. Betterton, and Mrs. Barry ſpoke the following epilogue, written by Mr. Rowe.

As ſome brave Knight, who once with ſpear and ſhield
Had fought renown in many a well-fought field,
But now no more with ſacred fame inſpir'd,
Was to a peaceful hermitage retir'd;
There, if by chance diſaſt'rous tales he hears,
Of matrons wrongs and captive virgins tears,
He feels ſoft pity urge his generous breaſt,
And vows once more to ſuccour the diſtreſt.
Buckled in mail he ſallies on the plain,
And turns him to the feats of arms again.

So we to former leagues of friendſhip true,
Have bid once more our peaceful homes adieu,
To aid old Thomas, and to pleaſure you.
Like errant damſels boldly we engage,
Arm'd, as you ſee, for the defenceleſs ſtage.
Time was when this good man no help did lack,
And ſcorn'd that any ſhe ſhould hold his back:
But now, ſo age and frailty have ordain'd,
By two at once he's forc'd to be ſuſtain'd.
You ſee what failing nature brings man to;
And yet let none inſult, for ought we know
She may not wear ſo well with ſome of you.

Tho'

Tho' old, you find his ſtrength is not clean paſt,
But, true as ſteel, he's mettle to the laſt.
If better he perform'd in days of yore,
Yet now he gives you all that's in his power;
What can the youngeſt of you all do more?
What he has been, tho' preſent praiſe be dumb,
Shall hap'ly be a theme in times to come,
As now we talk of Roſcius and of Rome.
Had you witheld your favours on this night,
Old Shakeſpear's ghoſt had ris'n to do him right;
With indignation had you ſeen him frown
Upon a worthleſs, witleſs, taſteleſs town:
Griev'd and repining you had heard him ſay,
Why are the muſes labours caſt away?
Why did I only write, what only he could play?
But ſince, like friends to wit, thus throng'd you meet,
Go on and make the gen'rous work complete;
Be true to merit, and ſtill own his cauſe,
Find ſomething more for him than bare applauſe.
In juſt remembrance of your pleaſures paſt
Be kind, and give him a diſcharge at laſt:
In peace and eaſe life's remnant let him wear,
And hang his conſecrated buſkin here.

Mr. Betterton got by this benefit five hundred pounds, and a promiſe was given him, that the favour ſhould be annually repeated as long as he lived. On the 20th of September, in the ſucceeding winter, he performed the part of Hamlet, with great vivacity. This activity of his kept off the gout longer than uſual, but the fit returned upon him in the ſpring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was, The maid's tragedy, in which he acted the part of Melanthus; and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not diſappoint the town, he was obliged to ſubmit to external applications, to reduce the ſwelling of his feet, which enabled him to appear on the ſtage, though he was obliged to uſe a ſlipper. "He was obſerved (ſays Mr. Cibber) "that day to have a more than ordinary ſpirit, and met "with ſuitable applauſe; but the unhappy conſequence of "tampering with his diſtemper, was, that it flew into his "head, and killed him." He died the 28th of April, 1710, and on the 2d of May following, his corps was interred in Weſtminſter-abbey. Sir Richard Steel attended

Cibber's Apology for his life, p. 99.

the ceremony, and two days after he publiſhed a paper in the Tatler to his memory (B). Mr. Booth, who knew him only in his decline, uſed to ſay, that he never ſaw him off or on the ſtage, without learning ſomething from him; and frequently obſerved that Mr. Betterton was no actor, that he put on his part with his clothes, and was the very man he undertook to be, till the play was over, and nothing more. So exact was he in following nature, that the look of ſurprize he aſſumed in the character of Hamlet, ſo aſtoniſhed Booth (when he firſt perſonated the ghoſt) that he was unable to proceed in his part for ſome moments (C).

Biographia Britannica.

(B) "Having received notice (ſays the author of this paper) that the famous Mr. Betterton was to be interred this evening in the Cloyſters, near Weſtminſter-abbey, I was reſolved to walk thither, and ſee the laſt office done to a man whom I had always very much admired, and from whoſe action I had received more impreſſions of what is great and noble in human nature, than from the arguments of the moſt ſolid philoſophers, or the deſcriptions of the moſt charming poets I had ever read. Such an actor as Mr. Betterton, ought to be recorded with the ſame reſpect as Roſcius amongſt the Romans. The greateſt orator has thought fit to quote his judgment, and celebrate his life. Roſcius was the example to all that would form themſelves into a proper and winning behaviour. His action was ſo well adapted to the ſentiments he expreſſed, that the youth of Rome thought they wanted only to be virtuous, to be as graceful in their appearance as Roſcius. I have hardly a notion, that any performance of antiquity could ſurpaſs the action of Mr. Betterton, in any of the occaſions in which he has appeared on our ſtage. The wonderful agony which he appeared in, when he examined the circumſtances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent anſwers Deſdemona makes, betrayed in his geſture ſuch a variety and viciſſitude of paſſions, as would admoniſh a man to be afraid of his own heart, and perfectly convince him, that it is to ſtab it to admit that worſt of daggers, jealouſy. Whoever reads in his cloſet, this admirable ſcene, will find that he cannot, except he has as warm an imagination as Shakeſpear himſelf, find any but dry, incoherent and broken ſentences: but a reader that has ſeen Betterton act it, obſerves, there could not be a word added; that longer ſpeeches had been unnatural, nay impoſſible, in Othello's circumſtances. The charming paſſage in the ſame tragedy, where he tells the manner of winning the affection of his miſtreſs, was urged with ſo moving and graceful an energy, that while I walked in the Cloyſters, I thought of him with the ſame concern as if I waited for the remains of a perſon who had in real life, done all that I had ſeen him repreſent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy diſpoſition I was in; and I began to be extremely afflicted that Brutus and Caſſius had any difference; that Hotſpur's gallantry was ſo unfortunate; and that the mirth and good humour of Falſtaff could not exempt him from the grave." Tatler, vol. 3. No. 167.

(C) The following dramatic works were publiſhed by Mr. Betterton.

1. The woman made a juſtice, a comedy.

2. The unjuſt judge; or, Appius and Virginia, a tragedy, written originally

riginally by Mr. John Webſter, an old poet, who flouriſhed in the reign of James I. It was only altered by Mr. Betterton.

3. The amorous widow, or, the wanton wife, a play written on the plan of Moliere's George Dandin.

BEVERIDGE (WILLIAM) a learned Engliſh divine, born at Barrow, in Leiceſterſhire, in the year 1638. He was educated at St. John's college, Cambridge; where he applied with great aſſiduity to the ſtudy of the oriental languages, and made ſuch proficiency in this part of learning, that at eighteen years of age, he wrote a treatiſe of the excellency and uſe of the oriental tongues, eſpecially the Hebrew, Chaldee, Syriac, Arabic, and Samaritan, with a Syriac Grammar. The 3d of January, 1660-1, he was ordained deacon by Robert, biſhop of Lincoln, and prieſt the 31ſt of that month, and about the ſame time, was preſented to the vicarage of Yealing in Middleſex, which he reſigned about a year after, upon his being choſen rector of St. Peter's, Cornhill, by the lord mayor and aldermen of London. He applied himſelf to the diſcharge of his miniſtry, with the utmoſt zeal and aſſiduity. He was highly inſtructive in his diſcourſes from the pulpit; and his labours were crowned with ſuch ſucceſs, that he was ſtiled, 'The great reviver and reſtorer of primitive piety.' Biſhop Hinchman his Dioceſan having conceived a great eſteem for him, collated him to the prebend of Chiſwick, in the cathedral of St. Paul's, on the 22d of December, 1674; and this biſhop's ſucceſſor, Dr. Compton, conferred upon him the archdeaconry of Colcheſter, on the 3d of November, 1681. November the 5th, 1684, he was inſtalled prebendary of Canterbury, and about the ſame time was appointed chaplain to king William and queen Mary. In 1691, he was offered, but refuſed to accept of, the ſee of Bath and Wells, vacant by the deprivation of Dr. Kenn; for not taking the oaths to king William and queen Mary. But ſome time after he accepted of that of St. Aſaph, and was conſecrated, July 16, 1704. Upon his advancement to the epiſcopal chair, he wrote a moſt pathetick letter to the clergy of his dioceſe, recommending to them, "The duty of catechiſing and inſtructing the people committed to their charge, in the principles of the chriſtian religion, to the end they might know what they were to believe, and do, in order to ſalvation." And to enable them to do this the more effectually, he ſent them a plain expoſition upon the church catechiſm. This good prelate did not enjoy his epiſcopal dignity above three years and ſome months, for he died March the 5th, 1707, in the 71ſt year of his age, and was buried in St. Paul's Cathedral.

Newcourt's Report Eccleſiaſt. vol. 1. p. 764.

Ibid. p. 526, 93.

Wood's Faſti, vol. ii. col. 176.

He left the greateſt part of his eſtate to the ſocieties for propagating chriſtian knowledge. To the curacy of Mount Sorrel, and vicarage of Barrow, in the county of Leiceſter, he bequeathed twenty pounds a year, on condition that prayers be read morning and evening every day, according to the liturgy of the church of England, in the chapel and pariſh church aforeſaid; with the ſum of forty ſhillings yearly, to be divided equally upon Chriſtmas-eve, among eight poor houſe-keepers of Barrow, as the miniſter and churchwardens ſhould agree.

Biſhop Beveridge has had a high character given him by ſeveral writers. The author of a letter publiſhed in the Guardian, having made an extract out of the biſhop's firſt ſermon in the ſecond volume relating to the Deity, tells us that it may, for acuteneſs of judgment, ornament of ſpeech, and true ſublime, compare with any of the choiceſt writings of the ancient fathers, or doctors of the church, who lived neareſt to the apoſtles times. Dr. Henry Felton, in his diſſertation on reading the claſſics, and forming a juſt ſtyle, written in the year 1709, &c. tells us "That "our learned and venerable biſhop hath delivered himſelf "with thoſe ornaments alone, which his ſubject ſuggeſted "to him, and hath written in that plainneſs and ſolemnity "of ſtyle, that gravity and ſimplicity, which give autho-"rity to the ſacred truths he teacheth, and unanſwerable evi-"dence to the doctrines he defendeth; that there is ſome-"thing ſo great, primitive, and apoſtolical in his writings, "that it creates an awe and veneration in our mind. "That the importance of his ſubjects is above the decoration "of words, and what is great and majeſtic in itſelf, looketh "moſt like itſelf, the leſs it is adorned." Mr. Nelſon obſerves, "That he cannot forbear ackowledging the favourable diſ-"penſation of providence, to the preſent age, in bleſſing it "with ſo many of thoſe pious diſcourſes which our truly "primitive prelate delivered from the pulpit; and that he "rather takes the liberty to call it a favourable diſpenſation "of providence, becauſe the biſhop gave no orders himſelf, "that they ſhould be printed, but humbly neglected them "as not being compoſed for the preſs. But that this cir-"cumſtance is ſo far from abating the worth of the ſermons, "or diminiſhing the character of the author, that Mr. Nel-"ſon thinks it raiſes the excellency of both; becauſe it "ſhews at once, the true nature of a popular diſcourſe, and "the great talent he had that way. For to improve the "generality of hearers, they muſt be taught all the myſte-

"ries

No. 74. vol. 1.

P. 190. 4th edit. Lond. 1730.

Life of biſhop Bull, 2 d edit. Lond. 1714, p. 75, 76.

" ries of chriſtianity, and the holy inſtitutions belonging " to it; ſince it is upon this true foundation, that the prac- " tice of chriſtian virtues muſt be built, to make them ac- " ceptable in the ſight of God. And then all this muſt be " delivered to the people in ſo plain and intelligible a ſtyle, " that they may eaſily comprehend it; and it muſt be ad- " dreſſed to them in ſo affecting and moving a manner, that " their paſſions may be winged to a vigorous proſecution " of what is taught. Mr. Nelſon tells us, that if he is not " miſtaken, the ſermons of our learned biſhop anſwer this " character; and that he is confirmed in this opinion by the " judgment of thoſe, who are allowed to have the greateſt " talents for the pulpit, as well as for all other parts of " learning (A)."

(A) Biſhop Beveridge left many learned works. Thoſe publiſhed by himſelf are as follow:

1. De Linguarum Orientalium, præſertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, & Samaritanicæ, præſtantiâ uſu. Lond. 1658.

2. Inſtitutionum Chronologicarum libri duo, una cum totidem arithmetices chronologicæ libellis. Lond. 1669.

3. Συνόδικον, ſive Pandectæ Canonum S. S. apoſtolorum et conciliorum ab Eccleſia Græca receptorum, &c. Oxonii 2 vol. fol. 1672.

4. Codex Canonum Eccleſiæ Primitivæ vindicatus & iluſtratus. Lond. 1679.

5. The church catechiſm explained for the uſe of the dioceſe of St. Aſaph. Lond. 1704, 4to, reprinted ſeveral times ſince in a ſmall volume.

Beſides the above mentioned works of this prelate, we have the following, publiſhed after his death.

6. Private thoughts upon religion, digeſted into twelve articles, with practical reſolutions formed thereupon: written in his younger years (when he was about twenty three years old) for the ſettling of his principles and conduct of life. Lond. 1709.

7. Private thoughts upon a chriſtian life; or neceſſary directions for its beginning and progreſs upon earth, in order to its final perfection in the Beatick Viſion. Lond. 1709.

8. The great neceſſity and advantage of public prayer and frequent communion. Deſigned to revive primitive piety; with meditations, ejaculations, and prayers, before, at, and after the ſacrament. Lond. 1710. Theſe have been reprinted ſeveral times in 8vo. and 12mo.

9. One hundred and fifty ſermons and diſcourſes on ſeveral ſubjects. Lond. 1708, &c. in 12 vol. 8vo. reprinted at London, 1719, in 2 vol. fol.

10. Theſaurus Theologicus; or, A compleat ſyſtem of divinity, ſummed up in brief notes upon ſelect places of the Old and New Teſtament; wherein the ſacred text is reduced under proper heads, explained and illuſtrated with the opinions and authorities of the ancient fathers, councils, &c. London, 1711, 4 vol. 8vo.

11. A defence of the book of Pſalms, collected into Engliſh metre, by Thomas Sternhold, John Hopkins, and others, with critical obſervations on the new verſion compared with the old. London, 1710, 8vo. In this book he gives the old verſion the preference to the new.

12. Expoſition of the 39 articles. London, 1710, 1716, fol.

BEVERLAND, (HADRIAN) a writer towards the end of the ſixteenth century, born at Middleburgh, in Zealand. He

was a man of genius, but proſtituted his talents, by employing them in the compoſition of looſe and obſcene pieces. He took the degree of doctor of law, and became an advocate; but his paſſion for polite literature diverted him from the abſtruſe ſtudy of the law. He was a paſſionate admirer of Ovid, Catullus, Petronius, and ſuch authors. Mr. Wood tells us that Beverland was at the univerſity of Oxford, in 1672. His treatiſe on original ſin (A), involved him in great trouble and difficulties. He was committed to priſon at the Hague, and his book condemned to be burnt; he was diſcharged however after he had paid a fine, and taken an oath, that he would never write again upon ſuch ſubjects. He removed to Utrecht, where he led a moſt diſſolute life, and boaſted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magiſtrates to ſend him notice privately, that they expected he ſhould immediately leave the city. He removed from thence to Leyden, where he wrote a ſevere ſatyr againſt the magiſtrates and miniſters of that city, under the title of "Vox Clamantis in deſerto," which was diſperſed in manuſcript. But finding after this, that it would not be ſafe for him to remain in Holland, he went over to England, where Dr. Iſaac Voſſius procured him a penſion. His income was inconſiderable, yet he ſpent the greateſt part of it in purchaſing ſcarce books, obſcene deſigns, pictures, medals, and ſtrange ſhells. He ſeems afterwards to have repented of his irregular life, and to have been ſorry he had written ſuch pieces (B). And as an attonement he is ſaid to have publiſhed his Treatiſe de fornicatione cavenda (C), in 1698. He tells

Faſti Oxonienſes, vol. 2. col. 189, 2d edit. Lond. 1721.

(A) It is intitled Peccatum Originale κατ' ἐξοχήν, ſic nuncupatum philologicè problematicos elucubratum à Themidis alumno. Vera redit facies, diſſimulata perit. Eleutheropoli. Extra plateam obſcuram, ſine privilegio authoris, abſque ubi & quando. At the end of the book are theſe words, In horto Heſperidum typis Adami Evæ Terræ filii, 1678. His deſign in this piece, is to ſhew, that Adam's ſin conſiſted entirely in the commerce with his wife, and that original ſin is nothing elſe but the inclination of the ſexes to each other. He expatiates very largely upon this inclination, and the effects of it, and introduces the moſt obſcene terms.

(B) In 1680, he publiſhed in 8vo. at Leyden, his book intitled, De Stolatæ Virginitatis jure Lucubratio Academica, which is a very looſe piece. He wrote likewiſe another of the ſame kind; De Proſtibulis Veterum, i.e. Of the Brothels of the ancients; part of which was inſerted by Iſaac Voſſius in his commentary upon Catullus. Niceron, memoires pour ſervir a l'hiſt. hommes illuſtr. edit. de Paris, 1713. p. 344, 346.

(C) The title of it is as follows. De Fornicatione cavenda admonitio, ſive adhortatio ad pudicitiam & caſtitatem. An admonition to avoid fornication, or an exhortation to continence and chaſtity. Printed at London, in 8vo. 1698.

us in an advertiſement prefixed to this book, that it was the reſult of his repentance, and ſpeaks of his looſe pieces in the following terms. "I condemn the warmth of my imprudent youth, I deteſt my looſe ſtyle, and my libertine ſentiments. I thank God, who has removed from my eyes the veil, which blinded my ſight in a miſerable manner, and who would not ſuffer me any longer to ſeek out weak arguments to defend this crime. He has likewiſe inſpired me with ſuch a reſolution, that I have burnt all that I have written upon this ſubject, and ſent to the rector Magnificus of the univerſity of Leyden, the books de Proſtibulis Veterum. I deſire all perſons who have procured any manuſcript of my writing either privately or in any other method, to return it to me, that I may burn it myſelf. And if any perſon ſhould refuſe this, I wiſh him all the misfortunes which uſe to happen to one who violates his truſt (D)." Yet notwithſtanding theſe expreſſions, his ſincerity has been ſuſpected, and it has been alledged that he wrote this laſt piece with no other view than to raiſe the curioſity of mankind, to enquire after the former piece. After Voſſius's death, he fell into the moſt extreme poverty, and incurred an univerſal hatred from the many violent ſatyrs, which he had wrote againſt different perſons. Beſides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to aſſaſſinate him. It is probable that he died ſoon after, for we hear no more of him from that time.

Niceron memoires, &c. edit. de Paris 1731. tom. 14. p. 340.

(D) The paſſage in the original is as follows, "Damno calorem improvidæ illius ætatis; deteſtor adulterinum ſtylum & nequiorem ſenſum. Gratias Deo, quod tandem velamen, quo miſere cæcutiebam, ab oculis meis amoverit, nec ſiverit me diutius huic pertinaciæ patrocinia quærere abſurdiora. Idem ille Deus eam mihi mentem dedit, ut omnia, quæ de hoc argumento ſcripſeram, combuſſerim, & libros de P. V. ad Rectorem M. Academiæ Lugduno Batavæ tranſmiſerim. Rogo omnes, qui clam, vi, vel precario aliquid a me poſſident M. S. ut iſtud mihi remittant, ut & ipſe quoque tradam Vulcano. Quod ſi quis negligat, illi omnes imprecor calamitates, quæ maligno & perfido ſolent contingere."

BEVERLY, (JOHN OF) archbiſhop of York, in the eighth century, born of a noble family, at Harpham, a ſmall town in Northumberland. He was inſtructed in the learned languages by Theodore, archbiſhop of Canterbury, and was eſteemed one of the beſt ſcholars of his time. He became in high favour with Alfred king of Northumberland, who in

Baleus, de Script. Brcent. 1. c. 94.

Bede, Hiſt. eccles. gent. Ang. l. 5. c. 2.

the year 685, gave him the ſee of Haguſtald or Hexam, and in 687, tranſlated him to that of York. In 704, this prelate founded a college at Beverly, for ſecular prieſts, which was afterwards endowed with very conſiderable immunities. Among other privileges, it had that of an aſylum or ſactuary for debtors, and perſons ſuſpected for capital crimes. Within it ſtood a chair of ſtone with this inſcription: "Hæc ſedes lapidea freedſtool dicitur, *i. e.* Pacis Cathedra, ad quam reus fugiendo perveniens omnimodam habet ſecuritatem." That is, this ſtone ſeat, is called Freedſtool, *i. e.* The chair of peace, to which what criminal ſoever flies has full protection." After he had governed the ſee of York thirty-four years, he diveſted himſelf of his epiſcopal character, and retired to Beverly; and four years after died in the odour of ſanctity, on the 7th of May, 721.

Britannia by Bp. Gibſon, laſt edit. vol. 2. col. 891.

Ibid.

"About the middle of the 16th century, (ſays Mr. Camden) "in the year 1564, upon opening a grave, they met with "a vault of ſquared free-ſtone, fifteen feet long, and two "feet broad at the head, but at the feet a foot and a half "broad. Within it was a ſheet of lead four feet long, "and in that the aſhes, and ſix beads, (whereof three "crumbled to duſt with a touch, and of three remaining "two were ſuppoſed to be cornelian) with three great braſs "pins, and four large iron nails. Upon the ſheet lay a "leaden plate, with a Latin inſcription to the following purpoſe. In the year of our Lord 1188, this church was "burnt in the month of September, on the night following "the feaſt of St. Mathew the apoſtle; and in the year 1197, "on the 6th of the Ides of March, enquiry was made after the "reliques of St. John in this place, and theſe bones were found "in the eaſt part of the ſepulchre, and were buried here, and "there alſo duſt mixt with mortar was found and buried." The day of his death was appointed a feſtival by a ſynod held at London, in 1416. Bede, and other monkiſh writers, aſcribe ſeveral miracles to John of Beverly (B). Between three

Capt. John Beverley publiſhed a hiſtory of Virginia anno 1724. a very ſenſible hiſtory & worth reading —

(B) "A youth (ſays Bede) that "had been dumb from his infancy, "being brought to the good biſhop, "he ordered him to put out his "tongue; and making the ſign of "the croſs upon it, he commanded "him to draw it in again. Then he "bad him pronounce the letter A, "which he readily did; then the "letter B, and ſo on quite through "the alphabet." Next he tried him with ſingle words, and afterwards with ſentences; and from that time the young man had the free and entire uſe of ſpeech. A nun in the monaſtery of Watton, named Quoanburg, having been blooded in the arm, and the wound feſtering, was, through the violence of the pain occaſioned thereby, brought in danger of

three and four hundred years after his death, his body was taken up by Alfric, archbiſhop of York, and placed in a ſhrine richly adorned with ſilver, gold, and precious ſtones. We are told that William the Conqueror, when he ravaged Northumberland with a numerous army, ſpared Beverly alone, out of a religious veneration for St. John of that place. This prelate wrote ſome pieces, which are mentioned by Bale and Pitts (c).

Tho. Stubbs. Act. Pontif. Ebor.

of death. The abbeſs hereupon deſired the archbiſhop, who was come thither, to viſit the poor girl, and aſſiſt her with his prayers; which John accordingly did, and gave her his benediction. From that inſtant her pain began to abate, and ſhe was ſoon reſtored to perfect health. Another time, having conſecrated a church, and being invited to a dinner by a nobleman named Puch, whoſe wife lay ſick in bed; John ſent her ſome of the conſecrated water, ordering her to drink it; by which means ſhe was inſtantly made whole, and ſerved the good biſhop at table. Of the ſame ſtamp are the other miracles recorded by Bede. Hiſt. Eccles. Gent. Ang. lib. v. c. 2.

(c) Theſe two writers mention the following.

1. Pro Luca exponenda.
2. Homiliæ in Evangelia.
3. Epiſtolæ ad Hildam Abbatiſſam.
4. Epiſtolæ ad Herebaldum, Andenum et Bertinum.

BEZA (THEODORE) a moſt zealous promoter and defender of the reformed church, born at Vezelai, in Burgundy, June the 24th, 1519. He was brought up by his uncle Nicholas de Beze; counſellor of the parliament of Paris, till December 1528, when he was ſent to Orleans under the care of Melchior Wolmar. He lived ſeven years with Wolmar, under whom he made an extraordinary progreſs in polite learning, and from him imbibed the principles of the proteſtant religion. His uncle intended him for the bar. The law however not ſuiting his diſpoſition, he beſtowed moſt of his time in reading the Greek and Latin authors, and in compoſing verſes. He took his licentiate's degree in 1539, and went to Paris. He had made a promiſe to a young woman to marry her publickly as ſoon as ſome obſtacles ſhould be removed, and in the mean time not to engage himſelf in the eccleſiaſtical ſtate. A ſudden and dangerous illneſs prevented him ſome time from putting his deſign into execution, but as ſoon as he had recovered he fled with this woman to Geneva; where he arrived, October the 24th 1348, and from thence went to Tubingen, to ſee Melchior Wolmar. The year after he accepted of the Greek profeſſorſhip at Lauſanne; which he held for nine or ten years, and then returned to Geneva, where he became a proteſtant miniſter. He did not confine himſelf whilſt he held

Bezæ epiſt. ad Wolmarum.

Ibid.

held his profeſſorſhip, to the Greek lectures, but alſo read in French on the New Teſtament, and publiſhed ſeveral books whilſt he reſided at Lauſanne (A). Having ſettled at Geneva in 1559, he adhered to Calvin in the ſtricteſt manner, and became in a little time his collegue in the church and in the univerſity. He was ſent to Nerac, to the king of Navarre, to confer with him upon affairs of importance. This prince had expreſſed his deſire both by letters and deputies that Theodore Beza might aſſiſt at the conference of Poiſſi, and the ſenate of Geneva complied with his requeſt, nor could they have made choice of a perſon more capable of doing honour to the cauſe, for Beza was an excellent ſpeaker, he knew the world, and had a great ſhare of wit. The whole audience hearkened attentively to his harangue till he touched upon the real preſence, on which ſubject he dropt an expreſſion which occaſioned ſome murmuring (B). Throughout the whole conference, he behaved himſelf as a very able man. He often preached before the king of Navarre, and the prince of Conde. After the maſſacre of Vaſſi, he was deputed to the king to complain of this violence; the civil war followed ſoon after, during which the prince of Conde kept him with

Ant. Fayus. de vita et obitu Th. Bezæ, p. 21.

(A) The firſt piece he publiſhed here was a French tragi-comedy, intitled, Le Sacrafice d'Abraham. Jacomot turned it into Latin, in 1598. Almoſt at the ſame time, James Bruno tranſlated it into the ſame language at Amſterdam. It has been re-printed ſeveral times. Paſquier thus ſpeaks of it. "About this time was Theodore de "Beze, a brave French and Latin "poet, he compoſed the ſacrifice "of Abraham in French verſe; it "was drawn in ſo lively a manner, "that the reading of it has made "tears fall from my eyes."

Beza had been accuſtomed to go to Geneva in the vacations, to ſee Calvin, who exhorted him to dedicate his talents to the ſervice of the church, and adviſed him to finiſh what Marot had begun. Beza followed this advice, and tranſlated the hundred pſalms that remained, into French verſe, and they were printed, with the king's privilege, in 1561. One of the moſt remarkable writings which he publiſhed during his ſtay at Lauſanne, was the treatiſe, "De "Hæreticis á magiſtratu puniendis." He publiſhed it by way of anſwer to the book which Caſtalio, under the feigned name of Martinus Bellius, had compoſed on this important ſubject, a little after the puniſhment of Servetus.

He publiſhed alſo at this place,

A ſhort expoſition of chriſtianity ex doctrina de æterna Dei Prædeſtinatione;

An anſwer to Toachim Weſtphalus, concerning the Lord's Supper;

Two dialogues on the ſame ſubject againſt Tillemannus Heſhuſius;

And an anſwer to Caſtalio concerning the doctrine of predeſtination.

(B) The expreſſion was this. "We ſay that the body of Jeſus "Chriſt is as diſtant from the bread "and wine, as the higheſt heaven "is from the earth." Beza, hiſt. eccleſiaſt. book 4. p. 516.

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him. Beza was preſent at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He reviſited France in 1568. He publiſhed ſeveral books after his return to Geneva (c). He went again to France in 1571, to aſſiſt at the national ſynod of Rochelle, of which he was choſen moderator. The year after he was preſent at that of Niſmes, where he oppoſed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he diſputed with John Andreas a divine of Tubingen. Beza deſired that the diſpute might be held by arguments in form; but he was obliged to comply with his adverſary, who was unwilling to be conſtrained by the rules of ſyllogiſm. In 1588, he was at the ſynod of Bern, when the doctrine of Samuel Huberus relating to our juſtification before God, was condemned. Fayus, ibid. P. 55.

The infirmities of old age beginning to fall heavy upon him in 1597, he could ſeldom ſpeak in publick; and at laſt he left it off intirely in the beginning of the year 1600. However in 1597 he wrote ſome animated verſes againſt the Jeſuits, on occaſion of the report that was made of his death, and of his having before he died made profeſſion of the Roman faith. He lived till the thirteenth of October, 1605. He was a man of extraordinary merit, and one who

(c) Soon after the eſtabliſhment in the church of Geneva, he turned into Latin a confeſſion of faith, which he had formerly written in French, to juſtify himſelf to his father, and to endeavour to convert the good old man. He publiſhed this confeſſion in 1560, and dedicated it to his maſter Melchior Wolmar. His pen lay ſtill whilſt he was in the army, either with the prince of Conde, or the admiral de Coligny; but as ſoon as he was come back to Geneva, he wrote two anſwers, one to Caſtalio, the other to Francis Baudouin.

He afterwards attacked Brentius, and James Andreas, upon their doctrine of the Ubiquity. About the ſame time he wrote his book de Divortiis & Repudiis, againſt Bernardine Ochin, who had written in favour of polygamy.

He alſo attacked the errors of Flacius Illyricus. He anſwered Claudius de Saintes, Selneccerus, James Andreas, Pappus, &c. He tranſlated the pſalms of David into all ſorts of Latin verſe. He publiſhed a treatiſe of the ſacraments, and a book againſt Hoffmannus, ſome ſermons on the paſſion of Jeſus Chriſt, and on Solomon's ſong; a verſion of the Canticles in lyric verſe, an anſwer to Genebrard, to whom this tranſlation had afforded a new ſubject of repeating his abuſes.

In 1590, he publiſhed his treatiſe de Excommunicatione & Preſbyterio, againſt Thomas Eraſtus. Some time after, he examined Saravia's book, de Miniſtrorum Evangelii Gradibus. A more particular account of his writings may be ſeen in Anthony la Faye's catalogue, at the end of his work de Vita & Obitu Theodori Bezæ; but he has omitted the Icones of the famous men who ſet their hand to the work of the reformation, and the eccleſiaſtical hiſtory of the reformed churches there, a very curious work, which reaches from 1521, down to the peace of March 13, 1563.

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did great ſervices to the proteſtant cauſe; but this expoſed him to innumerable ſlanders and calumnies; but he ſhewed both to the Catholicks and Lutherans, that he underſtood how to defend himſelf. His poems intitled Juvenilia,, have made a great noiſe (D). They have been thought to contain verſes too free, and not ſuited to the purity of the Chriſtian religion.

(D) They were printed at Paris in 1548, by Jodocus Badius Aſcenſius, with a privilege of the parliament for three years. Theſe poems conſiſt of Silvæ, Epitaphs, Images, Icones, and Epigrams.

BIDDLE, (JOHN) an eminent Engliſh writer amongſt the Socinians, born in 1615, at Wotton-under-Edge, in Glouceſterſhire. He was educated at the free-ſchool in this town, and being a promiſing youth, was taken notice of by George, Lord Berkeley; who allowed him an exhibition of ten pounds a year (A). In 1634 he was ſent to the univerſity of Oxford, and entered at Magdalen hall. On the 23d of June 1683, he took the degree of bachelor of arts, and ſoon after was invited to be maſter of the ſchool of his native place, but declined it. May the 20th, 1641, he took his degree of maſter of arts, and the magiſtrates of Glouceſter having choſen him maſter of the free-ſchool of St. Mary de Crypt in that city, he went and ſettled there, and was much eſteemed for his diligence. But falling into ſome opinions concerning the Trinity, different from thoſe commonly received (B), and having expreſſed his thoughts with too much freedom, he was accuſed of hereſy: and being ſummoned before the magiſtrates, he exhibited in writing a confeſſion, which not being thought ſatisfactory, he was obliged to make another more explicite than the former. When he had fully conſidered this doctrine, he compriſed it in twelve arguments drawn out of the ſcripture; wherein the commonly received opinion, touching

Short account of the life of T. Biddle, prefixed to the 1ſt vol. of Socinian tracts, printed at London, 1691. 4to.

Ibid. p. 4. col. 1.

(A) Whilſt he was at ſchool he tranſlated Virgil's eclogues, and the two firſt ſatyrs of Juvenal into Engliſh verſe. Both which tranſlations were printed at London in 1634 in 8vo. and dedicated to John Smith, of Nibley, in the county of Glouceſter, Eſq. He compoſed likewiſe and recited before a full auditory an elaborate oration in Latin, on the death of one of his ſchool-fellows, Wood's Athenæ, edit. 1721, vol. 2. col. 300.

(B) The author of his life tells us, "that having laid aſide the impedi-" ments of prejudice, he gave him-" ſelf liberty to try all things, that he " might hold faſt that which is good. " Thus diligently reading the holy " ſcriptures (for Socinian books he " had read none) he perceived the " common doctrine concerning the " holy

touching the deity of the Holy ſpirit, is refuted (c). An acquaintance who had a copy of them, having ſhewed them to the magiſtrates of Glouceſter, and to the parliament committee then reſiding there, he was committed on the ſecond of December 1645, to the common gaol, (tho' at that time afflicted by a ſore fever) to remain in that place, till the parliament ſhould take cognizance of the matter. However, an eminent perſon in Glouceſter procured his enlargement, by giving ſecurity for his appearance when the parliament ſhould ſend for him. In June 1646, archbiſhop Uſher paſſing through Glouceſter in his way to London, had a conference with our author, and endeavoured, but in vain, to perſuade Ibid.

" holy trinity was not well grounded " ed in revelation, much leſs in " reaſon, and being as generous in " ſpeaking as free in judging, he " did, as occaſion offered, diſcover " his reaſon of queſtioning it."

(c) His twelve arguments are as follow.

1. He that is diſtinguiſhed from God, is not God. The holy ſpirit is diſtinguiſhed from God. Ergo. This he grounds upon thoſe paſſages of ſcripture, where the holy ſpirit is called the ſpirit of God, ſaid to be ſent by God, &c.

2. If he that gave the holy ſpirit to the Iſraelites to inſtruct them, be Jehovah alone, then the holy ſpirit is not Jehovah, or God. But he that gave the holy ſpirit to the Iſraelites to inſtruct them, is Jehovah alone. Ergo. Nehem. ix. 6. 20.

3. He that ſpeaketh not of himſelf, is not God. The holy ſpirit ſpeaketh not of himſelf. Ergo. John xvi. 13.

4. He that heareth from another what he ſhall ſpeak, is not God. The Holy ſpirit doth ſo. Ergo. John xvi. 13.

5. He that receiveth of another's, is not God. The holy ſpirit doth ſo. Ergo. John xvi. 14.

6. He that is ſent by another, is not God. The holy ſpirit is ſent by another. Ergo. John xvi. 7.

7. He that is the gift of God, is not God. The holy ſpirit is the gift of God. Ergo. Acts xii. 17.

8. He that changeth place, is not God. The holy ſpirit changeth place. Ergo. Luke iii. 21, 22. John i. 32.

9. He that prayeth unto Chriſt to come to judgment, is not God. The holy ſpirit doth ſo. Ergo. Rev. xxii. 17.

10. He in whom men have not believed, and yet have been diſciples and believers, is not God. Men have not believed in the holy ſpirit, and yet have been ſo. Ergo. Acts xix. 2.

11. He that hath an underſtanding diſtinct from that of God, is not God. The holy ſpirit hath underſtanding diſtinct from that of God. Ergo. John xvi. 13, 14, 15.

12. He that hath a will diſtinct in number from that of God, is not God. The holy ſpirit hath a will diſtinct in number from that of God. Ergo. Rom. viii. 26, 27.

Theſe twelve arguments, &c. were firſt publiſhed in 1647, and reprinted in 1653, and laſtly in 1691, 4to. in a collection of Socinian tracts, intitled, The Faith of one God, &c. They were anſwered by Mathew Poole, M. A. the learned editor of Synopſis Criticorum, in his plea for the Godhead of the Holy Ghoſt, &c. and by Nicholas Eſtwick, M. A. as alſo by Dr. Cloppenburch, and Samuel Des Marets, Profeſſors in Holland.

him of his errors (D). Six months after he had been ſet at liberty he was ſummoned to appear at Weſtminſter, and the parliament appointed a committee to examine him; before whom he freely confeſſed, That he did not acknowledge the commonly received notion of the divinity of the Holy Ghoſt; but, however, was ready to hear what could be oppoſed to him, and if he could not make out his opinion to be true, honeſtly to own his error. But being wearied with tedious and expenſive delays, he wrote a letter to Sir Henry Vane, a member of the committee, requeſting him either to procure his diſcharge, or to make a report of his caſe to the houſe of commons. The reſult of this was his being committed to the cuſtody of one of their officers, (which reſtraint continued the five years following.) He was at length referred to the aſſembly of divines then ſitting at Weſtminſter, before whom he often appeared, and gave them in writing his twelve arguments, which were publiſhed the ſame year. Upon their publication he was ſummoned to appear at the bar of the houſe of commons; where being aſked, Whether he owned this treatiſe, and the opinions therein, he anſwered in the affirmative. Upon which he was committed to priſon, and the houſe ordered, on the 6th of September, 1647, that the book ſhould be called in and burnt by the hangman, and the author be examined by the committee of plundered miniſters; and it was accordingly burnt the 8th of the ſame month. But Mr. Biddle drew a greater ſtorm upon himſelf by two tracts he publiſhed in the year 1648, "A Confeſſion of Faith "touching the holy Trinity according to the ſcripture; and "The teſtimonies of Irenæus, Juſtin Martyr, Tertullian, "Novatianus, Theophilus, Origen. As alſo of Arnobius, "Lactantius, Euſebius, Hilary, and Brightman; concern-"ing that one God, and the perſons of the holy Trinity, "together with obſervations on the ſame." As ſoon as they were publiſhed the aſſembly of divines ſollicited the parliament, and procured an ordinance, inflicting death upon thoſe that held opinions contrary to the received doctrine

Whitelock's Memoirs, edit. 1732, p. 268.

(D) "Biſhop Uſher" (ſays Mr. Edwards) "coming through Glouceſter, ſpake with him, and uſed him "with all fairneſs and pity, as well "as ſtrength of arguments, to convince him of his dangerous error. "A miniſter of the city of Glouceſter told me, the Biſhop laboured "to convince him, telling him that "either he was in a damnable error, or elſe the whole church of "Chriſt, who had in all ages worſhipped the Holy Ghoſt, had been "guilty of idolatry; but the man "was no whit moved either by the "learning, gravity, piety, or zeal "of the good biſhop, but continued "obſtinate!" The third part of Gangræna, &c. by T. Edwards, Lond. 1646, 4to. p. 87.

about the Trinity, and ſevere penalties upon thoſe who differed in leſſer matters. Mr. Biddle however eſcaped by a diſſention in the parliament, part of which was joined by the army, many of whom, both officers and ſoldiers, were liable to the ſeverities of the ordinance above-mentioned, which therefore from that time lay unregarded for ſeveral years. Mr. Biddle had now more liberty allowed him by his keepers, who ſuffered him, upon ſecurity given, to go into Staffordſhire, where he lived ſome time with a juſtice of peace, who entertained him with great hoſpitality, and, at his death, left him a legacy. Serjeant John Bradſhaw, preſident of the council of ſtate, his mortal enemy, having got intelligence of this indulgence granted him, cauſed him to be recalled, and more ſtrictly confined. In this confinement he ſpent his whole ſubſtance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impreſſion of the Greek ſeptuagint Bible, which that printer was about to publiſh; this gained him for ſome time a comfortable ſubſiſtance.

In 1651, the parliament publiſhed a general act of oblivion, when Mr. Biddle was reſtored to his liberty, which he improved among thoſe friends he had gained in London, in meeting together every Sunday for expounding the ſcripture, and diſcourſing thereupon; by which means his opinions concerning the unity of God, Chriſt his only ſon, and his holy ſpirit, were ſo propagated, that the Preſbyterian miniſters became highly offended.

The ſame year he publiſhed his twofold Scripture Catechiſm (E), which coming into the hands of ſome of the mem- Life, &c. p. 67.

(E) A larger and ſhorter Catechiſm, in which the anſwers are expreſſed in the very words of ſcripture. The title of the firſt is, "A ſcripture "Catechiſm; wherein the chiefeſt "points of the Chriſtian Religion "being queſtionwiſe propoſed, re- "ſolve themſelves by pertinent an- "ſwers taken word for word out of "the ſcripture, without either con- "ſequences or comments; com- "poſed for their ſakes that would "fain be mere Chriſtians, and not "of this or that ſect, in as much as "all ſects of Chriſtians, by what "names ſoever diſtinguiſhed, have "either more or leſs departed from "the ſimplicity and truth of the "ſcripture." Lond. 1654, 8vo.

The title of the other is, "A brief Scripture Catechiſm for children; wherein, notwithſtanding the brevity thereof, all things neceſſary unto life and godlineſs are contained." This twofold catechiſm was animadverted upon by Dr. John Owen, in his Vindiciæ Evangelicæ, or myſtery of the Goſpel vindicated, &c. Oxon. 1655, 4to.

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bers of Oliver Cromwell's parliament, which met September 3, 1654, a complaint was made againſt it in the houſe of commons. Whereupon the author being brought to the bar in the beginning of December, and aſked, Whether he wrote that book? he anſwered by aſking, Whether it ſeemed reaſonable, that one brought before a judgment-ſeat as a criminal, ſhould accuſe himſelf? After ſome debates and reſolutions, he was on the 13th of December committed cloſe priſoner to the Gatehouſe. A bill likewiſe was ordered to be brought in for puniſhing him; but, after about ſix months impriſonment, he obtained his liberty at the court of king's bench, by due courſe of law. About a year after another no leſs formidable danger overtook him, by his engaging in a diſpute with one Griffin an Anabaptiſt teacher. Many of Griffin's congregation having embraced Biddle's opinions concerning the Trinity, he thought the beſt way to ſtop the ſpreading of ſuch errors, would be openly to confute his tenets. For this purpoſe he challenges Biddle to a publick diſputation at his meeting in the Stone Chapel in St. Paul's Cathedral, on this queſtion, "Whether Jeſus Chriſt be the moſt High or Al-"mighty God?" Biddle would have declined the diſpute, but was obliged to accept of it. And the two antagoniſts having met amongſt a numerous audience, Griffin repeats the queſtion, aſking if any man there did deny, that Chriſt was God moſt High. To which Biddle reſolutely anſwered, I do deny it. And by this open profeſſion gave his adverſaries the opportunity of a poſitive and clear accuſation, which they ſoon laid hold of. But Griffin being baffled, the diſputation was deferred till another day, when Biddle was to take his turn of proving the negative of the queſtion. In the mean while, Griffin and his party not thinking themſelves a match for our author, accuſed him of freſh blaſphemies, and procured an order from the Protector to apprehend him on the third of July (being the day before the intended ſecond diſputation) and to commit him to the Compter. He was afterwards ſent to Newgate, and ordered to be tried for his life the next ſeſſions, on the ordinance againſt blaſphemy. However, the Protector not chooſing to have him either condemned or abſolved, took him out of the hands of the law, and detained him in priſon, and at length being wearied with receiving petitions for and againſt him, baniſhed him to St. Mary's Caſtle in the Iſle of Scilly, where he was ſent the beginning of October 1655. During this exile he employed himſelf in ſtudying ſeveral intricate matters, particularly the

Life, ibid.

Revela-

Revelation of St. John (F). About the beginning of the year 1658, the Protector, thro' the interceſſion of many friends, ſuffered a writ of Habeas Corpus to be granted out of the king's bench court, whereby the priſoner was brought back, and nothing being laid to his charge, was ſet at liberty. Upon his return to London, he became paſtor of an independent meeting. But he did not continue long in town, for Oliver Cromwell dying September the 3d, 1638, his ſon Richard called a parliament conſiſting chiefly of Preſbyterians, whom of all men Biddle moſt dreaded: He therefore retired privately into the country. This parliament being ſoon diſſolved, he returned to his former employment till the reſtoration of King Charles the ſecond, when the liberty of diſſenters was taken away, and their meetings puniſhed as ſeditious. Upon this account Biddle reſtrained himſelf from public to more private aſſemblies. But he could not even ſo be ſafe; for on the firſt of June 1662, he was ſeized in his lodging, where he and ſome few of his friends had met for divine worſhip: They were carried before a juſtice of peace, who committed them all to priſon, where they lay, till the recorder took ſecurity for their anſwering to the charge brought againſt them at the next ſeſſions. But the court not being then able to find a ſtatute whereon to form any criminal indictment, they were referred to the ſeſſions following, and proceeded againſt at common law; each of the hearers was fined twenty pounds, Mr. Biddle one hundred, and to lie in priſon till paid. But in leſs than five weeks he, by his cloſe confinement, contracted a diſeaſe, which put an end to his life on the 22d of September 1662, in the 47th year of his age. He was buried in the cœmetery near Old Bethlem, in Moorfields; and a monument of ſtone was erected over his grave, with an inſcription. His life was publiſhed in Latin at London 1682: the author, Mr. Farrington, of the Inner Temple, (as Mr. Wood informs us) gives him a high character for his great zeal for promoting holineſs of life and manners, "for (ſays he) this was always his end and deſign "in what he taught. He valued not his doctrines for ſpeculation, but practice; inſomuch that he would not diſcourſe "of thoſe points wherein he differed from others, with "thoſe that appeared not religious according to their knowledge. Neither could he bear thoſe that diſſembled in

Life, &c. p. 8. col. 1.

Ibid.

(F) After his return to London he publiſhed "An Eſſay to the explaining of the Revelation, or notes "on ſome of the chapters of the "Apocalyps." In which he treats of the beaſt in the Apocalyps, Antichriſt, the perſonal reign of Chriſt on earth, &c.

" profeſſion for worldly intereſts. He was a ſtrict obſerver " himſelf, and a ſevere exactor in others, of reverence in " ſpeaking of God and Chriſt and holy things, ſo that he " would by no means hear their names, or any ſentence of " holy ſcripture, uſed vainly or lightly, much leſs any fooliſh " talking or ſcurrility. He would often tell his friends, that " no religion would benefit a bad man, and call upon them " to reſolve, as well to profeſs and practiſe the truth that " is according to godlineſs, as to ſtudy to find it out.—— " His learning in matters of religion was gained by a dili- " gent ſtudy of the holy ſcriptures, eſpecially of the New " Teſtament; wherein he was ſo converſant, that he retained " it all in his memory word for word, not only in Engliſh " but in Greek, as far as the fourth chapter of the Revela- " tion of St. John. This thorough knowledge in the ſcrip- " tures, joined to a happy and ready memory, whereby he " retained alſo the ſum of what he had read in authors, gave " him great advantage againſt all opponents, and in all his " diſcourſes, but without the leaſt appearance of boaſting. " No tincture of ambition appeared in him, nor the leaſt " degree of covetouſneſs; for he always ſuſtained himſelf by " his own induſtry, when he was in a capacity of uſing it, " and would never accept of any ſupplies, though offered, " but when his neceſſities, ariſing from impriſonment, ſick- " neſs, or the like, forced him to it; for he had learned to " be contented with a little, and ſought not more, yea, out " of that little would contribute to the neceſſities of others. " Temperance was at all times moſt conſpicuous in him, as " well in eating as in drinking; and he thought it not enough " to be very chaſte, but that he ought to avoid all ſuſpicion " of unchaſtity, inſomuch that he would not willingly look " upon a woman without juſt occaſion; and was very un- " eaſy if left in a room with one alone, till relieved by more " company.——He would be merry and pleaſant, and liked " well that company ſhould be ſo too, yet even in his com- " mon converſation he always retained an awe of the divine " preſence, and was ſometimes obſerved to lift up his hand " ſuddenly, which thoſe that were intimate with him knew " to be an effect of a ſecret ejaculation. But in his cloſet " devotions, he was wont to proſtrate himſelf upon the " ground, after the manner of our Saviour in his agony, " and would commend that poſture of worſhip alſo to his " moſt intimate friends. Finally, he was eminent for his " juſtice and charity towards men, as he was for his piety " towards God."

BID-

BIDLOO, (GODFREY) a famous anatomical writer, born at Amſterdam the 12th of March 1649. After he had paſſed through his academical ſtudies, he applied himſelf entirely to Phyſic and Anatomy, and took his degree of doctor of phyſic. He ſoon got into very conſiderable practice; and in 1688 was made profeſſor of anatomy at the Hague, which he quitted in 1694 for the profeſſorſhip of anatomy and chirurgery at Leyden; and King William the third of England appointed him his phyſician, which he accepted of on condition of holding his profeſſorſhip. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the diſcharge of, by his conſtant attendance upon that prince. He died at Leyden April 1713, being ſixty-four years of age (A).

Niceron memoires pour ſervir, &c. tom. 7. p. 125 edit. de Paris 1729.

(A) His works are as follow.

1. Anatomia humani corporis centum & quinque Tabulis per G. de Laireſſe ad vivum delineatis demonſtrata, veterum recentiorumque inventis explicata, plurimiſque hactenus non detectis illuſtrata. Amſtelodami 1685. This is a moſt magnificent work, the cuts are a foot and a half long, and a foot broad; and engraven with the utmoſt exactneſs.

2. Diſſertatio de Antiquitate Anatomes, Leyden 1694. He pronounced this oration concerning the antiquity of anatomy, when he took upon him the profeſſorſhip of anatomy at Leyden the 8th of March 1694.

3. Oratio in funere Pauli Hermanni med. doct. dicta pridie Kal. Martii 1695 in auditorio magno Leyden 1695. This is a funeral oration upon Paul Herman, doctor of phyſic, pronounced at Leyden the 27th of February 1695.

4. Vindiciæ quarundam Delineationum Anatomicarum contra ineptis animadverſiones Fr. Ruyſchii prælect. anat. chirurg. & bat. Leyden 1697, in 4to.

Mr. Frederick Ruyſch, having in his anatomical letters excepted againſt ſeveral deſcriptions, which Bidloo had publiſhed thirteen years before, in his anatomy, the latter was piqued at it, and replied to him in this piece, in which he treats his antagoniſt with great ſeverity, and affirms that he knows nothing of anatomy.

5. A letter to Anthony Leewenhoek concerning the animals which are ſometimes found in the liver of ſheep or ſome other animals. This was publiſhed in Low Dutch at Delft 1698, in 4to.

6. Gulielmus Cowper criminis literarii citatus coram Tribunali nobiliſs. ampliſs. Societatis Britanno Regiæ, Leyden 1700, in 4to. This piece contains a very ſevere accuſation againſt Mr. Cowper, a ſurgeon of London, and fellow of the royal ſociety.

7. Exercitationum Anatomico Chirurgicarum Decades duæ, Leyden 1708, in 4to.

8. He publiſhed likewiſe a ſmall piece upon the diſeaſe of which king William the third of England died.

9. Letters of the Apoſtles who were martyred. Amſterdam 1698, in 4to. The letters are written in Low Dutch verſe. He ſuppoſes in this book that the apoſtles wrote theſe letters before they ſuffered martyrdom, and addreſſed them to their diſciples, in order to inform them of their laſt deſires, and to inſtruct them in what manner they ought to act, after themſelves were removed from this world.

10. There were publiſhed at Leyden 1719 a miſcellaneous collection of our author's poems in Low Dutch.

BIGNON, (Jerom) a French writer, born at Paris in the year 1590. His father took the care of his education upon himſelf, and taught him the languages, philoſophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very ſhort time, and at ten years of age publiſhed his deſcription of the Holy Land (A); and three years after two other works (B), which gained him great reputation in France; and Henry the fourth appointed him page of honour to the Dauphin, afterwards Lewis the thirteenth. He wrote a treatiſe of the precedency of the kings of France (C), which he dedicated to King Henry the fourth, who ordered him to continue his reſearches upon this ſubject; but the death of this Prince interrupted his deſign, and made him leave the court; however he was ſoon recalled at the ſollicitation of Mr. le Fevre, preceptor to Lewis the thirteenth, and continued at court till the death of his friend. In 1613 he publiſhed an edition of the Formulæ of Marculphus (D). The year following he took a journey to Italy, where he received many marks of eſteem from Pope Paul the fifth, and contracted an intimate friendſhip with the cardinal of St. Suſanna. Father Paul likewiſe being pleaſed with his converſation, detained him ſome time at Venice.

Perrault hommes illuſtres, tom. 1. p. 93. edit. 3 de Paris 1701.

Upon his return from his travels he applied himſelf to the practice of the bar with great ſucceſs. His father procured for him the poſt of advocate general in the grand council; in the diſcharge of which he raiſed himſelf ſo great a reputation, that the king nominated him ſome time after counſellor of ſtate, and at laſt advocate general in the parliament. In 1641 he reſolved to confine himſelf entirely to his buſineſs in the council of ſtate, and therefore reſigned his place of advocate general to Mr. Briquet his ſon-in-law.

(A) It is intitled, Chorographie ou Deſcription de la Terre Sainte. Paris 1600.

(B) The firſt was, Diſcours de la Ville de Rome, principales Antiquitez & Singularitez d'icelle. Paris 1604, in 8vo.

The other work is, Traité ſommaire de l'Election des Papes. Plus le plan du Conclave. Paris 1605, in 8vo. In this piece he gives an account of the different manner in which the Popes were formerly elected.

(C) It is intitled, De l'Excellence des Rois & du Royaume de France, traitant de la préſeance & des Prerogatives des Rois des France par deſſus tous les autres, & de cauſes d'icelles. This book was written in order to confute what Diego Valdes, counſeller of the royal chamber of Granada, had publiſhed in favour of the precedency of the kings of Spain, under the title of, "De Dignitate Regum Hiſpaniæ." Granada 1602, in fol.

(D) The title of it is, Marculphi Monachi Formulæ. Ex Bibliotheca Regia Hier. Bignonius edidit, & notis illuſtravit. Paris 1613 8vo. Straſburg 1655. 4to.

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The year following he was appointed the king's librarian. His ſon-in-law dying in 1645, he was obliged to reſume his poſt of advocate general in order to preſerve it for his ſon. He had alſo a conſiderable ſhare in the ordinance of the year 1639; and he diſcharged with great integrity the commiſſions of Arriereban, and other poſts which he was intruſted with at different times. Queen Anne of Auſtria, during her regency, ſent for him to council upon the moſt important occaſions. He adjuſted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munſter, and he had a ſhare, in conjunction with Mr. de Brienne and d'Emery, in making the treaty of alliance with the ſtates of Holland in the year 1649. He was appointed in 1651 to regulate the great affair of the ſucceſſion of Mantua; and in 1654, to conclude the treaty with the Hans towns. Niceron, p. 154.

Mr. Bignon died in the 67th year of his age, on the 7th of April 1656, of an aſthma, with which he was ſeized the autumn before. He was interred in the church of St. Nicholas du Chardonnet, where he had a marble buſt erected to him, with a Latin epitaph, the ſenſe of which is as follows: "JEROM BIGNON, the delight, ornament, example, and "wonder of his age. No perſon will aſk the meaning of "the pomp of virtues, which ſurround this monument, "when he knows this is the buſt of Jerom Bignon, the "king's advocate general in the parliament of Paris; a man "who was endeared to God and mankind, by the uncommon "union of learning and humility, and the undivided ſociety "of juſtice and religion in his character. He was maſter of "various and exquiſite learning, which he always had ready "for uſe, not only to adorn his public actions, but likewiſe "to render his converſation among his friends agreeable. "His extraordinary modeſty prevented theſe great qualifications from being the leaſt offenſive to others; this made "him give others the preference to himſelf, not in pretence, "but in the real ſentiments of his mind. He deſpiſed no "perſon, he detracted from none; on the contrary, he aſſiſted and patronized every body. So that while he excited the admiration of all, he raiſed the envy of none, and "was univerſally conſidered as the prince and father of "men of letters. Such were the private virtues of Bignon. "But how great thoſe were which he exerted in the important poſt, which he held the greateſt part of his life; "what firmneſs of mind, fidelity, religion, generoſity, "equity, and patience he ſhewed in that ſtation, neither can "nor is neceſſary to be expreſſed; ſince every thing that

" can be ſaid of him, will fall not only ſhort of the truth,
" but likewiſe of his reputation. His two ſurviving ſons,
" Jerom and Theodoric, the former of whom is ſucceſſor
" in his father's poſt, the latter is maſter of the requeſts,
" who erected this monument to their excellent father, with
" the ſtrongeſt ſenſe of regret for the loſs of him, are under
" no apprehenſion that they ſhall be thought to have indulged
" their affection for him too much in extolling his merits,
" ſince they can appeal not only to France, but even to the
" world, as a witneſs of them."

BILSON, (THOMAS) a learned Engliſh writer of the 16th century, born in the city of Wincheſter, and educated at Wykeham's ſchool, near Wincheſter. In 1565, he was admitted perpetual fellow of New College, Oxford, after he had ſtudied there two years. October 10, 1566, he took his degree of bachelor, and April 25, 1570, that of maſter of arts; alſo that of bachelor of divinity, June 24, 1579, and finally the degree of doctor of divinity on the 24th of January, 1580. In his younger years he had a great paſſion for poetry, and made a good proficiency in philoſophy and phyſick. But after he entered into holy orders, he applied himſelf wholly to the ſtudy of divinity, and became an excellent preacher. The firſt preferment he had was being maſter of Wincheſter ſchool. He was next made prebendary of Wincheſter, and afterwards warden of the college. Whilſt he held this office he was of great ſervice to the college in the year 1584, for he ſaved the revenues, which had like to have been taken from them by villainous forgery. Of this he himſelf gives an account in the following words. " There
" happened an injury to be offered to the inheritance of the
" college where I am, by a falſe title derived from before
" the foundation of the houſe, and ſo ſtrengthened on every
" ſide with ancient deeds and evidences, that the forgery
" was hard to be diſcerned, and harder to be convinced, but
" by infinite ſearching in the monuments of many churches
" and biſhopricks, as well as in our own, and re-examining
" ſundrie large and laborious commiſſions which they had
" taken out before my time, to teſtifie the keeping, and
" juſtifie the delivering, of thoſe ſuſpected deeds and ligiers.
" To the detecting and impugning of this, no perſon was,
" or would be uſed, but myſelf; the cauſe was ſo huge, the
" comparing of the circumſtances, and contrarieties both of
" deeds and witneſſes, ſo tedious; the proof ſo perplexed and
" intricate; and the danger ſo nearly touched the whole ſtate of
" the

Fuller's worthies in Hantſhire, p. 7. A. Wood's hiſt. and antiq. univ. Oxon. lib. 2. p. 142.

Church hiſtory by T. Fuller, book 10. p. 39.

" the houſe: I was forced for two years to lay all ſtudies " aſide, and addict myſelf wholly, firſt to the deprehending " and then to the purſuing of this falſehood."

In 1585 he publiſhed his book " of the true difference be- " tween chriſtian ſubjection and unchriſtian rebellion; (where- " in the prince's lawful power to command for truth, and " indepriveable right to bear the ſword, are defended againſt " the Pope's cenſures and the jeſuits ſophiſmes, uttered in " their apology and defence of Engliſh catholics: with a " demonſtration, that the things reformed in the church of " England, by the laws of this realm, are truly catholic, " notwithſtanding the vain ſhew made to the contrary in " their late Rhemiſh teſtament)." He dedicated it to queen Elizabeth (A). In 1593, came out his book entitled, " The perpetual government of Chriſt's church, &c. (B)." On the 13th of June 1596, he was conſecrated biſhop of Worceſter; and tranſlated in May following to the biſhopric of Wincheſter, and made a privy counſellor. In 1599, he publiſhed, " The effect of certain ſermons touching the full " redemption of mankind by the death and blood of Jeſus " Chriſt; wherein, beſides the merits of Chriſt's ſuffering, " the manner of his offering, the power of his death, the " comfort of his croſs, the glory of his reſurrection, are " handled; what pains Chriſt ſuffered in his ſoul on the " croſs: together, with the place and purpoſe of his deſcent " to hell after death, &c. Lond. 4to." Theſe ſermons greatly alarmed moſt of the puritans, becauſe they contradicted ſome

(A) This book was printed at Oxford 1585, 4to. It is written in the form of dialogues, and divided into four parts. It contains many paſſages in favour of the right of ſubjects in ſome caſes to reſiſt their princes.

(B) The title at large of this book is as follows. " The perpetual go- " vernment of Chriſt's church; " wherein are handled, The fatherly " ſuperioritie which God firſt eſta- " bliſhed in the patriarkes for the " guiding of his church, and after " continued in the tribe of Levi and " the prophetes; and laſtlie, con- " firmed in the new teſtament to the " apoſtles and their ſucceſſors: as " alſo the points in queſtion at this " day, touching the Jewiſh ſyne- " drion; the true kingdom of Chriſt; " the apoſtles commiſſion; the laie " preſbyterie; the diſtinction of " biſhops from Preſbyters, and their " ſucceſſion from the apoſtles times " and hands; the calling and mo- " derating of provincial ſynods by " primates and metropolitanes; the " allotting of dioceſes, and the po- " pular electing of ſuch as muſt " feede and watch the flock: and " divers other points concerning the " paſtoral regiment of the houſe of " God." It was printed at Lond. in 4to. in the old Engliſh letter.

In this performance the author ſhews, that the church of God hath been always governed by an inequality and ſuperiority of paſtors and teachers amongſt themſelves. It is eſteemed one of the beſt books in favour of epiſcopacy.

of their tenets. They collected their obſervations thereon, and ſent them to Henry Jacob, a learned puritan; who publiſhed them with his collections, and under his own name. The queen, who was at Farnham Caſtle, which belonged to the biſhop of Wincheſter, directly commanded him "neither to deſert the doctrine, nor to let the calling which "he bore in the church of God, to be trampled under foot "by ſuch unquiet refuſers of truth and authority." Upon which he writ that learned treatiſe which was publiſhed in 1604, under the title of "The ſurvey of Chriſt's ſufferings "for man's redemption; and of his deſcent to hades or hell "for our deliverance." It was this prelate who preached at Weſtminſter before king James the firſt and his queen, at their coronation on St. James's day, 28th July 1603, from Rom. xiii. 1. which was publiſhed at London 1603, 8vo. In January 1603-4 he was one of the ſpeakers and managers at the Hampton Court conference. The care of reviſing, and putting the laſt hand to, the new tranſlation of the Engliſh bible in king James the firſt's reign, was committed to biſhop Bilſon and Dr. Miles Smith, afterwards biſhop of Glouceſter. The laſt publick affair wherein he was concerned was, his being one of the delegates that pronounced and ſigned the ſentence of divorce between Robert Devereux earl of Eſſex, and the lady Francis Howard, in the year 1613; and his ſon being knighted ſoon after, and upon this account, as was imagined, he was, by way of ridicule, generally ſtyled Sir Nullity Bilſon. This learned prelate, after having gone through many employments, died on the 18th of June 1616, and was buried in Weſtminſter abbey, near the entrance into St. Edmund's chapel, on the ſouth ſide of the monument of king Richard the ſecond.

BINGHAM (Joseph) a learned Engliſh writer, born at Wakefield, in Yorkſhire, in September 1668. He learned the firſt rudiments of grammar at a ſchool in the ſame town, under Mr. Edward Clarke. In 1683, he was admitted into Univerſity College, Oxford; where he gave great application to his ſtudies. He took the degree of bachelor of arts in 1687, and ſoon after was choſen fellow of his college. He proceeded to his maſter's degree in the year 1690. Not long after he was preſented by John Radcliffe, M. D. to the rectory of Headbourn-worthy, near Wincheſter, in Hampſhire. In this country retirement he begun his learned and laborious work, Origines Eccleſiaſticæ; or, the antiquities of the chriſtian church. The firſt volume of which was pub-

publiſhed in 1708, and it was compleated afterwards in nine volumes more. He publiſhed alſo ſeveral other books (A). But notwithſtanding his great learning and merit, he had no other preferment than that of Headbourn-worthy till the year 1712, when he was collated to the rectory of Havant, near Portſmouth, by Sir Jonathan Trelawney, biſhop of Wincheſter, to whom he dedicated ſeveral of his books. Mr. Bingham died Auguſt 17, 1723, in the 55th year of his age, and was buried in the church yard of Headbourn-worthy. He expreſſed, in his will, a diſlike to any funeral monument over his grave; which is the reaſon why none is erected to his memory.

(A) 1. The French churches apology for the church of England, or the objections of diſſenters againſt the articles, homilies, liturgy, and canons of the Engliſh church, conſidered, and anſwered upon the principles of the reformed church of France. A work chiefly extracted out of the authentic acts and decrees of the French national ſynods, and the moſt approved writers of that church, Lond. 1706, 8vo.

2. Scholaſtical hiſtory of the practice of the church in reference to the adminiſtration of baptiſm by laymen. Wherein an account is given of the practice of the primitive church, the practice of the modern Greek church, and the practice of the churches of the reformation. With an appendix, containing ſome remarks on the hiſtorical part of Mr. Lawrence's writings, touching the invalidity of lay baptiſm, his preliminary diſcourſe of the various opinions of the fathers, concerning rebaptization and invalid baptiſms, and his diſcourſe of ſacerdotal powers. Part I. Lond. 1712, 8vo.

3. A ſcholaſtical hiſtory of lay baptiſm. Part II. With ſome conſiderations on Dr. Brett's and Mr. L———'s anſwers to the firſt part. Lond. 8vo. To which is prefixed, The ſtate of the preſent controverſy; and at the end there is, An appendix, containing ſome remarks on the author of the ſecond part of lay baptiſm invalid.

4. He publiſhed likewiſe, A diſcourſe concerning the mercy of God to penitent ſinners: intended for the uſe of perſons troubled in mind. Being a ſermon on Pſalm ciii. 13. Printed ſingly at firſt, and reprinted among the reſt of his works, in two volumes, fol. Lond. 1725.

BIRKENHEAD or BERKENHEAD (Sir JOHN) a famous political author, born about the year 1615. After having received a ſchool education, he went to Oxford, and was entered, in 1632, a ſervitor of Oriel college, under the tuition of the learned Dr. Humphry Lloyd, afterwards biſhop of Bangor, by whom being recommended to Dr. William Laud, archbiſhop of Canterbury, he became his ſecretary, in which office he ſhewed ſuch capacity and diligence, that the archbiſhop, by his diploma, created him maſter of arts in 1639, and in the year following, by letter commendatory from the ſame prelate, he was choſen probationer fellow of

All

Wood's Faſti Oxon. vol. 1. col. 282.

All Soul's College. This obliged him to reſide conſtantly at Oxford, and on king Charles the I's making that city his head quarters, during the civil war, our author was made choice of to write a kind of journal, in defence of the royal cauſe, by which he gained great reputation (A). By his majeſty's recommendation he was choſen reader in moral philoſophy, which employment he enjoyed till 1648, when he was expelled by the parliament viſitors. He retired afterwards to London, where he wrote ſeveral poetical pieces; and having adhered ſteadily to his principles, he acquired the title of the loyal poet, and ſuffered ſeveral impriſonments. He publiſhed, while he thus lived in obſcurity, ſome very

Wood's Athen. Oxon. vol. 2. col. 640.

ſatirical compoſitions, moſtly levelled againſt the republican grandees, and written with great poignancy (B). Upon the reſtoration of king Charles II. our author was rewarded for his loyalty. He was created, April 6, 1661, on the king's letters ſent for that purpoſe, doctor of the civil law by the univerſity of Oxford, and in that quality, as an eminent civilian, was conſulted by the convocation on the queſtion,

Kennet's regiſter, p. 620.

Whether biſhops ought to be preſent in capital caſes. He was about the ſame time elected to ſerve in parliament for Wilton, in the county of Wilts. He was knighted November 14, 1662, and upon Sir Richard Fanſhaw's going in a public character to the court of Madrid, he was appointed

(A) This work was intitled, Mercurius Aulicus, communicating the intelligence and affairs of the court to the reſt of the kingdom. It was printed weekly in one ſheet, and ſometimes more, in quarto, and was chiefly calculated to raiſe the reputation of the king's friends and commanders, and run down and ridicule thoſe who ſided with the parliament. They came out regularly, from the beginning of 1642 to the latter end of 1645, and afterwards occaſionally.

(B) It would be difficult to give a correct catalogue of his writings, but ſome of the moſt conſiderable are as follow. 1. The aſſembly man; written in the year 1647, but was printed, as Mr. Wood tells us, 1662-3. It was printed again in 1681-2.

2. News from Pembroke and Montgomery; or Oxford manchefſtered, &c. 1648; conſiſting of a ſingle ſheet, in quarto: this is a ſpeech ſuppoſed to be ſpoke by Philip earl of Pembroke and Montgomery, upon his being ſent by the parliament to new model the univerſity of Oxford, in the ſame manner that Edward earl of Mancheſter had treated Cambridge, when he viſited it as chancellor.

3. St. Paul's church yard; Libri Theologici, Politici, Hiſtorici, nundinis Paulinis (una cum templo) proſtant venales, &c. printed in three ſheets, quarto, 1649. Theſe ſheets were publiſhed ſeparately, as if they had been parts of one general catalogue.

4. He wrote beſides ſeveral other ſmall pieces in the ſame way, particularly the four-legged quaker, a ballad, to the tune of the dog and elder's maid. A new ballad of a famous German prince, without date.

to

to ſucceed him as maſter of requeſts. He lived afterwards in credit and eſteem, and received various favours from the court, which, however, drew upon him ſome very ſevere attacks from thoſe who oppoſed the court. Mr. Wood has treated him with great ſeverity; but his memory has been tranſmitted with honour to poſterity by others, particularly by Dryden, Langbaine, and Winſtanly. He died in Weſtminſter, December 4, 1679, and was interred in St. Martin's in the Fields.

Defence of an eſſay upon dramatick poetry, prefixed to the Indian Emperor.

Account of Engliſh dramatick poets p. 206.

Lives of Engliſh poets p. 181.

BLACKMORE, (Sir RICHARD) a phyſician, and an indefatigable writer, who has left a great number of works, theological, poetical, and phyſical. He received the firſt part of his education at a private ſchool in the country, from whence he was removed to Weſtminſter, and afterwards to the univerſity of Oxford. When he had finiſhed his academical ſtudies he travelled to Italy, and took his degrees in phyſick at Padua. He viſited alſo France, Germany, and the Low Countries, and after a year and a half's abſence, returned to England, where he practiſed phyſick, and was choſen fellow of the college of phyſicians. He had declared himſelf early a favourer of the revolution, ſo that king William, in 1697, choſe him one of his phyſicians in ordinary, and ſome time after conferred upon him the honour of knighthood. Upon queen Anne's acceſſion to the throne, Sir Richard was alſo appointed one of her phyſicians, and continued ſo for ſome time. Jacob.

Mr. Dryden and Mr. Pope have treated the poetical performances of Sir Richard with great contempt; the former ſays, that he

Writ to the rumbling of his coach's wheels.

Mr. Pope thus characteriſes him in his Dunciad. Book 2. ver. 259, 268.

But far o'er all, ſonorous Blackmore's ſtrain;
Walls, ſteeples, ſkies, bray back to him again.
In Tot'nam fields, the brethren, with amaze,
Prick all their ears up, and forget to graze;
Long Chanc'ry lane retentive rolls the ſound,
And courts to courts return it round and round,
Thames wafts it thence to Rufus' roaring hall,
And Hungerford re-echoes bawl for bawl.
All hail him victor in both gifts of ſong,
Who ſings ſo loudly, and who ſings ſo long.

"A

"A juſt character (ſays Mr. Pope's annotator) of Sir "Richard Blackmore, knight, whoſe indefatigable muſe "produced no leſs than ſix epic poems: Prince and king "Arthur, twenty books; Eliza, ten; Alfred, twelve; the "Redeemer, ſix; beſides Job, in folio; the whole book of "Pſalms; the Creation, ſeven books; Nature of man, three "books, and many more." But notwithſtanding Sir Richard has been ſo much depreciated by theſe wits, yet he muſt be allowed ſome merit. His poem on the Creation is his moſt celebrated performance. Mr. Addiſon, after having criticiſed on that book of Milton, which gives an account of the works of the creation, thus proceeds, "I cannot con- Spectator, No. 339. "clude this book upon the creation, without mentioning "a poem which has lately appeared under that title. The "work was undertaken with ſo good an intention, and exe- "cuted with ſo great a maſtery, that it deſerves to be looked "upon as one of the moſt uſeful and noble productions in "our Engliſh verſe. The reader cannot but be pleaſed to "find the depths of philoſophy, enlivened with all the "charms of poetry, and to ſee ſo great a ſtrength of reaſon "amidſt ſo beautiful a redundancy of the imagination, &c." It muſt be mentioned too in honour of Sir Richard, that he was a chaſte writer, and a warm advocate for virtue, at a time when an almoſt univerſal degeneracy prevailed. He had been very free in his cenſures on the libertine writers of his age, and it was owing to ſome liberty he had taken of this kind, that he drew upon him the reſentment of Mr. Dryden. He had likewiſe given offence to Mr. Pope; for having been informed by Mr. Curl that he was the author of a traveſtie on the firſt Pſalm, he took occaſion to reprehend vol. 2. p. 270. him for it in his eſſay on polite learning.

Sir Richard died on the 9th of October 1729. Towards the end of his life, his buſineſs as a phyſician declined; but as in his earlier years he had been the firſt in his profeſſion, and his practice very conſiderable, 'tis therefore highly probable he was in eaſy circumſtances in his old age.

Beſides what are above mentioned, Sir Richard wrote ſome theological tracts, and ſeveral treatiſes on the plague, ſmall pox, conſumptions, the ſpleen, gout, dropſy, &c. and many other poetical pieces.

BLAGRAVE, (JOHN) an eminent Engliſh mathematician, who flouriſhed in the 16th and 17th centuries. He received the rudiments of his education at Reading, from whence he removed to St. John's College, Oxford. He ſoon quitted the

the univerſity, and retired to Southcote Lodge, in the pariſh of St. Mary at Reading, where he devoted his time to ſtudy and contemplation. His genius ſeemed to be turned moſt to mathematicks, and that he might ſtudy this ſcience without interruption, he addicted himſelf to a retired life. He employed himſelf chiefly in compiling ſuch works as might render ſpeculative mathematicks accurate, and the practical parts eaſy. He accordingly finiſhed ſome learned and uſeful works on mathematical ſubjects (A). What he propoſed in all his writings was to render thoſe ſciences more univerſally underſtood. He endeavoured to ſhew the general uſefulneſs of ſuch ſtudies, that they were not mere amuſements for ſcholars and ſpeculative perſons, but of general advantage, and abſolutely neceſſary in many of the neceſſaries and conveniencies of life.

Wood's Athenæ Oxon. vol. 1. col. 370.

Mr. Blagrave was a man of great beneficence in private life. As he was born in the town of Reading, in Berks, and had ſpent moſt of his time there, he was therefore deſirous of leaving in that place ſome monuments of his beneficent diſpoſition, and ſuch too as might have reference to each of the three pariſhes of Reading. He accordingly bequeathed a legacy for this purpoſe. We have an account thereof by Mr. Aſhmole, in the following words. "You are to note, "that he doth deviſe that each church-warden ſhould ſend on "Good Friday one virtuous maid that has lived five years "with her maſter. All three maids appear at the town hall "before the mayor and aldermen, and caſt dice. She that "throws moſt has ten pounds put in a purſe, and ſhe is to be "attended with the other two that loſt the throw. The "next year come again the two maids, and one more added "to them. He orders in his will that each maid ſhould "have three throws before ſhe loſes it; and if ſhe has no "luck in the three years, he orders that ſtill new faces may "come and be preſented. On the ſame Good Friday he

Aſhmole's Berkſhire, vol. 3. p. 372.

(A) He publiſhed the four following works.

1. A mathematical jewel, ſhewing the making and moſt excellent uſe of an inſtrument ſo called; the uſe of which jewel is ſo abundant, that it leadeth the direct path way through the whole art of aſtronomy, coſmography, geography, &c. Lond. 1585, fol.

2. Of the making and uſe of the familiar ſtaff; ſo called, for that it may be made uſeful and familiarly to walk with, as for that it performeth the geometrical menſuration of all altitudes. Lond. 1590, 4to.

3. Aſtrolabium uranicum generale; a neceſſary and pleaſant ſolace and recreation for navigators in their long journeying; containing the uſe of an inſtrument, or Aſtrolabe, &c. Lond. 1596, in 4to.

4. The art of dialling, in two parts. Lond. 1609, in 4to.

"gives

"gives eighty widows money to attend, and orders ten "shillings for a good ſermon, and ſo he wiſhes well to all "his countrymen. It is lucky money, for I never heard but "the maid that had the ten pounds ſuddenly had a good "huſband." Mr. Blagrave died at his own houſe near Reading, Auguſt 9, 1611, and lies interred near his mother in the church of St. Lawrence, with a fine monument to his memory, and an inſcription; the following account of which is given by Mr. Aſhmole. "On the north againſt "the wall is a noble monument, repreſenting a man under "an arch to the middle, holding one hand on a globe, the "other on a quadrant. He is habited in a ſhort cloak, a "caſſock and a ruff, ſurrounded with books on each ſide of "him. On one ſide is the figure of a woman to the breaſts, "naked, holding an inſtrument in her hand, as offering it "to him, and under her feet the word CUBUS. On the "other ſide is another woman, ſomewhat naked, though "with a ſcarf thrown cloſely round her, and offering in like "manner, under her feet, ΤΗΤΡΑΕΔΡΟΝ. On the top "are two women leaning on their arms, inſcribed ΟΚΤΑΗ-"ΔΡΟΝ-ΔΟΔΙΚΑΔΡΟΝ. In the middle, a perſon armed, "cap-a-pee, intitled, ΙΚΟΤΗΔΡΟΝ. And under the firſt "figure mentioned, this inſcription following, in an oval,

Ibid. vol. 2. p. 359.

JOHANNES BLAGRAVE, totus mathematicus,
Cum matre ſepultus.

Here lies his corps, which living had a ſpirit,
Wherein much worthy knowledge did inherit.
By which with zeal our God he did adore,
Left for maid ſervants, and to feed the poor.
His virtuous mother came of worthy race,
A Hungerford, and buried in this place,
When God ſent death their lives away to call,
They liv'd beloved, and died bewailed of all.

Blainville

BLAKE, (ROBERT) a famous Engliſh admiral, born Auguſt 1589, at Bridgwater, in Somerſetſhire, where he was educated at the grammar ſchool. He went from thence to Oxford in 1615, where he was entered at St. Alban's hall. From thence he removed to Wadham college. On the tenth of February 1617, he took the degree of bachelor of arts. In 1623, he wrote a copy of verſes on the death of Mr. Camden, and ſoon after left the univerſity. He was tinctured pretty early with republican principles, and diſliking that ſeverity with which Dr. Laud, then biſhop of Bath and

Lives Britiſh and Foreign, vol. 2. p. 75. Lond. 1704, 8vo.

Wood's Faſti, Oxon. vol. 1. col. 203.

and Wells, preſſed uniformity in his dioceſe, he began to fall into the puritanical opinions. The natural bluntneſs and ſincerity of his diſpoſition led him to ſpeak freely upon all occaſions, inſomuch that his ſentiments being generally known, the puritan party got him elected member for Bridgewater, in 1640. When the civil war broke out, he declared for the parliament. In 1643, he was at Briſtol, under the command of col. Fiennes, who intruſted him with a little fort on the line, and, as lord Clarendon informs us, when Prince Rupert attacked Briſtol, and the governor had agreed to ſurrender it upon articles, Mr. Blake nevertheleſs for ſome time held out his fort, and killed ſeveral of the king's forces, which exaſperated Prince Rupert to ſuch a degree, that he talked of hanging him, had not ſome friends interpoſed, and excuſed him on account of his want of experience in war. He ſerved afterwards in Somerſetſhire, under the command of Popham, governor of Lyme, and as he was much beloved in thoſe parts, he had ſuch good intelligence there, that he, in conjunction with Sir Robert Pye, ſurprized Taunton for the parliament. In 1644, he was appointed governor of this place, which was of the utmoſt importance, being the only garriſon the parliament had in the Weſt. The works about it were not ſtrong, nor was the garriſon numerous, yet by his ſtrict diſcipline, and kind behaviour to the townſmen, he found means to keep the place, tho' not properly furniſhed with ſupplies, and notwithſtanding he was ſometimes beſieged, and often blocked up by the king's forces. At length Goring having come before the place with near ten thouſand men, made a breach, and actually took part of the town; Blake, however, ſtill held out the other part and the caſtle, till relief came. For this ſervice, the parliament ordered the garriſon a bounty of two thouſand pounds, and the governor a preſent of five hundred. When the parliament had voted, no farther addreſſes ſhould be made to the king, col. Blake joined in an addreſs from the borough of Taunton, expreſſing their gratefulneſs for this ſtep taken by the houſe of commons. However, when the king came to be tried, Blake diſapproved of that meaſure, as illegal, and was frequently heard to ſay, he would as freely venture his life to ſave the king's, as ever he did to ſerve the parliament. But this is thought to have been chiefly owing to the humanity of his temper, ſince after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ableſt officer the parliament had.

Ib. col. 204.

See his hiſtory, vol. 3. p. 602.

Ruſhworth's hiſtorical collections, vol. 5. p. 685.

Lives Engliſh and Foreign, vol. 2. p. 81. 82.

Ib. p. 87.

February 12, 1648-9, he was appointed to command the fleet, in conjunction with col. Deane and col.

col. Popham. Soon after he was ordered to ſail, with a ſquadron of men of war, in purſuit of Prince Rupert. Blake came before Kinſale in June 1649, where Prince Rupert lay in harbour. He kept him in the harbour till the beginning of October, when the prince deſpairing of relief by ſea, and Cromwell being ready to take the town by land, proviſions of all ſorts falling ſhort, he reſolved to force his way through Blake's ſquadron, which he effected with the loſs of three of his ſhips. The prince's fleet ſteered their courſe to Liſbon, where they were protected by the king of Portugal. Blake ſent to the king for leave to enter, and coming near with his ſhips, the caſtle ſhot at him; upon which he dropt anchor, and ſent a boat to know the reaſon of this hoſtility; the captain of the caſtle anſwered, he had no orders from the king to let his ſhips paſs: however, the king commanded one of the lords of the court to wait upon Blake, and to deſire him not to come in except the weather proved bad, leſt ſome quarrel ſhould happen between him and Prince Rupert; the king ſent him, at the ſame time, a large preſent of freſh proviſions. The weather proving bad, Blake ſailed up the river into the bay of Wyers, but two miles from the place where Prince Rupert's ſhips lay, and thence he ſent capt. Moulton, to inform the king of the falſities in the prince's declaration. The king, however, ſtill refuſing to allow the admiral to attack Prince Rupert, Blake took five of the Brazil fleet richly laden, and at the ſame time ſent notice to him, that unleſs he ordered the prince's ſhips out from his river, he would ſeize the reſt of the Portugueſe fleet from America. In September 1650, the prince endeavoured to get out of the harbour, but was ſoon driven in again by Blake, who ſent to England nine Portugueſe ſhips bound for Brazil; and in October following, he and Popham met with a fleet of twenty-three ſail from Brazil for Liſbon, of whom they ſunk the admiral, took the vice-admiral, and eleven other ſhips, having ten thouſand cheſts of ſugar on board, and burnt three more, the reſt were ſmall ſhips, and during the action got into the river. In his return home he met with two ſhips in ſearch of the prince, whom he followed up the ſtreights. In this criſis he took a French man of war, the captain of which had committed hoſtilities. He ſent this prize, which was reported worth a million, into Cales, and followed the prince to the port of Carthagena, where he lay with the remainder of his fleet. As ſoon as Blake came to an anchor before the fort, he ſent a meſſenger to the Spaniſh governor, informing him, that an enemy to the ſtate of England

Lives Engliſh and Foreign, vol. 2. p. 89.

land was in his port, that the parliament commanded him to purſue him, and the king of Spain being in amity with the parliament, he deſired leave to take all advantages againſt their enemy. The governor replied, he could not take notice of the difference of any nations or perſons amongſt themſelves, only ſuch as were declared enemies to the king his maſter, that they came in thither for ſafety, therefore he could not refuſe them protection, and that he would do the like for the admiral. Blake ſtill preſſed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid. While the admiral was cruizing in the Mediterranean, Prince Rupert got out of Carthagena, and ſailed to Malaga. Blake having notice of his deſtroying many Engliſh ſhips, followed him with all expedition, and attacked him in the port, burnt and deſtroyed his whole fleet, two ſhips only excepted, the Reformation, in which Prince Rupert himſelf was, and the Swallow, commanded by his brother Prince Maurice. This was in January 1651. In February, Blake took a French man of war of forty guns, and ſent it, with four other prizes, to England. Soon after he came with his ſquadron to Plymouth, when he received the thanks of the parliament, and was made warden of the Cinque ports. On the fourth of March following, an act paſſed, whereby col. Blake, col. Popham, and col. Deane, or any two of them, were appointed admirals and generals of the fleet, for the year enſuing.

Bates Elenchus motuum p. 11. p. 72.

Heath's chron. of the civil wars, p. 275.

Lives, Engliſh and Foreign, vol. 2. p. 93.

The next ſervice Blake was put upon was the reducing the iſles of Scilly, which were held for the king. He ſailed in May, with a body of eight hundred land troops on board. Sir John Grenville, who commanded in thoſe parts for the king, after ſome ſmall reſiſtance, ſubmitted. Blake ſailed next for Guernſey, which was held for the king, by Sir George Carteret. He arrived there in the month of October, and landed what forces he had the very next day, and did every thing in his power in order to make a ſpeedy conqueſt of the iſland, which was not compleated that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the beſt terms he could. For this ſervice Blake had thanks from the parliament, and was elected one of the council of ſtate.

Ibid. p. 98.

March 25, 1652, Blake was appointed ſole admiral for nine months, on the proſpect of a Dutch war. The ſtates ſent Van Trump with forty-five ſail of men of war into the Downs to inſult the Engliſh; Blake, however, tho' he had but twenty-three ſhips, and could expect no ſuccour but from

major Bourne, who commanded eight more, yet being attacked by Van Trump, he fought him bravely, notwithſtanding his inequality, and forced him to retreat. This was on the nineteenth of May 1652 (A). The following letter was written by the admiral himſelf upon this occaſion; it is addreſſed to the right honourable William Lenthall, Eſq; ſpeaker of the houſe of commons.

" Right honourable,

" I have diſpatched away this expreſs to your honours, to " give you an account of what paſſed yeſterday between us " and the Dutch fleet. Being in Rye bay, I received intel- " ligence from major Bourne, that Van Trump, with forty " ſail, was off the South Sand-head; whereupon I made all " poſſible ſpeed to ply up towards them, and yeſterday in the " morning we ſaw them at anchor in and near Dover road. " Being come within three leagues of them, they weighed, " and ſtood away by a wind to the eaſtward; we ſuppoſing " their intention was to leave us, to avoid the diſpute of the " flag. About two hours afterwards they altered their courſe, " and bore directly with us. Van Trump the headmoſt; " whereupon we lay by, and put ourſelves into a fighting " poſture, judging they had a reſolution to engage. Being " come within muſquet ſhot, I gave order to fire at his flag, " which was done thrice; after the third ſhot he let fly a

(A) As to the perſonal conduct of Blake in this action we have a particular account in Heath's chronicle. " When Blake came into the Downs, " (ſays this author) Van Trump bore " up to his fleet, which conſiſted of " no more than twenty-three ſail, " nearer than he had any occaſion to " do. Upon this, Blake ſaluted " him with two guns without ball, " to require him to ſtrike ſail; " Trump, in contempt, ſhot on the " contrary ſide; Blake fired a ſe- " cond and a third gun, which Van " Trump anſwered with a broad- " ſide. The Engliſh admiral per- " ceiving it was his intention to " fight, ſingled out himſelf from the " reſt of the fleet to treat with Van " Trump about that point of ho- " nour, and to prevent the effuſion " of blood and a national quarrel. " When Blake approached nearer to " Van Trump, he and the reſt of " his fleet, contrary to the law of " nations, the Engliſh admiral com- " ing with a deſign to treat, fired on " Blake with whole broadſides. The " admiral was in his cabbin drinking " with ſome of his officers, little ex- " pecting to be ſo ſaluted, when the " ſhot broke the windows of his " ſhip, and ſhattered his ſtern, which " put him into a vehement paſſion, " and curling his whiſkers, as he " uſed to do when he was angry, " he commanded his men to anſwer " the Dutch in their kind, ſaying, " when his heat was ſomewhat " over, *he took it very ill of Van Trump " that he ſhould take his ſhip for a " bawdy-houſe, and break his windows.* " Blake ſingly ſuſtained the ſhock of " the Dutch fleet for ſometime, till " his own ſhips and major Bourne's " could join him, and then the en- " gagement grew hot and bloody " on the enemy's ſide, till night put " an end to it." Chronicle of the civil wars, p. 319.

" broad

" broadside at us. Major Bourne, with those ships that came " from the Downs, being eight, was then making towards " us. We continued fighting till night; then our ship being " unable to sail, by reason that our rigging and sails were " extremely shatter'd, and our mizen mast shot off, we " came with advice of the captain to an anchor, about " three or four leagues off the Ness, to refit our ship, at " which we laboured all the night. This morning we espied " the Dutch fleet about four leagues distance from ours, to- " wards the coast of France; and by advice of a council of " war, it was resolved to ply to windward to keep the " weather gage, and we are now ready to let fall our anchors " this tide. What course the Dutch fleet steers we do not " well know, nor can we tell what harm we have done them; " but we suppose one of them to be sunk, and another of " thirty guns we have taken, with the captains of both; the " main mast of the first being shot by the board, and much " water in the hold, made captain Lawson's men to forsake " her. We have six men of ours slain, and nine or ten des- " perately wounded, and twenty-five more not without " danger; amongst them our master and one of his mates, " and other officers. We have received about seventy great " shot in our hull and mast, in our sails and rigging without " number, being engaged with the whole body of the fleet " for the space of four hours; being the mark at which they " aimed. We must needs acknowledge it a great mercy, " that we had no more harm, and our hope is, the righteous " God will continue the same unto us, if there do arise a war " between us, they being first in the breach, and seeking an " occasion to quarrel, and watching as it seems an advan- " tage to brave us upon our own coast, &c.

From aboard the James, three leagues off the Hydes, the 20th of May, 1652.

Your humble Servant,
ROBERT BLAKE.

After this engagement, the States seemed inclined to peace, but the commonwealth of England demanded such terms as could not be complied with, and therefore both sides prepared to carry on the war, with greater vigour. Blake now harrassed the enemy by taking their merchant ships, in which he had great success. On the tenth of June, a detachment from his fleet fell upon six and twenty sail of Dutch merchant men, and took them every one, and by the end of June, he had sent into port forty prizes. On the second of July, he

ſailed, with a ſtrong ſquadron, northwards. In his courſe he took a Dutch man of war, and about the latter end of the month, he fell on twelve men of war, convoy to their herring buſſes, took the whole convoy, a hundred of their buſſes, and diſperſed the reſt. On the twelfth of Auguſt he returned into the Downs, with ſix of the Dutch men of war, and nine hundred priſoners. Thence he ſtood over to the coaſt of Holland, and on the twenty eighth of September, having diſcovered the Dutch about noon, though he had only three of his own ſquadron with him, vice-admiral Pen with his ſquadron at ſome diſtance, and the reſt a league or two aſtern, he bore in among the Dutch fleet, being bravely ſeconded by Pen and Bourne; three of the enemy's ſhips were wholly diſabled at the firſt brunt, and another as ſhe was towing off. The rear-admiral was taken by capt. Mildmay, and had not night intervened, it was thought not a ſingle ſhip of the Dutch fleet would have eſcaped. On the twenty-ninth, about day break, the Engliſh ſpied the Dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however he commanded his light frigates to ply as near as they could, and keep firing while the reſt bore up after them; upon which the Dutch hoiſted their ſails and run for it. The Engliſh being in want of proviſions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the Dutch navy, conſiſting of fourſcore men of war, reſolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ſhips. He accordingly ſailed away to the back of the Godwin. Blake having intelligence of this, called a council of war, wherein it was reſolved to fight, though at ſo great a diſadvantage. The engagement began on the twenty-ninth of November, about two in the morning, and laſted till near ſix in the evening. Blake was aboard the Triumph; this ſhip, the Victory and the Vanguard ſuffered moſt, having been engaged, at one time, with twenty of the enemy's beſt ſhips. The admiral finding his ſhips much diſabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the river of Thames, having loſt the Garland and Bonaventure, which were taken by the Dutch, a ſmall frigate was alſo burnt, and three ſunk; and his remaining ſhips much ſhattered and diſabled: Trump, however, bought this victory dear, one of his flag ſhips was blown up, all the men drowned, and his own ſhip and De Ruyter's were both unfit for

Heath's Chronicle, p. 322.

Ibid. p. 329, 330.

for ſervice till they were repaired (B). This ſucceſs puffed up the Dutch exceedingly; Van Trump ſailed through the channel with a broom at his main-top-maſt, to ſignify that he had ſwept the ſeas of Engliſh ſhips. In the mean time Blake having

Heath's Chronicle, p. 381.

(B) The following account of this action is given us by Heath. "Intelligence was now (ſays he) given "to Van Trump, as there had been "before to the ſtates, that the Engliſh fleet was no way recruited, "that moſt of the ſhips with which "De Ruyter engaged were gone into "port, and that now Blake might "be eaſily beaten in the Downs, and "ſo the mouth of the river ſtopped, "the war come to a period, and the "Dutch have ſatisfaction for the damage done them, and ſea towns in "England put into their hands for "future ſecurity. On the twenty-"ninth of November, Trump preſented himſelf with eighty men of "war and ten fireſhips, on the back-"ſide of the Godwin again, and according to expectation found general Blake, attended with no more "than forty odd ſail, as if he had "been ignorant how to uſe his late "victory, which came now to the "diſpute, and to be an undecided "controverſy again; yet Blake generouſly diſdaining to be affronted "again in the Downs, having called "a council of war, it was concluded "he ſhould fight, though at ſo unequal diſadvantage; but the wind "riſing, the engagement was hindered till next day, and anchoring "the night before a little above Dover road, fair by the enemy, near "morning both fleets plyed weſtward, we having the weather gage, "and about eleven or twelve o'clock, "engaged near the ſame place, where "the firſt encounter was, but not "with the ſame ſucceſs, for half the "fleet did not engage; the Victory, "Vanguard, and the Triumph, the "admiral's ſhip, bore moſt of the "ſtreſs of the fight, being at one "time engaged with twenty Dutchmen, and were ſorely torn in their "rigging, ſails, yards, and hulls; "yet they fought till after it was "dark, a little before which the "Garland, (whoſe ventrous captain, "out of a noble reſolution, boarding Van Trump himſelf, was ſlain "in the fight, and overpowered "with his reſerves) a navy ſhip of "the third rate with forty guns, was "boarded by two Dutch flags, and "taken; as likewiſe the Bonadventure, attempting to relieve them, "it's captain, Hookſton, being ſlain "before the Triumph could ſuccour "them; and this was not done "without great hazard; for Blake "was boarded twice, and had not "the Vanguard and Sapphire ſtood "reſolutely by him, might have gone "near to have been loſt; the Hercules was likewiſe run on ſhore, "and all the whole fleet that engaged was miſerably rent and torn, "and had it not been for the night "would hardly have come off, whereas "now they retreated to Dover, and "ſo into the river againſt Leigh to "ſave themſelves. The Dutch "triumphantly continued where they "were, reſolving to fall upon Blake "with their whole fleet and fireſhips "the next day at two o'clock; but "miſſing of them, ſent their ſcouts "to Harwich and Yarmouth to ſee "if they were there, purpoſing to "purſue the ſame reſolution. In "the mean time ſome of their ſeamen went aſhore into Rumney "Marſh to ſteal ſheep, but the "troopers were in readineſs, and "killed ſix of them, and took eight "more. Trump ſtill continued with "his fleet plying between the Iſle of "Wight and the North-foreland, "ſomewhat betwixt Calais and "Dungeneſs, having put aſhore the "lieutenant of the Garland and other "ſeamen, who informed that one "Dutch ſhip was blown up, and "but two men ſaved; and that "Trump,

having repaired his fleet, and Monk and Deane being now joined in commiſſion with him, on the eighth of February, 1653, ſailed from Queenſborough with ſixty men of war, which were ſoon after joined with twenty more from Portſmouth. On the eighteenth of this month they diſcovered Van Trump with ſeventy men of war, and three hundred merchant ſhips under his convoy. Blake with twelve ſhips, came up with, and engaged, the Dutch fleet: He was aboard the Triumph, which had like to have been loſt, if not timely relieved by Lawſon in the Fairfax. The admiral, though grievouſly wounded in the thigh, continued the fight till night, when the Dutch, who had ſix men of war ſunk and taken, retired. Blake after having put aſhore his wounded men at Portſmouth, followed the enemy, whom he came up with next day, about three in the afternoon, when the fight was renewed greatly to the loſs of the Dutch, who continued retreating towards Bulloign. All the night following Blake continued the purſuit, and in the morning of the twentieth of February, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they ſecured themſelves on the flats of Dunkirk and Calais. In theſe three engagements the Dutch loſt eleven men of war, thirty merchant ſhips, and had fifteen hundred men ſlain. The Engliſh loſt only one ſhip, the Samſon, but not fewer men than the enemy.

In the month of April, Cromwell turned out the parliament, and ſhortly after aſſumed the ſupreme power. The States hoped great advantages from this, but were diſappointed; Blake ſaid on this occaſion to his officers "It is not for us to mind ſtate affairs, but to keep foreigners from fooling us." Towards the end of the month, Blake and his colleagues, with a fleet of a hundred ſail, ſtood over to the Dutch coaſt, and forced their fleet to take ſhelter in the Texel, where, for ſome time, they were kept by Monk and Deane, while Blake ſailed northward; at laſt Trump got out, and drew together a fleet of a hundred and twenty men of war. On the third of June, Deane and Monk, engaged him off the Northforeland. On the fourth Blake came to their aſſiſtance with eighteen freſh ſhips, by which means a compleat victory was gained, and if the Dutch had not again ſaved themſelves

Bates Elenchus Mot. p. 2. p. 174.

Lives Engliſh and Foreign, vol. 2. p. 109.

" Trump, and another flag ſhip, and " De Ruyter had received damage. " Amidſt all this fray, a rich " Streights Engliſh ſhip, called the " Employment, valued at 200,000 l. " got ſafe into harbour at Portſ- " mouth, being purſued by ſeven " Dutch ſail of frigates." Chronicle of the civil wars of England, p. 329, 330.

on

on Calais ſands, their whole fleet had been ſunk or taken (c). Cromwell having called the parliament, ſtiled the Little Parliament, Blake, on the tenth of October, took his ſeat in the houſe, where he received their ſolemn thanks for his many and faithful ſervices. The Protector afterwards called a new parliament, conſiſting of four hundred, where Mr. Blake ſat alſo, being the repreſentative for his native town of Bridgwater. On the ſixth of December, he was appointed one of the commiſſioners of the admiralty. In the month of November 1654, Cromwell ſent him, with a ſtrong fleet, into the Mediterranean, with inſtructions to ſupport the honour of the Engliſh flag, and to procure ſatisfaction for any injuries that might have been done to our merchants. In the beginning of December, Blake came in to the road of Cadiz, where he was treated with vaſt reſpect; a Dutch admiral would not hoiſt his flag while he was there. The Algerines were ſo much afraid of him, that they ſtopped the Sallee Rovers, obliged them to deliver up what Engliſh priſoners they had on board, and ſent them to Blake in order to procure his favour: Nevertheleſs, he came before Algiers on the tenth of March, when he ſent an officer on ſhore to the Dey, to tell him he had orders to demand ſatisfaction for the piracies committed on the Engliſh, and to inſiſt on the releaſe of all ſuch Engliſh captives as were then in the place. To this the Dey made anſwer, that the captures belonging to particular men, he could not reſtore them, but if Mr. Blake pleaſed he might redeem what Engliſh captives were there, at a reaſonable price; and, if he thought proper, the Algerines would conclude a peace with him, and, for the future, offer no acts of hoſtility to the Engliſh. This anſwer was accompanied with a preſent of freſh proviſions. Blake ſailed to Tunis on the ſame errand. The Dey of Tunis ſent him a haughty anſwer "Here (ſaid he) are our caſtles of Goletta and Porto Ferino, do your worſt, do you think we fear your fleet?" On the hearing this Blake, as his cuſtom was, when in a paſſion, began to curl his whiſkers, and after a ſhort conſultation with his officers, bore into the bay of Porto Ferino, with his great ſhips, and coming within muſ-

Lives Engliſh and Foreign, p. 113.

(c) On the ſide of the Dutch there were without doubt a great number ſlain, but how many is uncertain. Priſoners there were one thouſand three hundred and fifty, and of theſe ſix were captains. Ships ſunk ſix, men of war taken eleven. Of the Engliſh there were ſlain, general Deane, and one captain. Of private men, one hundred and twenty; wounded, two hundred and thirty-ſix; but not ſo much as one ſhip was either ſunk or diſabled. The perfect Politician, or the life of Cromwell, p. 178.

quet ſhot of the caſtle, fired on it ſo briſkly, that in two hours it was rendered defenceleſs, and the guns on the works along the ſhore were diſmounted, tho' ſixty of them played at a time on the Engliſh. He found nine ſhips in the road, and ordered every captain, even of his own ſhip, to man his long boat with choice men, and theſe to enter the harbour, and fire the Tuniſeens, while he and his fleet covered them from the caſtle, by playing continually on it with their cannon. The ſeamen in their boats boldly aſſaulted the pirates, and burnt all their ſhips with the loſs of twenty five men killed, and forty-eight wounded. This daring action ſpread the terror of his name through Africa and Aſia, which had for a long time before been formidable in Europe. He alſo ſtruck ſuch terror into the piratical ſtate of Tripoly, that he made them glad to ſtrike up a peace with England. Theſe and other exploits raiſed the glory of the Engliſh name ſo high, that moſt of the princes and ſtates in Italy, thought fit to pay their compliments to the Protector, particularly the grand duke of Tuſcany, and the republic of Venice, who ſent magnificent embaſſies for that purpoſe.

Lives Engliſh and Foreign, vol. 2. p. 115.

The war in the mean time was grown pretty hot with Spain, and Blake uſed his utmoſt efforts to ruin their maritime force in Europe, as Penn had done in the Weſt Indies. But Blake finding himſelf now in a declining ſtate of health, and fearing the ill conſequences which might enſue, in caſe he ſhould die without any colleague to take charge of the fleet, he wrote letters into England, deſiring ſome proper perſon to be named in commiſſion with him, upon which general Montague was ſent joint-admiral with a ſtrong ſquadron to aſſiſt him. Soon after his arrival in the Mediterranean, the two admirals ſailed with their whole fleet, to block up a Spaniſh ſquadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague ſtood away for the coaſt of Portugal, leaving captain Stayner, with ſeven ſhips, to look after the enemy. Soon after they were gone, the Spaniſh plate fleet appeared, but were intercepted by Stayner, who took the vice admiral, and another Galleon, which were afterwards burnt by accident, the rear admiral with two millions of plate on board, and another ſhip richly laden. Theſe prizes, together with all the priſoners, were ſent into England, under general Montague, and Blake alone remained in the Mediterranean, 'till, being informed that another plate fleet had put into Santa Cruz, in the iſland of Teneriff. In the month of April 1657, he ſailed thither with a fleet of twenty-five men of war. On the

Clarendon's hiſtory, vol. 3. p. 380.

Ib. p. 383.

the twentieth, he came into the road of Santa Cruz, and notwithſtanding the Spaniſh governor had timely notice, was a man of courage and conduct, and had diſpoſed all things in the propereſt manner, ſo that he looked upon an attack as what no wiſe admiral would think practicable; yet Blake having ſummoned him and received a ſhort anſwer, was determined to force the place, and to burn the fleet therein, and he perform'd it in ſuch a manner, as appears next to incredible. It is allowed to be one of the moſt remarkable actions that ever happened at ſea (D). As ſoon as the news arrived

(D) Mr. Heath has given the following account of this action. "On the twentieth of April 1657, the Engliſh fleet under the command of admiral Blake, were fair in the offing of Sancta Cruz, where they diſcovered how bravely the Spaniſh ſhips, ſixteen in number, were barricadoed in this bay, where they lay in a manner ſemicircular. Near in the mouth of this haven ſtands a caſtle, ſufficiently furniſhed with great ordnance, which threatened deſtruction to any that durſt enter without its leave into the harbour; beſides this, there ſtood ſeven forts more round about the bay, with ſix, four, and three great guns a-piece, and united together by a line of communication from one fort to another, which was manned with muſqueteers. To make all ſafe, Don Diego Diagues, general of the Spaniſh fleet, was not idle, in making proviſion for the beſt defence of his armado; he cauſed all the ſmaller ſhips to be moored cloſe along the ſhore, and the ſix great galleons ſtood further out at anchor, with their broadſides towards the ſea. It happened at this time, there was a Dutch merchant ſhip in the bay, the maſter thereof ſeeing the Engliſh ready to enter, and that a combat would preſently be commenced, it made him fear, that among all the blows that would be given, he could not avoid ſome knocks; therefore to ſave himſelf, he went to Don Diego, and deſired his leave to depart the harbour; for, ſaid he, I am very ſure Blake will preſently be among you. To this the reſolute Don made no other reply but, Get you gone if you will, and let Blake come if he dares. They that knew Blake's courage, could not but know it needleſs to dare him to an engagement. All things being order'd for fight, a ſquadron of ſhips was drawn out of the whole fleet to make the firſt onſet; theſe were commanded by captain Stayner in the Speaker frigate, who no ſooner had received orders, but immediately he flew into the bay with his canvaſs wings, and by eight in the morning fell pell mell upon the Spaniſh fleet, without the leaſt regard to the forts, that ſpent their ſhot prodigally upon him. No ſooner were theſe entered into the bay, but Blake following after, placed certain ſhips to pour broadſides into the caſtle and forts. Theſe played their parts ſo well, that after ſome time the Spaniards found their forts too hot to be held. In the mean time Blake ſtrikes in with Stayner, and bravely fought the Spaniſh ſhips, which were not much inferior in number to the Engliſh, but in men were far the ſuperior. Here we ſee a reſolute bravery many times may carry the day, and make numbers lie by the lee; this was manifeſt, for by two of the clock in the afternoon, the Engliſh had beaten the enemies out of their ſhips. Now Blake ſeeing an impoſſibility of carrying them away, he ordered his men to fire their prizes; which was done ſo effectually, that all the Spaniſh fleet were reduced to aſhes, except two ſhips that ſunk downright, nothing remaining of them above water, but ſome part of

arrived of this extraordinary action, the Protector ſent to acquaint his ſecond parliament, then ſitting, therewith, whereupon they order'd a publick thankſgiving, and directed a diamond ring, worth five hundred pounds, to be ſent to Blake; and the thanks of the houſe was order'd to all the officers and ſeamen, and to be given them by their admiral.

Upon his return to the Mediterranean, he cruiſed ſome time before Cadiz, but finding himſelf declining faſt, he reſolved to return home. He accordingly ſailed for England, but lived not to ſee again his native land, for he died as the fleet was entering Plymouth, the 17th of Auguſt 1657, being in the fifty-ninth year of his age. His body was next day embalmed and wrapped up in lead, his bowels were buried in the great church at Plymouth, and his corps conveyed by ſea to Greenwich houſe, where it lay in ſtate for ſome time; from thence on the fourth of September was carried by water to Weſtminſter Abbey, and interred with great funeral pomp, in a vault, built on purpoſe, in the chappel of king Henry the VIIth, from whence it was removed on the twelfth of September 1661, and re-interred in St. Margaret's church yard.

My lord Clarendon having mentioned all Blake's employments, to the time of his firſt going on board the fleet, concludes thus: "He then betook himſelf wholly to the ſea, and quickly made himſelf ſignal there. He was the firſt man that declined the old track, and made it manifeſt, that the

Clarendon's hiſtory, vol. 3. p. 392.

of their maſts. The Engliſh having now got a compleat victory, were put to another difficulty by the wind, which blew ſo ſtrong into the bay, that many deſpaired of getting out of it again. But God's providence was miraculouſly ſeen, in cauſing the wind on a ſudden to veer about to the ſouth weſt, (a thing not known in many years before) which brought Blake and his fleet ſafe to ſea again, notwithſtanding the Spaniards from the caſtle played their great guns perpetually upon him as they paſſed by. The wind, as it proved a friend to bring the Engliſh forth, ſo it continued to carry them back to their former ſtation near Cadiz. Chronicle of the civil wars, p. 391.

Ib. p. 402.

The whole action (ſays the earl of Clarendon) was ſo miraculous, that all men who knew the place, wondered that any ſober men, with what courage ſoever endued, would ever have undertaken it; and they could hardly perſwade themſelves to believe what they had done; whilſt the Spaniards comforted themſelves with the belief, that they were devils and not men, who had deſtroyed them in ſuch a manner. So much a ſtrong reſolution of bold and courageous men can bring to paſs, that no reſiſtance and advantage of ground can diſappoint them. And it can hardly be imagined how ſmall loſs the Engliſh ſuſtained in this unparalleled action, no one ſhip being left behind, and the killed and wounded not exceeding two hundred men, when the ſlaughter on board the Spaniſh ſhips was incredible. Hiſt. of the rebellion, vol. 3. p. 601.

ſcience

ſcience might be attained in leſs time than was imagined, and deſpiſed thoſe rules which had been long in practice, to keep his ſhip and his men out of danger; which had been held in former times a point of great ability and circumſpection, as if the principal art requiſite in the captain of a ſhip had been to be ſure to come ſafe home again. He was the firſt man who brought the ſhips to contemn caſtles on ſhore, which had been thought ever very formidable, and were diſcovered by him to make a noiſe only, and to fright thoſe who could be rarely hurt by them. He was the firſt that infuſed that proportion of courage into the ſeamen, by making them ſee by experience what mighty things they could do, if they were reſolved, and taught them to fight in fire as well as upon water, and though he has been very well imitated and followed, he was the firſt that gave the example of that kind of naval courage, and bold and reſolute atchievements."

BLANCHARD, (JAMES) an eminent painter, born at Paris, in the year 1600. He learnt the rudiments of his profeſſion under his uncle Nicholas Bolleri, but left him at twenty years of age with an intention to travel to Italy. He ſtopt at Lyons in his way thither, where he ſtayed for ſome time, and during his reſidence here, reaped both profit and improvement. He paſſed on to Rome where he continued about two years. From thence he went to Venice, where he was ſo much pleaſed with the works of Titian, Tintoret, and Paul Veroneſe, that he reſolved to follow their manner; and in this he ſucceeded ſo far, that at his return to Paris he ſoon got into high employment, being generally eſteemed for the novelty, beauty and force of his pencil. He painted two galleries at Paris, one belonging to the firſt preſident Perrault, and the other to monſieur de Bullion ſuperintendant of the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the croſs, and the holy ghoſt deſcending. Blanchard was in a likely way of making his fortune in the flower of his age, but a fever and an impoſthume in the lungs, carried him off, in his 38th year. Of all the French painters Blanchard was eſteemed the beſt colouriſt, having ſtudied this part of painting with great care in the Venetian ſchool. There are few grand compoſitions of his; but what he has left of this kind ſhew he had great genius. He was moſtly taken up with Madonas, which prevented his employing himſelf in ſubjects of greater extent.

Du Piles' Lives of the painters.

BLOE-

BLOEMART, a painter, born at Gorcum, in Holland, in the year 1567. His father was an architect, who retired from the Low Countries during the disturbances there, to Utrecht, whither his son followed him, and here it was that Abraham learnt his first principles of his profession. He was never so lucky however as to be under any able master. He formed a manner to himself as nature and his genius directed him. It was easy, graceful, and universal: He understood the Claro Obscuro. The folds of his draperies were large and had a good effect, but his manner of designing had too much of his own country in it. There were a vast number of prints graved after his works. He died at fourscore years of age, anno 1647.

Du Piles Lives of the painters.

BLONDEL, (DAVID) a Protestant minister, famous for his knowledge in ecclesiastical and civil history, born at Chalons, in Champagne. He was admitted minister at a synod of the Isle of France, in 1614. A few years afterwards he began to write in defence of protestantism, for in 1619 he published a treatise intitled, "Modeste declaration de la sincerité & verité des Eglises reformées de France." This was an answer to several of the Catholic writers, especially to the bishop of Lusson, so well known afterwards under the title of cardinal Richelieu. From this time he was considered as a person of great hopes. He was secretary more than twenty times in the synods of the Isle of France, and was deputed four times successively to the national synods. That of Castres employed him to write in defence of the Protestants. The national synod of Charenton appointed him honorary professor in 1645, with a proper salary, which had never been done to any body before. He wrote several pieces, but what gained him most favour amongst the protestants are the following; his explications on the Eucharist; his work, entitled, De la Primaute d'Eglise; his Pseudo Isidorus and Turrianus Vapulantes; his treatise of the Sybils; and his piece, De Episcopis et Presbyteris. Some of his party however were dissatisfied with him for engaging in disputes relating to civil history, which he did in his work De Formula regnante Christo. Some were also offended at the book he published, to shew what's related about Pope Joan to be a ridiculous fable.

Bayle.

Moreri.

Upon the death of Vossius he was invited to succeed him in the history professorship in the college of Amsterdam. He accordingly went thither in 1650, where he continued his studies with great assiduity. This intense application, and

and the air of the country not agreeing with him, greatly impaired his health and deprived him of his ſight. In this condition he is ſaid to have dictated two volumes in folio, on the genealogy of the kings of France againſt Chifflet, a work which we are told he undertook at the deſire of chancellor Sequier. He had like to have come into trouble in Holland, from the malice of ſome perſons who endeavoured to render him ſuſpected of Arminianiſm, and who inveighed againſt him for the Conſiderations Religieuſes et Politiques, which he publiſhed during the war betwixt Cromwell and the Hollanders.

He died April 6, 1655, aged ſixty-four years.

BLONDEL, (FRANCIS) profeſſor of phyſick in the univerſity of Paris, a man of great learning, but his knowledge was thought to be too obſcure and indigeſted. He was a great enemy to chymiſtry and antimony, and never ceaſed to harraſs the faculty with troubles and diviſions. Mr. Lami thus characteriſes this phyſician. "He is one of our oldeſt "doctors, (ſays he) and paſſes for a learned man with ſome. "He has read a great deal, has a very happy memory. He "is very able to decide how a greek word ſhould be read in "Hippocrates and Galen. He idolizes them in ſuch a man- "ner that he will hear of nothing but what they have ſaid; "and the old errors are more to his taſte than the new "truths. He knows very well the names of plants and un- "derſtands them as the gardeners do. He knows the vir- "tues of them after the Galenic manner. He meaſures "their degrees of cold and heat, with a juſtneſs that ſurprizes "every body. He cultivates ſeveral with a great deal of "care. He has ſo great an averſion to chymiſtry, that he "cannot hear a ſingle term of it, without crying out. He "has a very great inclination to teach without any intereſt "and without being obliged to it. I aſſure you I have ſeen "him take the pains to come every day from the gate of "St. Dennis to our ſchools only for one ſcholar, who after- "wards left him, becauſe he was not learned enough to "underſtand him, and becauſe the Hebrew and Greek, of "which his diſcourſes were full, were languages very little, "if at all known to him. It is true that this gentleman is "very curious in etymologies, and endeavours to gather into "his treatiſes all that he has ever read. Thus in a book "which he wrote on vomiting and emetic medicines, he "gave a preface on chemiſtry, and to diſcover the author of "it, he went up as high as the deluge, and enquired, whether "Tubal

The 4th letter prefixed to his Diſcours Anatomiques.

"Tubal Cain was the inventor of it, becauſe it is ſaid of "him in the fourth chapter of Geneſis, that he was a worker "in copper and iron." M. Devize has alſo ſpoken unfavourably of Blondel in the account he gives of his death for the month of September 1682. Blondel promiſed the public ſeveral treatiſes, but it ſeems to be doubted whether any of them were ever publiſhed.

BLONDEL, (FRANCIS) Regius profeſſor of mathematicks and architecture, a man of great fame for the ſkill he acquired in his profeſſion. He was governor to Lewis-Henry de Lomenu, count de Brienne, whom he accompanied in his travels from July 1652 to November 1655. He wrote a Latin account of them, which was printed twice, in 1660 and 1662. He had ſeveral honourable employments both in the army and navy. He was alſo entruſted with the management of ſome negotiations with foreign princes, and at length arrived at the dignity of marſhal de camp, and counſellor of ſtate. He had the honour to be appointed mathematical preceptor to the Dauphin. It was he who drew the deſign of the new gates ſince the Dutch war in 1672, and he wrote ſome of the inſcriptions on them, for he was no leſs verſed in the knowledge of the belles lettres than in that of geometry, as may be ſeen by the compariſon he publiſhed between Pindar and Horace. He was director of the academy of architecture, and a member of the royal academy of ſciences. He died February the firſt, 1686. He has left ſeveral treatiſes (A).

(A) 1. Notes on the architecture of Savot.
2. A courſe of architecture, in 3 vols. in folio.
3. The art of throwing bombs.
4. The hiſtory of the Roman calendar.
5. A new manner of fortifying places.

BLONDUS, (FLAVIUS) born at Forli in Italy, in 1388. He was ſecretary to Pope Eugenius IV. and continued in this employment under Eugenius' ſucceſſors to Pope Pius II. under whoſe pontificate he died June 4, 1463. He compoſed ſeveral works, the moſt famous of which is, his hiſtory from the year 400 to 1440 (A).

Voſſius de hiſtor. Lat.

(A) Beſides his hiſtory he wrote the following works:
1. Romæ triumphantis, libri decem.
2. Romæ inſtauratæ, libri tres.
3. Italiæ illuſtratæ, libri octo.
4. Hiſtoriarum Romanarum, decades tres.
5. De origine et de geſtis Venetorum.

BLOUNT,

BLOUNT, (THOMAS) a learned Engliſh writer of the ſeventeenth century, born at Bordeſley, in Worceſterſhire. He had not the advantage of a univerſity education, but by ſtrength of genius and great application, made a conſiderable progreſs in literature. Upon the breaking out of the popiſh plot in the reign of king Charles II. being much alarmed on account of his being a zealous Roman catholick, he contracted a palſy, as he informed Mr. Wood in his laſt letter to him, dated April the 28th, 1679, adding, that he had then quitted all books, except thoſe of devotion. On the 26th of December following he died at Orleton, in the ſixty-firſt year of his age, and was interred in the church there, and had ſoon after a monument erected to him by his relict, Anne, daughter of Edmund Church, of Malden, in Eſſex (A).

Wood's Athen. Oxon. vol. 1. col. 73, 74. 2d edit. Lond. 1721.

(A) His works are as follows:

1. The academy of eloquence, containing a compleat Engliſh rhetoric. There were ſeveral editions of it.

2. Gloſſographia, or a dictionary interpreting ſuch hard words, whether Hebrew, Greek, Latin, Italian, &c. that are now uſed in our refined Engliſh tongue, &c. London 1656, publiſhed in octavo; and ſeveral times after with additions and amendments, &c.

3. The lamps of the law, and the light of the Goſpel; or the titles of ſome late ſpiritual, polemical, and metaphyſical new books. London 1658, in octavo. Written in imitation of Sir John Berkenhead's Paul's church yard, and publiſhed under the name of 'Graſs and Hay withers.'

4. Boſcobel; or the hiſtory of his majeſty's eſcape after the battle of Worceſter, September the third, 1651. London 1660, in octavo. The third edition was printed at London 1680.

5. The Catholick almanack for 1661, 62, 63, &c. But this not ſelling ſo well as John Booker's almanack, he wrote

6. Booker refuted, or animadverſions on Booker's Teleſcopium Uranicum, or Ephemeris, 1665, which is very erroneous, &c. London 1665, in 4to. in one ſheet, being affiſted in it by Jo. Sargeant and Jo. Auſten.

7. A Law dictionary, interpreting ſuch difficult and obſcure words and terms, as are found either in our common or ſtatute, ancient or modern, laws. London 1671, folio, and again there in 1691, with ſome corrections, and the addition of above five hundred words.

8. Animadverſions upon Sir Richard Baker's chronicle, and its continuation, &c. Oxon. 1672, in octavo.

9. A world of errors diſcovered in the new world of worlds, &c. London 1673, folio. This cenſure is directed againſt Edward Philip's new world of Engliſh words, &c.

10. Fragmenta Antiquitatis, antient tenures of land, and jocular cuſtoms of ſome.

21. Boſcobel, &c. the ſecond part. London 1681, in 8vo. To which is added, Clauſtrum regale reſeratum, or the king's concealment at Trent, in Somerſetſhire, publiſhed by Mrs. Anne Windham of Trent.

BLOUNT,

BLOUNT, (Sir Henry) an Engliſh writer, born December 15, 1602, at his father's ſeat at Tittenhanger in Hertfordſhire. He was educated at the free-ſchool of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616, and enter'd a gentleman commoner, being not then quite fourteen years of age. He was a youth of a chearful diſpoſition and had a ſtrong taſte for claſſical learning. He had ſuch a ſprightly wit, ſo eaſy an addreſs, and was ſo entertaining in converſation that he became univerſally beloved, and was eſteemed as promiſing a genius as any in the univerſity. In 1618 he took his degree of bachelor of arts, and ſoon after left Oxford. Thence he went to Gray's Inn, where for ſome time he applied himſelf to the ſtudy of the law, and in the ſpring of the 1634, ſet out on his travels. After having viſited France, Spain, Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he reſolved to accompany to the Turkiſh dominions. He accordingly embarked, on the 7th of May 1634, on board a Venetian galley, for Spalatro, and thence continued his journey by land to Conſtantinople. His ſtay at Conſtantinople was ſhort, for he went from thence to Grand Cairo; and after having been abroad two years, he returned to England, where, in 1636, he printed an account of his travels. This work went through ſeveral editions. The title of the 8th runs thus, "A voyage into the Levant, being a brief "relation of a journey performed from England by the way "of Venice, into Dalmatia, Sclavonia, Boſnia, Hungary, "Macedonia, Theſſaly, Thrace, Rhodes, and Egypt, into "Grand Cairo, with particular obſervations concerning the "modern condition of the Turks and other people under "that empire." In this account the author tells us that when he was at Conſtantinople he lived in a family which had reſided there five and twenty years, and which informed him of many things, particularly as to the number of Meſchectoes, that is, chapels and churches, what ſeems to be incredible, that they were five and thirty thouſand, the noted ſtreets four and twenty thouſand, and that ſome of theſe he found two miles in length, that every one of them is locked up in the night, with a door at each end, and guarded by a muſqueteer, whereby robberies and other diſorders are prevented. The Turks are generally great believers in predeſtination, whereof he relates two remarkable inſtances: One was at Rhodes, "Where juſt as we enter'd "the port (ſays he) a French lacquey of our company died "with a great plague ſore. The Turks in the ſhip were ſo "far

Wood's Athen. Oxon.

Voyage to the Levant, p. 23.

Ibid. 35.

"far from fear at his death, that within half an hour after "his removal they ſlept on his blanket, which when I ad- "viſed them not to do, they pointed upon their foreheads, "telling me it was written there at their birth when they "ſhould die." The other was in his journey to Adrianople, in Thrace. "The janizary, myſelf, and one more (conti- "nues he) being in a coach, we paſſed by a ſoldier, who "lying along, with his horſe by, could hardly ſpeak ſo much "as to intreat us to take him into our coach: The janizary "made our companion ride his horſe, taking the man in, "whoſe breaſt being open and full of plague tokens, I "would not have had him received, but he in like manner "pointing to his own forehead and mine, told me we could "not take hurt unleſs it were written there, and that then "we could not avoid it."

In 1638, his father died, and left him the ſeat of Blount's hall, in Staffordſhire, with a conderable fortune. On the twenty firſt of March, in the ſucceeding year, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majeſty to ſeveral places, was preſent at the battle of Edgehill; and at this juncture he is ſuppoſed to have had the care of the young princes. He afterwards quitted his majeſty's ſervice, and returned to London, where he was called to an account for adhering to the king, but he fully excuſed himſelf, alledging his duty on account of his poſt. In 1651, he was named by the parliament in a committee of twenty perſons, for inſpecting the practice of the law, and remedying its abuſes, and about this time he ſhowed himſelf very active againſt the payment of tythes, being deſirous to have reduced the income of pariſh miniſters to one hundred pounds a year. He alſo ſat with Dr. Richard Zouch, Dr. William Clarke, Dr. William Turner, civilians, and ſeveral other eminent perſons in the court of king's (then called the upper) bench, in Weſtminſter hall, on the fifth of July 1654, by virtue of a commiſſion from Oliver Cromwell, for trying Don Pantalion Saa, brother to the Portugueze embaſſador, for murder. November 1, 16 5, he was appointed one of the twenty-one commiſſioners to conſider of the trade and navigation of the commonwealth. Wood's Athen. Oxon.

But notwithſtanding he complied with the forms of government ſet up between 1650 and 1660; yet ſtill he ſeems to have been eſteemed a friend to the royal family, for he was received into favour and confidence on the king's reſtoration, and appointed high ſheriff of the county of Hertford,

Chauncey's Hertfordſhire, p. 502.

in 1661. From this time he lived as a private gentleman, ſatisfied with the honours he had acquired, and the eſtate he poſſeſſed, and after having paſſed upwards of twenty years in this manner, died on the ninth of October, 1682, and was interred in the family vault at Ridge, in Hertfordſhire. As to the character of Sir Henry Blount, Mr. Wood tells us, he was eſteemed by thoſe that knew him, a gentleman of a very clear judgment, great experience and much contemplation (though not of much reading,) and of great foreſight into government. He was alſo a perſon of admirable converſation, and in his younger years was a great banterer, which in his elder he diſuſed.

BLOUNT, (SIR THOMAS POPE) an eminent Engliſh writer, ſon of the preceding Sir Henry Blount, born at Upper Holloway, in the county of Middleſex, Sept. 12, 1649. King Charles II. conferred upon him the degree of a baronet, by a patent, dated Jan. 27, 1679, in the thirtieth year of his majeſty's reign, and in the life-time of Sir Henry Blount his father. He was elected burgeſs for St. Alban's, in Hertfordſhire, in the parliaments for the thirtieth and thirty-firſt year of king Charles II. and was knight of the ſhire in three parliaments after the revolution, having alſo the honour to be appointed commiſſioner of accounts for the three laſt years of his life, by the houſe of commons. He always diſtinguiſhed himſelf as a lover of liberty. He was a man of great learning, being well verſed in the beſt writers in all ages and in all ſciences. This he gave a proof of in his famous work, "Cenſura celebriorum authorum," &c (A). His capacity for writing on a variety of important and entertaining ſubjects appears from his eſſays (B). His extenſive knowledge

Baronetage of England, vol. 3. p. 672.

(A) The entire title of this runs thus in the original edition, printed at London, in 1690, folio. "Cenſura celebriorum authorum, ſive "tractatus in quo varia virorum doctorum de clariſſimis cujuſque, ſeculi ſcriptoribus judicia traduntur. "Unde facillimo negotio lector dignoſcere queat, quid in ſingulis "quibuſque iſtorum authorum maximé memorabile ſit, & quoniam in "pretio apud eruditos ſemper habiti "fuerint. Omnia in ſtudioſorum "gratiam collegit, & in ordinem digeſſit ſecundum ſeriem temporis "quo ipſi authores floruerunt, Thomas Pope Blount, Anglo Britannus baronettus.

(B) His eſſays are in number ſeven, on the following ſubjects.

1. That intereſt governs the world, and that popery is nothing but prieſtcraft, or an invention of the prieſts to get money.

2. The great miſchief and prejudice of learning, and that a wiſe man ought to be preferred before a man of learning.

3. Of education and cuſtom; the great influence it hath upon moſt men; but that a good education is not always effectual.

4. Of

ledge is farther diſplayed in another learned piece of his, on natural hiſtory (c). He wrote alſo a work on poetry, De re poetica, or Remarks upon poetry; with characters and cenſures of the moſt conſiderable poets, whether ancient or modern, extracted out of the beſt and choiceſt critics. It is dedicated to John earl of Mulgrave. After having acquired great honour in his ſeveral publick characters with eſteem and friendſhip in private life, he quietly ended his days at Tittenhanger, June 30, 1697, in the forty-eighth year of his age, and was buried the eighth of July following, in the vault of his family, at Ridge, in Hertfordſhire.

4. Of the ancients, and the reſpect that is due unto them; that we ſhould not too much enſlave ourſelves to their opinions.

5. Whether the men of this preſent age are any way inferior to thoſe of former ages, either in reſpect of virtue, learning, or long life.

6. Of paſſion, and whether the paſſions are an advantage or diſadvantage to men.

7. The variety of opinions, whence it proceeds; the uncertainty of human knowledge.

(c) The title of the book runs thus, "A natural hiſtory, containing "many, not common obſervations, "extracted out of the beſt modern "writers."

BLOUNT, (CHARLES) younger ſon of Sir Henry Blount, and brother to Sir Thomas Pope Blount before mentioned, an eminent writer alſo, born at his grandfather's ſeat at Upper Holloway, in the county of Middleſex, April 27, 1654. He had an excellent capacity, which was properly cultivated by his father, who took upon himſelf the direction of his ſtudies, ſo that under ſuch an inſtructor, Charles quickly acquired an extraordinary ſkill in the arts and ſciences. In 1679, he publiſhed his Anima Mundi, which gave great offence to ſome people, and complaint was made thereof to Dr. Compton, then lord biſhop of London (A). Mr. Blount was a ſtrenuous advocate for liberty, and this he gave teſtimony of in a pamphlet on the popiſh plot, and the fear of a popiſh ſucceſſor. This treatiſe is ſubſcribed Junius

Mr. Blount's life prefixed to his works.

(A) The title of this work at large is, "Anima mundi; or, an hiſtorical narration of the opinions of the ancients concerning man's ſoul after this life, according to unenlightened nature.' Several anſwers were written to it, but the moſt ſolid refutation of the principles therein contained is to be met with in the works of a learned divine, who conſider'd it only occaſionally, and in conjunction with abundance of pieces of the ſame kind. See Nichols's conference with a Theiſt, vol. 2. part 5.

Brutus (B). In 1680, he printed his work which render'd him moſt known to the world, The life of Appollonius Tyaneus, which was ſoon after ſuppreſſed, it being an attack againſt revealed religion (C). The ſame year he publiſhed his Diana of the Epheſians, which gave alſo great offence, for under colour of expoſing ſuperſtition, he has ſtruck at revelation (D). In 1684, he publiſhed a kind of introduction to polite literature. called Janua Scientiarum.

Wood's Athen. Oxon. vol. 2. col. 713.

Mr. Blount was a warm friend to the revolution; he gave a ſtrong teſtimony of his attachment to his principles, and his love of freedom, in a treatiſe he wrote in defence of the liberty of the preſs; wherein he ſhews, that all reſtraints thereon, can have no other tendency than to eſtabliſh ſuperſtition and tyranny, by abaſing the ſpirits of mankind, and injuring the human underſtanding. The warmth of Mr. Blount's temper, his affection for king William, and his ſtrong deſire to ſee things ſettled according to his wiſhes, led him to write

(B) The title of the pamphlet at large runs thus: "An appeal from the country to the city for the preſervation of his majeſty's perſon, liberty, property, and the proteſtant religion." It opens with a panegyric upon the city of London; in order to ſhew, that upon their conduct the ſafety of the whole nation depended: that the eyes of the whole people of England were upon them, and therefore it became them to juſtify by their behaviour the indulgence ſhewn them by providence in raiſing them to ſo great a height, and the confidence repoſed in them by their fellow ſubjects, who unanimouſly conſidered them as the champions of their liberty, by whoſe conduct and courage they muſt be preſerved, or by whoſe timidity and ill-timed caution they muſt fall. Take this altogether in point of method and matter, ſays the author of the Biographia Britannica, conſidering the ſcheme upon which the author writ, the circumſtances under which he wrote, and the dexterity with which he introduced topics, that at this time one would have thought no man who had any regard to his own ſafety, and had ſo conſiderable a property to loſe, would have ventured to mention; I ſay, taking in all theſe conſiderations, one may ſafely affirm that very few, if any one pamphlet in our language, is better wrote in every reſpect than this, more eſpecially as it is ſhort, comprehenſive, and equally calculated for the uſe of the learned, and of common readers.

(C) The title of it ran thus, "The two firſt books of Philoſtratus, concerning the life of Appollonius Tyaneus, written originally in Greek, with philological notes upon each chapter." This book, which is a thin folio, was publiſhed in 1680, and it was chiefly the notes that gave offence, ſaid to have been taken from the manuſcript writings of the famous lord Herbert, of Cherbury. Bayle in the article Appollonius.

(D) The title of this treatiſe at large runs thus, "Great is Diana of the Epheſians, or the original of idolatry, together with the political inſtitution of the Gentiles' ſacrifices." The following motto is prefixed.

Cum ſcis ipſe, nocens, moritur cur victima pro te?
Stultitia eſt morte alterius ſperare ſalutem.

a pamphlet, in which he aſſerted king William and queen Mary to be conquerors. This piece gave ſuch offence, that it was condemned to be burnt, by both houſes of parliament (E). After the death of his wife, Mr. Blount became enamoured of her ſiſter, a lady of great beauty, wit, and virtue, who is ſaid not to have been inſenſible on her ſide, but ſcrupulous only as to marrying him after her ſiſter. He wrote a letter on this ſubject, wherein he ſtates the caſe as of a third perſon, and treats it with great learning and addreſs. It is alſo ſaid that he applied to the archbiſhop of Canterbury, and other divines, who having decided againſt his opinion, and the lady thereupon growing inflexible, it threw him into a fit of deſpair, which ended in a frenzy, ſo that he ſhot himſelf: The wound, however, did not prove immediately mortal, he lived after it ſome days, and died in the month of Auguſt, 1693, and was interred with his family, in the church of Ridge, in Hertfordſhire. After his deceaſe, many of his private letters were publiſhed, in a work called, The oracles of reaſon, by Mr. Gildon. Theſe oracles of reaſon were afterwards printed with ſeveral of our author's pieces, under the title of The miſcellaneous works of Charles Blount, Eſq.

Complete hiſtory of England, vol. 3. p. 657.

Wood's Athen. Oxon. vol. 2. col. 713.

(E) The title of this at large runs thus, "King William and Queen Mary conquerors; or, A diſcourſe endeavouring | to prove, that their majeſties have on their ſide, againſt the late king, the principal reaſons that make conqueſt a good title: ſhewing alſo how this is conſiſtent with that declaration of parliament, king James abdicated the government, &c. Written with an eſpecial regard to ſuch as have hitherto refuſed the oath, and yet allow of the title of conqueſt when conſequent to a juſt war.

BOCCACE, (JOHN) a polite and learned writer, born at Certaldo, in Tuſcany, in the year 1313. His father deſigned him for trade, and placed him with a merchant of Florence, who took him to Paris. Boccace lived with him ſix years, and was much in his favour; but being at length tired of this buſineſs, and having declared his averſion to it, he was ſent to ſtudy the canon law. He diſliked this alſo, his great paſſion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to ſuppreſs his natural inclination. However he could not wholly diſengage himſelf from the law, till after his father's death; but as ſoon as this happened, he utterly renounced his former occupations, and gave himſelf wholly up to poetry. He put himſelf under the inſtruction of Petrarch; and ſought every where for the moſt eminent maſters; but not having

an income ſufficient for his expences, he was reduced to ſuch circumſtances, as to ſtand in need of the bounty of others; he was particularly obliged to Petrarch, who furniſhed him with money as well as books, and aſſiſted him in many other reſpects. Boccace was a great admirer of the Greek language: he found means to get Homer tranſlated into Latin for his own uſe; and procured a profeſſor's chair at Florence, for Leontius Pylatus, in order to explain this poet. The republick of Florence honoured Boccace with the freedom of that city, and employed him in publick affairs, particularly to negotiate the return of Petrarch; but this poet not only refuſed to return to Florence, but perſuaded Boccace alſo to retire from thence, on account of the factions which prevailed in that republick. Having quitted Florence, he went to ſeveral places in Italy, and ſtopped at laſt at the court of Naples, where king Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a conſiderable time at Naples. He alſo made a long ſtay in Sicily, where he was in high favour with queen Joan. When the troubles had ſomewhat abated at Florence, he returned thither, but ſoon retired from thence to Certaldo, where he ſpent his time in ſtudy. His intenſe application brought on him a ſickneſs in the ſtomach, which cut him off in the year 1375. He was buried at Certaldo, in the church of St. James and St. Philip. He left ſeveral works, ſome in Latin, and ſome in Italian (A): Of all his compoſitions his Decameron is the moſt famous: it was received, ſays M. Bullart, with applauſe by all Italy; it likewiſe was ſo favourably entertained by foreign nations, that every one would have it in their own tongue; and it was

(A) 1. An abridgment of the Roman hiſtory, from Romulus to the year of Rome 724; with a parallel of the ſeven kings of Rome, and of the emperors to Nero inclufively. This work was printed at Cologn in 1534, in octavo.

2. The hiſtory of illuſtrious women, printed at Bern in 1539, in folio.

3. The genealogy of the Gods, with a treatiſe of mountains, ſeas, rivers, lakes, &c. This work was printed at Baſil in 1532, in folio, with the notes of James Mycillus.

4. Of the fortunes of illuſtrious men. This work begins at Adam, and ends at John king of France, taken priſoner by the Engliſh in 1356. It was printed at Paris in folio, by John Thievri of Beauvais.

He wrote the following pieces in the Italian language.

1. Il Philocalo.
2. La Fiammeita.
3. L'Ameto.
4. Il labirinto d'Amore.
5. La Vita di Dante.
6. Il Decameron.

ſought

ſought after ſo much the more eagerly, as pains were taken to ſuppreſs it, his ſtories being too licentious and ſatyrical on the monks. Boccace publiſhed them in 1348, at a time when the city of Florence was made deſolate, and almoſt a deſart by a cruel plague. It may be reckoned among the fineſt of his writings, compoſed for entertainment. Petrarch found ſo many charms in this compoſition, that he was at the pains to tranſlate it into Latin, for his own ſatiſfaction.

BOCCALINI, (TRAJAN) a ſatyrical wit, born at Rome, about the beginning of the 17th century. The method he took to indulge his turn for ſatyr was by feigning that Apollo holding his courts on Parnaſſus, heard the complaints of the whole world, and gave judgment as the caſe required. He was received into the academies of Italy, where he gained great applauſe by his political diſcourſes, and his elegant criticiſms. The cardinals Borgheſe and Cajetan having declared themſelves his patrons, he publiſhed his "Ragguagli di Parnaſſo," and "Secretaria di Apollo," a continuation thereof. Theſe works of his were ſo well received by the publick, that the ſucceſs thereof encouraged him to proceed farther, in his ſatyrical reflections.

He accordingly printed his Pietra di Paragone, wherein he attacks the court of Spain, ſetting forth their deſigns againſt the liberty of Italy, and inveighing particularly againſt them for the tyranny they exerciſed in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccalini was frightened and retired to Venice. Some time after he was murthered in a ſurprizing manner. He lodged with one of his friends, who having got up early one morning left Boccalini a-bed; a minute after four armed men entered his chamber, and gave him ſo many blows with bags full of ſand that they left him for dead; ſo that his friend returning ſome time after, found him in ſo miſerable a condition, that he could not utter one word. Great ſearch was made at Venice for the authors of this murder, and though they were never diſcovered, yet it was univerſally believed that they were ſet to work by the court of Spain. Moreri tells us, that Boccalini was compoſing diſcourſes on Tacitus when he was aſſaſſinated; but Mr. Bayle affirms, that they were not only finiſhed at that time, but had gone through two editions at Geneva.

BOCCONI, (Sylvio) a celebrated natural hiſtorian, born at Palermo, in Sicily, the 24th of April, 1633. After he had gone through the uſual courſe of ſtudies, he applied himſelf chiefly to natural hiſtory, in which he made a moſt ſurprizing progreſs. He was afterwards ordained prieſt, and entered into the ciſtercian order, at which time he changed his chriſtian name Paul into that of Silvio. This new way of life did not in the leaſt divert him from his favourite ſtudy, for he purſued it with greater vigour than ever, and travelled not only over Sicily, but likewiſe viſited the iſle of Malta, Italy, and the Low Countries, England, France, Germany, Poland, and ſeveral other nations. In 1696, he was admitted a member of the academy of the virtuoſi in Germany. He was at Padua ſome time, where he ſtudied under James Pighi, firſt profeſſor of anatomy there: upon his return to Sicily he retired to a convent of his own order, near Palermo, where he died December the 22d, 1704, being ſeventy one years of age. He left many curious works (A).

(A) They are as follow.

1. Della Pietra Belzuar Minerale Siciliana, lettera familiare. Printed at Monteleone, in 1669, in 4to.

2. Novitiato alla ſegretaria lettura grata non meno a principi, che a loro ſegretarii, per moſtrare con facilita é brevita l'arte d'un accorto ſegretario. Printed at Genoa, in 12mo.

3. Recherches & obſervations naturelles touchant le Corail, la pierre etoilée, l'embraſement du mount Etna. Paris 1672, in 12mo.

4. Epiſtola Botanica. Printed at Naples, in 1673, in 4to.

5. Lettre écrite á l'Auteur du Journal des Savans touchant une gemme ou eſpece de Baume, qui eſt ſouverain pour les Bleſſures. This is inſerted in the journal des Savans of January 20, 1676.

6. Icones & Deſcriptiones rariorum Plantarum Siciliæ, Melitæ; Galliæ, & Italiæ, quarum unaquæque proprio charactere ſignata ab aliis ejuſdem claſſis facile diſtinguitur. Cum præfatione, Robert Moriſonii. Oxford 1674, in 4to. with cuts.

7. Oſſervazioni naturali, ove ſi contengono Materie Medico-fiſiche, é di Botanica, produzioni naturali, Foſſofori diverſi, Fuochi Sotteranei d'Italia, & altre curioſita, diſpoſte in trattati familiari. Bologna 1684, in 8vo.

8. Muſeo di Fiſica di eſperanza variato di oſſervazioni naturali, note medicinale, è Raggionamenti, ſecondo i principii de moderni, con una diſſertatione dell'origine, e della prima impreſſione delle produzioni Marine.

9. Remarks upon ſeveral points of natural hiſtory, extracted from the Muſco di Fiſica, printed in High Dutch at Francfort, 1697, in 12mo. This piece contains twenty-four obſervations extracted from the preceding work.

10. Muſeo di Piante rare della Sicilia, Malta, Corſica, Italia, Piemonte, & Germania. Con figure 133. Venice 1697, in 4to.

11. Obſervatio circa nonnullas plantas marinas imperfectas, uti fucas, Corallinas, Zeophyta, Fungos, & ſimiles, earumque originem.

12. De materia ſimili Lithomargæ Agricolæ aut Agarico Minerali Ferrantis Imperati quæ in cavitate quorundam Saxorum aut filicum in diſtrictu civitatis Rhotomagenſis & Portus Gratiæ in Normannia invenitur. This piece is inſerted in the firſt and ſecond centuries of the journal abovementioned, and in Mangetus's Bibliotheca Scriptorum Medicorum. Tom. 1.

BOCHART, (SAMUEL) a learned French proteſtant, born at Roane, in Normandy, in the year 1599. He made a very early progreſs in learning, particularly in the Greek language, of which we have a proof in the verſes he compoſed in praiſe of Thomas Dempſter, under whom he ſtudied at Paris. He went through a courſe of philoſophy at Sedan, and ſtudied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being diſperſed during the civil war. Bochart, however, made but a ſhort ſtay in England, for about the end of the year 1621 he was at Leyden, where he applied himſelf to the ſtudy of the Arabic under Erpenius.

When Bochart returned to France he was choſen miniſter of Caen, where he diſtinguiſhed himſelf by his publick diſputations with father Veron, a very famous controverſiſt. The diſpute was held in the caſtle of Caen, in preſence of a great number of catholicks and proteſtants. Bochart came off with great honour and reputation, which not a little encreaſed in the year 1646, upon the publication of his "Phaleg" and "Canaan," which are the titles of the two parts of his Geographica Sacra. He acquired alſo great fame by his "Hierozoicon," printed in London in 1675. This treats de animalibus ſacræ ſcripturæ. The great learning he diſplayed in his works rendered him eſteemed not only amongſt thoſe of his own perſuaſion, but amongſt all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where ſhe gave him many proofs of her regard and eſteem. At his return into France, in 1653, he continued his ordinary exerciſes, and was one of the members of the academy of Caen, which conſiſted of all the learned men of that place. He died ſuddenly, when he was ſpeaking in this academy, on May the 6th, 1667, which gave M. Brieux occaſion to make the following epitaph on him.

Scilicet hæc cuique eſt data ſors æquiſſima, talis
Ut ſit mors, qualis vita peracta fuit.
Muſarum in gremio qui vixit ab annis,
Muſarum in gremio debuit ille mori!

Beſides what we have mentioned, he wrote alſo a treatiſe on the terreſtrial paradiſe, on the plants and precious ſtones mentioned in ſcripture, and ſome other pieces, but he had not finiſhed any of theſe before he died. He left alſo a great number

number of ſermons. As many of his diſſertations as could be collected were publiſhed in the edition of his works, printed in Holland, in 1692.

BOCHIUS, (JOHN) born at Bruſſels in 1555. He was a good Latin poet, and from thence was ſtyled the Virgil of the Low Countries. He accompanied cardinal Radzivil to Rome, where he ſtudied under Bellarmin. Bochius after having viſited moſt parts of Italy went through Poland, Livonia, Ruſſia and Moſcovy. In going from Smolenſko to Moſcow he ſuffered much from the cold, and his feet were frozen to ſuch a degree that ſome thought he would be obliged to have them cut off. One of the Czar's ſurgeon's however undertook to cure him by other remedies; and that theſe proved effectual might perhaps be owing to the following accident. The quarter of the Livonians, where Bochius reſided, having been attacked and plundered, he was obliged to ſave himſelf by flight, ſo that this hurry and exerciſe at this juncture is thought to have contributed greatly to the effect of the remedies. Upon his return to the Low Countries the duke of Parma made him ſecretary of Antwerp. He died on the 13th of January, 1609, and the following epitaph was wrote upon him.

Quis ſitus hic? Bochius, ſatis eſt: nam cætera dicent,
Candor et integritas, ingeniumque viri (A).

(A) He has left the following pieces.

1. De Belgii principatu:
2. Parodia Heroica pſalmorum Davidicorum.
3. Obſervationes Phyſicæ, Ethicæ, Politicæ & Hiſtoriæ in Pſalmos.
4. Vita Davidis.
5. Orationes.
6. Poemata, &c. His poetical pieces, conſiſting of epigrams, elegies, &c. were collected together and printed at Cologne, in 1615.

BODIN, (JOHN) a celebrated French lawyer of the 16th century, born at Angers. He ſtudied the law at Toulouſe, where he took his degrees, and afterwards read lectures with great applauſe. He intended to ſettle at Toulouſe as law profeſſor, and in order to ingratiate himſelf into favour with the Toulouſians, he compoſed his oration, "De inſtituenda in republica juventute," which he addreſſed to the people and ſenate of Toulouſe, and recited it publickly in the ſchools. But he at length preferred the common to the civil law, and quitted the ſchool of Toulouſe for the bar of Paris. Not ſucceed-

ſucceeding however in this way he applied himſelf wholly to compoſing books, in which he had ſurprizing ſucceſs. The firſt work he publiſhed was his Commentary on Oppian's books of hunting, and his Tranſlation of them into Latin verſe. In 1566 he publiſhed his Method of hiſtory, and in 1568 his Diſcourſe on coins, &c. His Republick was printed in folio, in 1576, and afterwards ſeveral times in 8vo. The ſame year appeared his account of the ſtates of Blois. In 1578, he publiſhed his Law Tables, intitled, Juris univerſi diſtributio. The year following he wrote his Demonomanie des Sorciers; and a little before his death his "Theatre de la nature univerſelle." He ordered by his will that his books de imperio, et juriſdictione, et legis actionibus, et decretis, et judiciis, ſhould be burnt, which was accordingly done. Beſides what we have mentioned, he wrote alſo a book by way of dialogue on religions, intitled, "Heptaplomeron ſive de abditis rerum ſublimium arcanis;" this book however was never publiſhed. Bayle. Moreri.

The reputation of M Bodin as a man of wit and learning, induced king Henry III. to deſire to ſee him; and as he was a man extremely agreeable in converſation, his majeſty conceived a fondneſs for him and took delight in his company, but the royal favour was not of long continuance. However he found means to get into the good graces of the duke of Alençon, whom he accompanied to England, where he had the pleaſure to find that his books of the Republick were read publickly in the univerſity of Cambridge, and that the Engliſh had tranſlated them into Latin from the French original, which induced him afterwards to tranſlate them himſelf into Latin.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præſidial of this city, and it was perhaps on account of this office, that he was deputed in 1576, by the third ſtate of Vermandois to the ſtates of Blois. He there ſpoke with great ſpirit for the rights of the people. In Charles the 9th's time he was the king's ſollicitor with a commiſſion for the foreſts of Normandy. He died of the plague at Laon, in 1596.

BODLEY. (SIR THOMAS) from whom the Bodleian library at Oxford takes its name, the eldeſt ſon of Mr. John Bodley, born at Exeter the ſecond of March 1544. He was about twelve years of age, when his father removed with his family to Geneva. "My father (ſays he) in the "time Life of Sir Thomas Bodley, written by himſelf, p. 1, 2.

Reliquiæ Bodleianæ, publiſhed by J. Hearne. Lond. 1703, 8vo.

"time of queen Mary, being noted and known to be an "enemy to popery, was ſo cruelly threatened, and ſo nar- "rowly obſerved by thoſe that maliced his religion, that, for "the ſafeguard of himſelf and my mother, who was wholly "affected as my father, he knew no way ſo ſecure, as to "fly into Germany; where after a while he found means "to call over my mother, with all his children and family, "whom he ſettled for awhile at Weſel, in Cleveland, (for "there then were many Engliſh, which had left their country "for their conſcience, and with quietneſs enjoyed their "meetings and preachings) and from thence we removed to "the town of Frankfort, where was in like ſort another "Engliſh congregation. Howbeit we made no long tarriance "in either of thoſe two towns, for that my father had reſolved "to fix his abode in the city of Geneva, where (as far as I "remember) the Engliſh church conſiſted of ſome hundred "perſons." The univerſity of Geneva being then newly erected, young Mr. Bodley applied himſelf to the ſtudy of the learned languages under the moſt celebrated profeſſors. He frequented the public lectures of Chevalerius in the Hebrew tongue, Beroaldus in the Greek, and Calvin and Beza in divinity. Upon the acceſſion of queen Elizabeth in 1558, he returned to England with his father, who ſettled in London; and ſoon after was ſent to Magdalen college, in Oxford. In 1563 he took the degree of bachelor of arts, and the year following was admitted fellow of Merton college. In 1565 he undertook the reading of a Greek lecture in the hall of that college. In 1566, he took his degree of maſter of arts, and the ſame year read natural philoſophy in the publick ſchools. In 1569, he was elected one of the proctors of the univerſity; and, for a conſiderable time, ſupplied the place of univerſity orator. In 1576, Mr. Bodley went abroad and ſpent four years in France, Germany, and Italy. Upon his return he applied himſelf to the ſtudy of hiſtory and politicks. In 1583, he was made gentleman uſher to queen Elizabeth. About two years afterwards, he was employed in ſeveral embaſſies, to Frederick king of Denmark, Julius duke of Brunſwick, William landgrave of Heſſe, and other German princes, to engage them in the aſſiſtance of the king of Navarre, afterwards Henry IV. of France; and, having diſcharged that commiſſion, he was ſent to king Henry III. at the time when this prince was forced by the duke of Guiſe to quit Paris. In 1588, he was ſent to the Hague, where, according to an agreement between the queen and the States, he was admitted one of the council of ſtate, and took

Ibid.

Ibid. p. 4.

his

his place next to count Maurice. In this ſtation he behaved entirely to the ſatisfaction of his royal miſtreſs. After about five years reſidence in Holland, he obtained leave to return into England, to ſettle his private affairs; but was ſhortly after remanded back to the Hague. At length having finiſhed all his negotiations, he had his final revocation in 1597. After his return, finding his advancement at court obſtructed by the jealouſies and intrigues of the great men, he retired from the court and all publick buſineſs, and never after would accept of any new employment. The ſame year he ſet about the noble work of reſtoring the publick library at Oxford. Ibid. p. 16.

Having, in the account of his life, given us the motives of his retiring from court, and chuſing a private life, he goes on thus. "Only this I muſt truly confeſs of myſelf, that though I did never yet repent me of thoſe, and ſome other, my often refuſals of honourable offers, in reſpect of enriching my private eſtate, yet ſomewhat more of late I have blamed myſelf and my nicety that way, for the love that I bear to my reverend mother the univerſity of Oxon, and to the advancement of her good, by ſuch kind of means, as I have ſince undertaken. For thus I fell to diſcourſe and debate in my mind; that although I might find it fitteſt for me to keep out of the throng of court contentions, and addreſs my thoughts and deeds to ſuch ends altogether, as I myſelf could beſt affect; yet withal I was to think, that my duty towards God, the expectation of the world, and my natural inclination, and very morality did require, that I ſhould not wholly ſo hide thoſe little abilities that I had, but that in ſome meaſure, and in one kind or other, I ſhould do the true part of a profitable member of the ſtate. Whereupon examining exactly for the reſt of my life what courſe I might take, and having ſought (as I thought) all the ways to the wood, to ſelect the moſt proper, I concluded at the laſt to ſet up my ſtaff at the library door in Oxon, being thoroughly perſuaded, that in my ſolitude and ſurceaſe from the commonwealth affairs, I could not buſy myſelf to better purpoſe, than by reducing that place (which then in every part lay ruined and waſte) to the publick uſe of ſtudents. For the effecting whereof I found myſelf furniſhed, in a competent proportion, of ſuch four kinds of aids, as, unleſs I had them all, there was no hope of good ſucceſs. For without ſome kind of knowledge, as well in the learned and modern tongues, as in ſundry other ſorts of ſcholaſtical literature; without ſome purſe ability to go thro' with the charge; without great ſtore of honourable friends, to further the deſign; and without Ibid. p. 16.

out ſpecial good leiſure to follow ſuch a work, it could but have proved a vain attempt and inconſiderate." Mr. Camden ſays, this undertaking was a taſk ſuited to the dignity of a crowned head.

Mr. Bodley wrote a letter dated London Jan. 23, to Dr. Ravis, dean of Chriſt Church, then vice chancellor, to be communicated to the univerſity; offering therein, to reſtore the fabric of the library, and to ſettle an annual income for the purchaſe of books, and the ſupport of ſuch officers as might be neceſſary to take care of it. This letter was received with the greateſt ſatisfaction by the univerſity, and an anſwer returned, teſtifying their moſt grateful acknowledgment and acceptance of his noble offer. Whereupon Mr. Bodley immediately ſet about the work, and in two years time brought it to a good degree of perfection. He furniſhed it with a large collection of books, purchaſed in foreign countries at a great expence, and this collection in a ſhort time became ſo greatly enlarged by the generous benefactions of ſeveral noblemen, biſhops, and others, that neither the ſhelves nor the room could contain them. Whereupon Mr. Bodley offering to make a conſiderable addition to the building, the motion was readily embraced, and, upon July the 19th, 1610, the firſt ſtone of the new foundation was laid with great ſolemnity, the vice chancellor, doctors, maſters of arts, &c. attending in their proper habits, and a ſpeech being made upon the occaſion. But Sir Thomas Bodley did not live to ſee this part of his deſign compleated, though he left ſufficient to do it with ſome friends in truſt; for, as appears by the copy of his will, he beſtowed his whole eſtate, (his debts, legacies, and funeral charges defrayed) to the noble purpoſes of this foundation. By this means and the help of other benefactions, in procuring which Sir Thomas was very ſerviceable by his great intereſt with many eminent perſons, the univerſity was enabled to add three other ſides to what was already built; whereby was formed a noble quadrangle, and ſpacious rooms for ſchools of arts. By Sir Thomas's will two hundred pounds per annum was ſettled on the library for ever; out of which he appointed near forty pounds to the head librarian, ten pounds for the ſub-librarian, and eight for the junior. He drew up likewiſe a body of excellent ſtatutes for the government of the library (A). In this library

Wood's hiſt. et antiq. univ. Oxon. l. 2. p. 48.

(A) The original copy of them, written by his own hand, is preſerved in the archives of the Bodleian library. They provide, 1. That the keeper or librarian, ſhall be a graduate, without cure of ſouls, and

brary is a ſtatute erected to the memory of Sir Thomas Bodley, by the earl of Dorſet, chancellor of the univerſity, with the following inſcription. THOMAS SACKVILLUS DORSETTIÆ COMES, SUMMUS ANGLIÆ THESAURARIUS, ET HUJUS ACADEMIÆ CANCELLARIUS THOMÆ BODLEIO EQUITI AURATO, QUI BIBLIOTHECAM HANC INSTITVIT HONORIS CAUSA PIE POSUIT. The Bodleian library is juſtly eſteemed one of the nobleſt libraries in the world. King James the firſt, we are told, when he came to Oxford, in the year 1605, and, among other edifices, took a view of this famous library, at his departure, in imitation of Alexander, broke out into this ſpeech: If I were not a king, I would be an univerſity man; and if it were ſo that I muſt be

and unmarried; and that both the electors and elected, ſhall take an oath, preſcribed in the ſtatutes, the election to be made after the ſame manner as in the choice of proctors. 2. The librarian's office is to keep the great regiſter book, in which are enrolled the names and gifts of all benefactors to the library; to preſerve the diſpoſition of the whole, and to range all books that ſhall be given under their proper claſſes; and to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, ſuch days and times only excepted as are ſpecified in the ſtatutes. 3. To prevent accidents from fire, neither the keeper nor any perſon frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of perſons, deſiring them to be uſed in ſight, and reſtored before ſuch perſons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In caſe of ſickneſs or other neceſſary avocation, the keeper may be allowed a deputy, who muſt be a graduate, and take the ſame oath as the keeper did at his admiſſion. He is allowed likewiſe an aſſiſtant in his office, and an inferior attendant (uſually ſome poor ſcholar) to keep the library clean. 6. The revenue ſettled for the maintenance of the library, &c. to be lodged in the univerſity cheſt, and managed by the vice chancellor and proctors for the time being. 7. None to enjoy the freedom of ſtudy there, but only doctors and licentiates of the three faculties, bachelors of divinity, maſters of arts, bachelors of phyſick and law, and bachelors of arts of two years ſtanding; alſo lords, and the ſons of members of parliament, and thoſe who become benefactors to the library; and all ſuch before admiſſion to ſuch privilege, to take an oath preſcribed in the ſtatutes. 8. Any graduate or other perſon who ſhall be convicted of diſmembering or purloining, or altering any word or paſſage of any book or books, to be publickly degraded, and expelled the univerſity. 9. Eight overſeers or viſitors of the library are appointed, viz. the vice chancellor and proctors, the three profeſſors of divinity, law, and phyſick, and the two regius profeſſors of Hebrew and Greek, who are to inſpect the ſtate both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and on the viſitation day, forty ſhillings is allowed to be expended on a dinner or ſupper for the viſitors, and gloves to be preſented them by a beadle, viz. ſeven pair of ten ſhillings the pair, to the five profeſſors and two proctors, and one pair of twenty ſhillings price, to the vice chancellor, beſides forty ſhillings in money to each of the proctors, and twenty nobles to the vice chancellor.

a priſoner, if I might have my wiſh, I would have no other priſon than that library, and be chained together with ſo many good authors.

Iſaaci Ware Rex Platonicus.

King James, upon his acceſſion to the throne, had conferred the honour of knighthood on Mr. Bodley. He died the 28th of January, 1612, and was buried with great ſolemnity at the upper end of Merton college choir; over him is erected a monument of black and white marble, on which is placed his effigies, in a ſcholar's gown, ſurrounded with books; and at the four corners ſtand grammar, rhetoric, muſic, and arithmetic. On each hand of his effigies ſtands an angel, that on the left holds out to him a crown, and that on the right a book open, in which are theſe words; Non delebo nomen ejus de libro vitæ; I will not blot his name out of the book of life. Underneath is the figure of a woman, ſitting before the ſtairs of the old library, holding in one hand a key, and in the other a book, wherein the greateſt part of the alphabet appears; and behind are ſeen three ſmall books ſhut, inſcribed with the names of Priſcianus, Diomedes, and Donatus. Beneath all are engraven theſe words: Memoriæ Thomæ Bodley militis, publicæ bibliothecæ fundatoris ſacrum, obiit Jan. 28, 1612.

An annual ſpeech in praiſe of Sir Thomas is ſtill made at Oxford, on the 8th of November, at which time the viſitation of the library is made.

So he writes his name.

BŒHMEN, (Jacob) the Teutonic philoſopher, a noted viſionary of the ſeventeenth century, was born in a village of Germany, near Gorlitz, in the year 1575. His education was ſuitable to the circumſtances and views of his parents, who deſigning him for a mechanic trade, took him from ſchool as ſoon as he had learned to read and write, and put him apprentice to a ſhoemaker; he firſt began to uſe that occupation as a maſter at Gorlitz, in 1594, and getting into ſuch buſineſs as enabled him to ſupport a family, he entered, after ſome time, into matrimony, and had ſeveral children.

In the mean time being framed by nature with a religious turn of mind, he was a conſtant frequenter of ſermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to ſatisfy himſelf about the differences and controverſies in religion, he grew very uneaſy, till happening one day to hear from the pulpit that ſpeech of our Saviour, *Your heavenly Father will give the holy ſpirit to them that aſk it*; he was preſently ſo ſtruck therewith, that from this moment he never ceaſed aſking, ſeeking, and knock-

ing

ing that he might know the truth. Whereupon, as he tells us himſelf, by the divine drawing and will he was in ſpirit rapt into the holy Sabbath, where he remained ſeven whole days in the higheſt joy, by his own confeſſion: after which, coming to himſelf, he laid aſide all the follies of youth, and was driven by divine zeal earneſtly to reprehend impudent, ſcandalous, and blaſphemous ſpeeches, and in all his actions forbore the leaſt appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade till the beginning of the ſixteenth century, when in the year 1600 he was a ſecond time poſſeſſed with a divine light, and by the ſight of a ſudden object was brought to the inward ground or center of the hidden nature; yet ſomewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the ſignatures, figures, or ſhapes of all created things very clearly and manifeſtly laid open, whereupon he was taken with exceeding joy, yet held his peace, in ſilence praiſing God.

In various parts of his writings.

But ten years after, in 1610, thro' the overſhadowing of the holy ſpirit, he was a third time touched by God, and renewed, and became ſo enlightened, that leſt ſo great grace beſtowed upon him ſhould ſlip out of his memory, and he reſiſt his God, he began to write privately for his own uſe (without the help of any books, except the holy ſcripture) the truths, which had been thus revealed to him. In this ſpirit he firſt publiſhed his treatiſe, intitled, Aurora, or the riſing of the ſun, in 1612. This book was immediately carried to the magiſtrates of Gorlitz, by George Richterus, dean of the miniſters of that place, who complained of its containing a great many of the errors of Paracelſus and Wigelius; for Bœhmen had amuſed himſelf with chymiſtry in his youth. The magiſtrates ſuppreſſed the piece as much as poſſible, and commanded the author to write no more, obſerving to him, that ſuch employment was properly the buſineſs of the clergy, and did not belong to his profeſſion and condition.

Or rather Gregory Rickter. See the notes at No. 23.

Thus rebuked he remained ſilent for ſeven years, but finding that the director of the electoral laboratory had recommended him to a great many perſons of the court as a good chemiſt, he lifted up his head and boldly oppoſed Richterus, and taking up his pen again was reſolved to redeem the time he had loſt; inſomuch that in the remaining five years of his life he wrote above twenty books, the laſt of which, intitled, A table of his principles, or a key of his writings, was publiſhed in 1624; and he did not long ſurvive it. For betimes in the morning on the 18th of November, that year, he called one of his ſons, and aſked him "if he alſo heard that excellent

cellent muſic," to which being anſwered in the negative, he ordered the door to be ſet open that the muſic might be the better heard. He aſked afterwards, what a clock it was, and being told it had ſtruck two, he ſaid "It is not yet my time, my time is three hours hence." In the interim he was heard to ſpeak theſe words, "O thou ſtrong God of hoſts deliver me according to thy will. O thou crucified Lord Jeſus have mercy upon me, and receive me into thy kingdom." When it was near ſix o'clock, he took his leave of his wife and ſons, and bleſſed them, and ſaid, "Now I go hence into paradiſe;" then bidding his ſon turn him, he immediately expired his laſt breath in a deep ſigh.

His life prefixed to his anſwer to the 40 queſtions of the ſoul, &c.

A great number of perſons have been inveigled by the viſions of this fanatic; among others the famous Quirinus Kahlman may be reckoned the principal of his followers in Germany, who ſays, he had learned more being alone in his ſtudy, from Bœhmen, than he could have learned from all the wiſe men of that age together, and that we may not be in the dark as to what ſort of knowledge this was, he acquaints us, that amidſt an infinite number of viſions it happened, that being ſnatched out of his ſtudy, he ſaw thouſands of thouſands of lights riſing round about him. But our author is better known among ourſelves where he has hundreds of admirers (A), and no wonder, ſince, as Dr. Henry Moore obſerves, the ſect of the quakers have borrowed a great many of their doctrines from our Teutonic philoſopher, of whom we ſhall venture to ſay, from a peruſal of ſome of his writings, that he poſſeſſed the grand arcanum of myſterizing plain truths, by an inextricably ænigmatical expreſſion (B).

Micrelius's hiſt. eccleſ. p. 1449. et ſeq. edit. 1699.

In his treatiſe addreſſed to the quakers.

Khuetman in Bohemo redivivo. c. 12. & in præfatione.

BOER-

(A) Among the reſt the famous Mr. William Law, author of Chriſtian Perfection, &c. ſtands characterized as a principal one. See preface to the Divine Legation of Moſes, &c. Edit. 1758.

(B) As his books have been all tranſlated into Engliſh, and are much enquired after, we ſhall give a liſt of them as follows.

1. Aurora, or the riſing of the ſun. 1612.

2. Of the three principles, together with an appendix of the threefold life of man. 1619.

3. Of the threefold life of man. 1620.

4. An anſwer to the forty queſtions of the ſoul, propounded by Dr. Walter, etc. ibid.

5. Three books: the firſt of the incarnation of Jeſus Chriſt; the ſecond, of the ſuffering, death, and reſurrection of Chriſt; the third, of the tree of faith. ibid.

6. Of ſix parts. ibid.

7. Of the heavenly and earthly myſterium. ibid.

8. Of the laſt times, to P. K. ibid.

9. De ſignatura rerum, or the ſignature of all things. 1621.

10. A conſolatory book of the four complexions. ibid.

11. An apology to Balthazar Tilken, in two parts. ibid.

12. A conſideration upon Eſaias Steefel's book. ibid.

13. Of true repentance. 1622.

14. Of true reſignation.

15. Of regeneration. ibid.

16. Of predeſtination and election of God; at the end of which is a treatiſe, entitled,

17. A

17. A ſhort compendium of repentance, 1623.

18. The myſterium magnum upon Geneſis. ibid.

19. A table of the principles, or key of his writings, to G. F. and J. H.

20. Of the ſuperſenſual life, ibid.

21. Of the two teſtaments of Chriſt, viz. baptiſm and the ſupper of the Lord, ibid.

22. A dialogue between the enlightned and unenlightned ſoul. ibid.

23. An apology upon the book of true repentance, directed againſt a paſquil of the principal miniſter of Gorlitz, called Gregory Rickter, ib.

24. An epitome of the myſterium magnum. ibid.

25. A table of the divine manifeſtation, or an expoſition of the threefold world, to J. S. V. S. and A. V. F. ibid.

The following are without date.

26. Of the errors of the ſects of Ezekiel Meths, to A. P. A. or an apology to Eſaias Steefel.

27. Of the laſt judgment.

28. Certain letters to diverſe perſons written at diverſe times, with certain keys for ſome hidden words.

Beſides theſe our author left unfiniſhed,

29. A little book of divine contemplation.

30. A book of one hundred and ſeventy-ſeven theoſophick queſtions.

31. The holy weeks, or the prayer book.

BOERHAAVE, (HERMAN) one of the moſt celebrated phyſicians that this, or perhaps any age has ever produced, profeſſor of phyſick in the univerſity of Leyden, born the 31ſt of December, 1668, at Voorhout, a ſmall village in Holland, about two miles diſtant from the Harlem gate of the city of Leyden. His father intended him for divinity, and with this view he himſelf initiated him in grammar, according to the method of Voſſius, and proceeded with him from the colloquies of Eraſmus to Terence, the Greek teſtament, and univerſal hiſtory. About the twelfth year of his age Herman was afflicted with a malignant ulcer in his left thigh, which ſeemed to baffle all the art of ſurgery, and occaſioned ſuch exceſſive pain, as greatly interrupted his ſtudies for five years together; but at length, after all the vain efforts of phyſicians, he himſelf, by fomenting it with ſalt and wine, effected a cure, and thereupon conceived his firſt thoughts of ſtudying phyſick. In 1682, he was ſent to Leyden, and put under Mr. Wynſchotan, maſter of the publick ſchool, and at the expiration of the year he got into the ſixth and higheſt claſs, from whence 'tis cuſtomary after ſix months to be removed to the univerſity. At this juncture his father died, who left a wife and nine children, with but a ſlender proviſion, (of whom Herman, though but ſixteen, was the eldeſt). Upon his admiſſion into the univerſity, he was particularly taken notice of by a friend of his father's, Mr. Trigland, one of the profeſſors of divinity, who procured him the patronage of Mr. Daniel van Alphen, burgo-maſter of

An account of his life and writings, by W. Burton, M. D. p. 2.

Commentariolus Boerhaavii, at the end of Dr. Burton's life of our author, ſec. 4.

of Leyden; and by the advice of theſe gentlemen he attended Sengue:d's lectures on logic, the uſe of the globes, natural philoſophy, metaphyſics, and ethicks; he likewiſe attended the learned Jacob Gronovius on Greek and Latin authors, Rychius on Latin claſſics, rhetoric, chronology, and geography, and Trigland and Scaafe on the Hebrew and Chaldee languages, in order to underſtand the ſacred writings in their originals. In 1687, he applied to mathematicks, and found the ſtudy ſo entertaining that, after having gone through geometry and trigonometry, he proceeded to algebra, under Volder, in the beginning of 1689. This year he gave a ſpecimen of his erudition in an academic oration, proving, "That the doctrine of Epicurus concerning the chief good, was well underſtood by Cicero;" for this he received the golden medal which uſually accompanies a general applauſe merited by any ſuch probationary exerciſe.

Ibid. p. 8.

In 1690, he took a degree in philoſophy. In his theſis on this occaſion, with great ſtrength of argument, he confuted the ſyſtems of Epicurus, Hobbs, and Spinoſa. After having laid a ſolid foundation in all other parts of learning, he proceeded to the ſtudy of divinity under the profeſſors, Trigland, Spanheim and Mark; the firſt gave lectures on Hebrew antiquities; the ſecond on eccleſiaſtical hiſtory, under whom Boerhaave held a publick theological diſputation.

Notwithſtanding he was thus qualified for entering into holy orders, which according to his father's intention he had hitherto chiefly in view, and that his patrimony was by this time almoſt wholly exhauſted; yet ſuch was his diffidence, he attempted rather by teaching mathematicks, to defray the expence attending the farther proſecution of his theological ſtudies; by which means he not only increaſed his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendſhip with John Vandenburg, burgo-maſter of Leyden, by whom he was recommended to the curators, to compare the Voſſian manuſcripts, (purchaſed in England for the publick library at Leyden) with the catalogue of ſale; which he executed with ſuch accuracy as procured him the eſteem of the univerſity, and recommended him in ſo particular a manner to Mr. Vandenberg, that this gentleman became ever after ſollicitous for his advancement; and obſerving what amazing progreſs Mr. Boerhaave made in whatever he applied to, perſuaded him to join the ſtudy of phyſick to philoſophy and theology; as a relaxation therefore from divinity, and in complaiſance to this gentleman, he dipt into phyſic, being duly prepared for

Ibid. p. 13.

for it by his acquaintance with the learned languages, mathematics, and natural philoſophy, and he reſolved to take a degree in phyſic before his ordination. The ſtudy of medicine commencing with that of anatomy, he diligently peruſed Veſalius, Fallopius, and Bartholin, oftentimes himſelf diſſecting and attending the publick diſſections of profeſſor Nuck. Ibid. p. 14.

He next applied himſelf to the fathers of phyſic, beginning with Hippocrates, and in their chronological order, reading carefully all the Greek and Latin phyſicians: but ſoon finding that the later writers to the middle of the fifth century, "were "almoſt wholly indebted to that prince of phyſicians for "whatever was valuable in them, he reſumed Hippocrates, "to whom alone in this faculty he devoted himſelf for ſome "time, making excepts, and digeſting them in ſuch a man-"ner, as to render thoſe ineſtimable remains of antiquity "quite familiar to him." He afterwards made himſelf acquainted with the moſt authentic modern authors, particularly with Sydenham, whom he uſually ſtiled the immortal Sydenham. He next applied to chemiſtry, which ſo captivated him, that he ſometimes ſpent days and nights ſucceſſively in the ſtudy, and proceſſes of this art. He made alſo a conſiderable proficiency in botany; not contented with inſpecting the plants in the phyſic garden, he ſought others with fatigue in fields, rivers, &c. and ſometimes with danger in almoſt inacceſſible places, thoroughly examining what he found, and comparing them with the delineations of authors. Commentariolus Boerhaavii, ſec. 11. Ib. ſec. 12.

His progreſs in phyſic hitherto was without any aſſiſtance from lectures, except thoſe mentioned in anatomy, and a few by profeſſor Drelincourt on the theory; nor had he yet any thoughts of declining the prieſthood: amidſt mathematical, philoſophical, anatomical, chemical and medical reſearches, he ſtill earneſtly purſued divinity. He went to the univerſity of Harderwick in Guelderland, and in July 1693, was created there doctor of phyſick. Upon his return to Leyden he ſtill perſiſted in his deſign of engaging in the miniſtry, but he found an invincible obſtruction to his intention. In a paſſage boat, where he happened to be, ſome diſcourſe was accidentally ſtarted about the doctrine of Spinoſa as ſubverſive of all religion; one of the paſſengers, who exerted himſelf moſt, oppoſed to this philoſopher's pretended mathematical demonſtrations, only the loud invective of a blind zeal; whereupon Boerhaave aſked him calmly, whether he had ever read the works of the author he decried; the orator was at once ſtruck dumb, and fired with ſilent reſentment; another

paſſenger whiſpered the perſon next him to learn Boerhaave's name, and took it down in his pocket book, and as ſoon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinoſiſt. Boerhaave finding that ſuch prejudices gained ground, thought it imprudent to riſque the refuſal of a licence for the pulpit, when he had ſo fair a proſ-
id. p. 21. pect of riſing by phyſick. He now therefore applied wholly to phyſick, and joined practice with reading, and although thus accompliſhed he had the mortification to ſee many leſs deſerving come into greater buſineſs; nevertheleſs, though his acquiſitions were ſo ſmall and circumſtances ſo narrow, he perſiſted with great reſolution. In 1701, by the importunity of his friends he was perſuaded, on the death of profeſſor Drelincourt, to take the office of lecturer upon the inſtitutes of phyſic; he delivered an oration the 18th of May, the ſubject of which was a recommendation of the ſtudy of Hippocrates; apprehending that either thro' indolence or arrogance, this founder of phyſic had been ſhamefully neglected by thoſe, whoſe authority was likely to have
Ibid. p. 23. too great weight with the ſtudents of medicine.

Boerhaave's pupils could not but obſerve in his lectures on the medical inſtitutions how judiciouſly he interſperſed chemiſtry, ſo as to render this art, by his application of it, ſubſervient to the illuſtration of his lectures. They were ſo pleaſed with their preceptor and his doctrine, that they ceaſed not requeſting, till they prevailed with him, to inſtruct them in chemiſtry, as well as in the practice of phyſic. In this he acquitted himſelf in ſo extraordinary a manner, that in two years afterwards, in 1703, he was invited to a vacant profeſſorſhip of medicine by the univerſity of Groningen, which he declined. His patron, Mr. Vandenberg, then preſident of the burgo-maſters of Leyden, and one of the ſeven curators of the univerſity, repreſented this invitation and refuſal in ſuch a light, that they thought themſelves in gratitude obliged to make an augmentation of his annual ſalary, and to aſſure him of the firſt medical profeſſorſhip that ſhould be vacant. Boerhaave officiated as a profeſſor, with the title of lecturer only, for nine years, when on February 18, 1709, upon the death of Dr. Hotton, the profeſſorſhip of medicine and botany was conferred on him; his inaugural oration was upon the ſimplicity of true medical ſcience, wherein, exploding the fallacies and oſtentation of alchemiſtical and metaphyſical writers, he reinſtates medicine on the ancient foundation of obſervation, experiments, and deductions naturally reſulting from them. In a few years he en-

riched

riched the phyſic garden with ſuch a number of plants, that it was found neceſſary to enlarge it to twice it's original extent. In the year 1714, he arrived to the higheſt dignity in the univerſity, the rectorſhip. The ſame year, Auguſt 8, he was conſtituted profeſſor of the practice of phyſic, in the room of Bidloo, and twice a week attended the univerſity hoſpital, not leſs to the advantage of his pupils, than patients. At the expiration of his rectorſhip in 1725, he delivered an oration on the method of obtaining certainty in phyſics. Having here aſſerted, that we are entirely ignorant of the firſt principles of things, and that all our knowledge of their qualities is derived either from ſuch experiments, as ſubject them to our ſenſes, or from conſequences by an exact method of reaſoning deduced from thoſe experiments, he was thence led to reprehend many of the ſyſtems of the philoſophers, and in particular that of Des Cartes, the idol of that time. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox carteſian profeſſor of divinity and philoſophy at Franeker, who ſounded the alarm, that the church was in danger; and that the introduction of ſcepticiſm and even Spinoſiſm muſt be the conſequence of undermining the carteſian ſyſtem by ſuch a profeſt ignorance of the principles of things: his virulence was carried to ſuch a degree, that the governors of the univerſity thought themſelves in honour obliged (notwithſtanding Boerhaave's remonſtrances to the contrary) to inſiſt upon his retracting his aſperſions. He accordingly made a recantation, with offers of further ſatisfaction: to which Boerhaave generouſly replied, that the moſt agreeable ſatisfaction he could receive was, that ſo eminent a divine ſhould have no more trouble on his account. In the year 1728, Mr. Boerhaave was elected a member of the academy of ſciences at Paris, in the room of count Marſigli, deceaſed, and in April 30, 1730, he was propoſed, by Dr. Mortimer, to the royal ſociety of London, and was choſen a fellow unanimouſly. In 1718, he ſucceeded Le Mort in the profeſſorſhip of chemiſtry; and September 21, made an oration on this ſubject, "That chemiſtry was capable of clearing itſelf from its own errors." Ibid. p. 36.

About the middle of Auguſt 1722, Mr. Boerhaave was taken ill and confined to his bed for ſix months with exquiſite arthritic pains; and from his intenſe application he ſuffered another violent illneſs in 1727; and being threatened with a relapſe in the year 1729, he found himſelf under a neceſſity of reſigning the profeſſorſhips of botany and chemiſtry; this gave occaſion to his elegant declamation on April 28, in

which he recounts many fortunate incidents of his life, returns his grateful acknowledgments to those who contributed thereto, and expatiates on the pleasures which attended the prosecution of his botanical and chemical labours.

His eighth and last oration he delivered February 8, 1731, on laying down his rectorship. In this he demonstrates, that "a real attention to nature in observing her dictates, and "following her example, is the sole foundation of merit in "a physician, and entitles him to the highest honours in his "profession; that the art of healing is never more suc-"cessful, than when directed by nature."

No professor was ever attended in publick as well as private lectures by so great a number of students from such different and distant parts, for so many years successively: none heard him without conceiving a veneration for his person, at the same time they expressed their surprize at his prodigious attainments; and it may be justly affirmed, that none in so private a station ever attracted a more universal esteem. He amassed greater wealth than ever any physician in that country from the practice of physic, which was owing as much at least to the frugality of his œconomy, as the largeness of his fees; he was falsly accused of penuriousness, for he was liberal to the distrest, but without ostentation: his manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted. In friendship, (says the writer of his life) he was sincere, constant, and affectionate; he was communicative without conceitedness, and zealous though dispassionate in contending for truth; so unmoved was he by detraction as to say, "the sparks of "calumny will be presently extinct of themselves unless you "blow them."

p. 54.

He was remarkable for his address towards senior physicians, and his courtesy to the rest. In private conversation he never made his own works or affairs the subject of discourse, and his reply to any question concerning them manifested a regard solely to the benefit of the enquirer, without sounding or seeking his own praise, whilst his good nature often led him to exceed in the praise of other authors. In the administration of justice, as during his rectorship, he had no respect of persons, nor was ever awed into unworthy compliances by the frowns of the great; he was modest without meanness, and steady without rudeness. He neither swerved from justice himself, nor connived at any deviation from it in others. By the venerableness of his countenance blended with sweetness, by lenity without softness, and by an acquaintance with the civil law

Ib. p. 56, &c.

and

and the law of his country, he was an ornament to magiſtracy itſelf; extraordinary was his ſagacity in diſcovering the genius and diſpoſitions of men, as well as their diſtempers, at firſt ſight, which might contribute to the knowledge he had of mankind, much ſuperior to what is uſually attained without travelling, or ſpending more time in converſation: in teaching he had the faculty of being conciſe and yet clear, copious and not prolix, adding graceful embelliſhments to what he delivered. He always retained that innocence and ſimplicity of manners which uſually accompanies greater converſe with books than men, without the leaſt of that moroſeneſs, which is the frequent conſequence of a ſeceſſion from ſociety for ſtudy. In his youth he was not averſe to gaiety; and his natural turn to that polite kind of irony ſo much admired by the ancients in Socrates. In his lectures he has occaſionally excited laughter in the whole audience without the alteration of one muſcle in his own face; his action in delivering himſelf was ſo expreſſive, that he was frequently underſtood by it, when a difference of pronunciation would otherwiſe have left paſſages unintelligible to ſome foreigners; and being without the leaſt affectation, it ſeemed the gift of nature rather than the acquiſition of art. His manner of explaining things, which was ſimple, methodical, and exact, as well as the dignity of his matter, encouraged the reſort of ſuch numbers of foreigners (ſtudents in medicine) to that univerſity. He converſed in the Engliſh, French, and German languages, and read the Italian and Spaniſh with great facility, ſo that few or none of the new diſcoveries in philoſophy or phyſic, written in thoſe languages, eſcaped him. The Latin he ſpoke in lectures or converſation was remarkably eaſy and intelligible, which together with his action, method, and the aptneſs of his ſimilies, rendered plain the moſt abſtruſe points to the meaneſt capacities; and his pupils uſed to remark, that many expreſs treatiſes upon the various ſubjects he diſcuſſed in his lectures, appear, after him, ſo ſuperficial, as ſcarcely to merit their peruſal.

In the latter part of his life his chief pleaſure was retiring to his country ſeat, where he had a garden of near eight acres, enriched with all the exotic trees and plants he could poſſibly procure, that would flouriſh and live in that climate and ſoil: ſo intent was he upon ſtocking it with the greateſt variety, that he ſtiles a preſent of American ſhrub-ſeeds, "munera "auro cariora;" gifts more precious than gold: and that of two cedar trees "regali beare dono," making him happy by a royal benefaction.

In

In the middle of Auguſt 1722, by expoſing himſelf to the morning dews before ſun-riſing, he was ſeized with excruciating arthritic pains, which at length terminated in a paralytic diſorder, depriving him almoſt of the ſenſe of feeling, and entirely of the power of moving his limbs, inſomuch that he was obliged to lie whole months on his back without attempting to turn himſelf, becauſe of the acute pain on the leaſt motion. After languiſhing five months without any relief, by the plentiful uſe of the expreſt juices of the lacteſcent, and pappeſcent plants chiefly, aſſiſted with the ferulaceous gums, he wonderfully recovered, and opened his private college again, January 11, 1723.

Commentarius Boerh. ſec. 19.

About the end of 1727, he was attacked by ſo violent a fever, that he not only with difficulty ſurvived, but ſuffered much from it ever after; and was obliged to reſign the two profeſſorſhips abovementioned, yet he was not leſs aſſiduous in his private labours, till the year 1737, when a difficulty of breathing firſt ſeized him, and afterwards gradually increaſed. In a letter to baron Baſſand, recommending his learned friend Dr. Lawſon to his acquaintance, he ſubjoins the following ſtate of his own diſpoſition. "An "impoſtumation of the lungs, which has daily increaſed "for theſe laſt three months, almoſt ſuffocates me upon "the leaſt motion; if it ſhould continue to increaſe without "breaking, I muſt ſink under it; if it ſhould break, the "event is ſtill dubious; happen what may, why ſhould I "be concerned, ſince it cannot be but according to the "will of the ſupreme Being, what elſe ſhould I deſire? God "be praiſed. In the mean time, I am not wanting in the "uſe of the moſt approved remedies in order to mitigate the "diſeaſe by promoting maturation, no ways anxious about "the ſucceſs of them; I have lived to upwards of ſixty "eight years, and always chearful. Finding alſo unuſual "pulſations of the artery in the right ſide of the neck, and "intermiſſions of the pulſe, he concluded there were poly-"pous concretions between the heart and lungs, with a di-"latation of the veſſels." September the 8th, 1738, he wrote his caſe to doctor Mortimer, ſecretary of the Royal Society. About the end of Auguſt, for ſome days there were flattering hopes of his recovery, which ſoon vaniſhed, and he declined to the 23d of September; when ſtill maintaining a ſerene compoſure, as if inſenſible of any uneaſineſs, betwixt the hours of four and five in the morning he expired, wanting but three months and eight days of ſeventy (A).

D. Burton's life, p. 68.

(A) The following is a liſt of Dr. Boerhaave's works, as given by himſelf in the preface to his Elementa Chemiæ.

1. Oratio

1. Oratio de commendando Studio Hippocratico. An. 1701.
2. — de uſu Ratiocinii mechanici in Medicina. 1703.
3. — qua repurgatæ Medicinæ facilis aſſeritur ſimplicitas. 1709.
4. — de comparando Certo in Phyſicis. 1715.
5. — de Chemia ſuos errores ex purgante. 1718.
6. — de Vita & Obitu Cl. Bernardi Albini. 1721.
7. — quam habuit, quum, honeſta miſſione impetrata; Botanicum & Chemicam profeſſionem publice ponerem. 1729.
8. — de honore medici, ſervitute. 1731. 44, 45.

Inſtitutionis Medicæ in uſus annuæ exercitationis domeſticos. 1708.

Aphoriſmi de Cognoſcendis & Curandis Morbis, in uſum doctrinæ domeſticæ. 1709.

Index Plantarum in Horto Lugd. Bat. repert. 1710.

Libellus de materia medica, & remediorum formulis quæ ſerviunt Aphoriſmis. 1719.

Index alter Plantarum quæ in Horto Lugd. Bat. aluntur, 2 vol. 1720.

Epiſtola ad Ruyſchium de fabrica Glandularum in corpore humano. 1722, p. 129.

Atrocis nec deſcripti prius, morbi hiſtoria, ſecundum Medicæ Artis leges conſcripta. 1724.

Atrocis rariſſimiq; morbi hiſtoria altera. 1728.

Tractatus Medicus de Lue Aphrodiſiaca, præfixus Aphrodiſiaco, edito 1728.

BOETHIUS or BOETIUS, (FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS) a proſe as well as poetical writer of the ſixth century, born of one of the nobleſt families of the city of Rome. His father dying when he was an infant, his relations took care of his education, and ſent him to Athens, where he not only attained to a perfect underſtanding of the Greek tongue, but alſo of philoſophy, and all other kinds of ſcience. Upon his returning to Rome, he ſoon became univerſally eſteemed, and was advanced to the chief dignities of his country. He was admitted into the ſenate, and was raiſed to the conſulſhip. He was twice married; his firſt wife was named Helpes; the other Ruſticiana: the former was a Sicilian by birth; her father's name was Feſtus. Her virtues and the endowments of her mind far exceeded her beauty and fortune: ſhe excelled in poetry. Boetius had no iſſue by this lady, though he much deſired it. He performed the laſt offices to her in the following verſes.

Cave's hiſt. lib. 1. ſec. 6. p. 321. edit. Cologn. Allobrog. 1720.

HELPES dicta fui, Siculæ Regionis Alumna,
Quam procùl a patria, Conjugis egit amor.
Quo ſine, mœſta dies, nox anxia, flebilis hora,
Nec ſolum Caro, ſed Spiritus unus erat.
Lux mea non clauſa eſt, tali remanente marito,
Majorque animæ, parte ſuperſtes ero.
Porticibus ſacris, tam nunc peregrina quieſco,
Judicis æterni teſtificata Thronum.

Ne

Ne qua manus Buſtum violet, niſi fortè jugalis,
Hæc iterum cupiat jungere membra ſuis.
Ut Thalami cumuliq; comes, nec morte revellar
Et ſocios vitæ nectat uterque Cinis.

See Boetius's life prefixed to lord Preſton's tranſlation of De Conſolatione Boetii.

His other wife was Ruſticiana, daughter to Quintus Aurelius Memmius Symmachus, who was chief of the ſenate, and conſul in the year CDXCV.

In 523, Boetius, having remonſtrated with great ſpirit againſt the conduct of Theodoric, who began every day to exert new inſtances of tyranny, he fell under his reſentment; and ſoon after was accuſed by Frigilla, Congiaſtus, and Cyprianus, perſons of the moſt infamous character, of having carried on a conſpiracy with the emperor Juſtin againſt the Goths. Theodoric brought the cauſe before the ſenate, where the accuſers produced ſuborned evidence, who exhibited forged letters to Juſtin in the name of Boetius, who tho' abſent, unheard, undefended, was condemned to death. But the king fearing the conſequence of ſuch injuſtice and inhumanity, changed his ſentence from death to baniſhment. Therefore he was baniſhed to Milan, or (as others ſay) he was confined to Ticinum, now Pavia; and all his friends were forbid to accompany him on his way, or to follow him thither. During his exile he writ his book of the Conſolation of philoſophy, and that upon the Trinity. The year following, or ſomewhat later, according to ſome writers, he was beheaded in priſon by the command of Theodoric. The tomb of Boetius is to be ſeen in the church of St. Auguſtine at Pavia, near to the ſteps of the chancel, with the following epitaph:

Cave, ibid.

Mæonia & Latia lingua clariſſimus, & qui
Conſul eram, hic perii, miſſus in exilium;
Et quid mors rapuit? Probitas me vexit ad auras,
Et nunc fama viget maxima, vivit opus.

When, many ages after, the emperor Otho the third did encloſe his bones, then lying neglected amongſt the rubbiſh in a marble cheſt; Gerbartus, a great philoſopher, who was afterwards advanced to the papal chair, by the name of Sylveſter the ſecond, did honour to his memory in the following lines.

Roma potens, dum jura ſuo declarat in orbe,
Tu pater, & patriæ lumen, Severine Boeti,
Conſulis officio, rerum diſponis habenas,

Infundis

Infundis lumen ſtudiis, & cedere neſcis
Græcorum ingeniis, ſed mens divina coercet
Imperium Mundi. Gladio bacchante Gothorum
Libertas Romana perit: tu conſul & exul,
Inſignes Titulos præclara morte relinquis,
Tunc decus Imperii, ſummas qui prægravat artes,
Tertius Otho ſua dignum te judicat aula:
Æternúmque tui ſtatuit monimenta laboris,
Et bene promeritum, meritis exornat honeſtis.

Boetius has left ſeveral works, but moſt of them on abſtruſe ſubjects, and abounding in ſcholaſtic terms; his chief performance is his treatiſe De Conſolatione Philoſophiæ, in five books, which is a ſuppoſed conference betwixt the author and philoſophy introduced as a perſon who endeavours to comfort him in his misfortunes. It is written partly in proſe and partly in verſe: the language of this work is pure and refined, and it has been generally eſteemed a valuable compoſition. Our Engliſh poet Chaucer tranſlated it into Engliſh, and Mr. Camden tells us, that queen Elizabeth, after having read it to mitigate her grief, tranſlated it alſo into very elegant Engliſh.

BOETHIUS, BOECE, or BOEIS, (HECTOR) a famous Scottiſh hiſtorian, born at Dundee, in the ſhire of Angus, about the year 1470. After having ſtudied ſome time at Dundee and Aberdeen, he was ſent for his further improvement to the college of Mountague, in the univerſity of Paris, where he applied himſelf to philoſophy, and became a profeſſor of it there. Here he had an opportunity of contracting an acquaintance with ſeveral perſons of the moſt eminent learning, who were ſtudents at this univerſity, particularly the great Eraſmus, who kept a correſpondence with him afterwards. Dr. Elphinſton, biſhop of Aberdeen, having founded the king's college in this city, about the year 1500, ſent for Mr. Boeis from Paris, and appointed him principal. He took for his collegue Mr. William Hay, and by their joint labour the kingdom was furniſhed with ſeveral eminent ſcholars. Upon the death of his patron biſhop Elphinſton, he undertook to write his life and his predeceſſors in that ſee. It is in Latin, and intitled, Vitæ Epiſcoporum Murthlacenſium et Aberdonenſium. Paris 1522, 4to. He begins at Beanus, the firſt biſhop of that ſee, and ends at Gawin Dunbar, who was biſhop when the book was publiſhed. A third part of the work is ſpent in the life of biſhop Elphinſton, for

Mackenzie's lives of the moſt eminent Scots writers, vol. 2. p. 376. edit. Edinburgh, 1711 in fol.

for whoſe ſake the work was undertaken. He next applied himſelf to write in the ſame language the Hiſtory of Scotland; the firſt edition of which was printed at Paris by Badius Aſcenſius in the year 1526, which conſiſted of ſeventeen books, and ended with the death of king James I; but the next edition in 1574, was much enlarged, having the addition of the eighteenth book and part of the nineteenth; the work was afterwards brought down to the reign of James III. by T. Ferrerius, a Piedmonteſe. Dr. Mackenzie obſerves, that of all the Scots hiſtorians, next to Buchanan, Boetius has been the moſt cenſured and commended by the learned men who have mentioned him. Biſhop Nicholſon tells us, that in the firſt ſix books there are a great many particulars not to be found in Fordon or any other writer now extant, and that, "unleſs the authors, which he pretends to have ſeen, "be hereafter diſcovered, he will continue to be ſhrewdly "ſuſpected for the contriver of almoſt as many tales as "Jeoffrey of Monmouth." Boethius takes occaſion in this work to inform his readers, that he was ſingularly addicted to the ſtudy of natural hiſtory, and much delighted with ſuch phyſical curioſities as were moſt extraordinary and ſurprizing. His correſpondents he aſſures us were perſons of eminent learning in ſeveral parts of the nation; among whom was Edward biſhop of Orkney, who furniſhed him with a faithful account of the healthy and vigorous conſtitution of thoſe iſles. The reſt did not, all of them at leaſt, deal ſo fairly by him, ſeveral of them having moſt certainly impoſed upon his good nature and eaſy faith.

Bp. Nicholſon's Scottiſh hiſtorical library, edit. 1736. fol. p. 57.

p. 447.

"'Tis a terrible ſtory, (continues biſhop Nicholſon) "which Sir Duncan Campbell told him of the monſtrous "gooſe-footed Otter of the Loch Garloil, which ſtruck "down great oaks with its ſteer, and yet the fiſhermen eſ-"caped its fury by climbing into trees. The ſea monks "at the Iſle of Baſs, and Ja. Ogilby's wild men of Nor-"way, who could pull up the talleſt firr with as much eaſe "as an ordinary body can root up a turnip, are proper com-"panions for theſe; and the credibility of the three parallel "ſtories muſt reſt upon the reporters. But the author him-"ſelf is only anſwerable for the account, which (amongſt "others) he gives us of the Clakis or Barnacle, which he "affirms upon his own word; ſince what he pretends to have "frequently obſerved of a perfect bird, feathers and all, "being formed in theſe ſhells, is extremely different from "what the naturaliſts of our days have taught from as nice "and credible experiments. He is more authentic in what "he

p. 9.

" he reports of the Guſtards, or Buſtards, as we Engliſhmen " call them, in the county of Merſe, and the Salmon at " Aberdeen; and above all, he is to be applauded for what " he hints of the Purple Fiſh, reckoning it among the Conchæ " intortæ. This ſhews that he rightly underſtood Bede, " who has ſomewhat to the ſame purpoſe; and that Mr. " Cole's diſcovery of this very fiſh ought not to be reckoned " among ſuch as had not formerly been publiſhed by any " author. He does not appear to have been quite ſo happy " in the uſe he made of the ſame ancient hiſtorian and ſome " others in matters of antiquity; or elſe he would hardly " have placed the Brigantes in Galloway, the Silures in " Caricł, and the Deiri in Merſe and Lowthian." His eighteenth book however is highly commended by Ferrerius, who ſays " that he has treated of things there in ſo compre- " henſive a manner, that he believes no one could have done " it more fully or ſignificantly on the ſame ſubject (A)." His ſtyle, ſays another writer, has all the purity of Cæſar's, and is ſo nervous both in the reflections and diction, that he ſeems to have abſolutely entered into the gravity of Livy, and made it his own (B). Eraſmus, who was intimately acquainted with him, ſays, in one of his epiſtles, " That he " was a man of an extraordinary happy genius, and of great " eloquence (C). He was certainly (ſays another writer) a great " maſter of polite learning, well ſkilled in divinity, philoſophy, " and hiſtory, but ſomewhat credulous, and much addicted to " the belief of legendary ſtories. With regard to his other ac- " compliſhments he was diſcreet, well-bred, attentive, gene- " rous, affable, and courteous." Mackenzie, p. 451.

(A) In quo omnia ita ſcribendo conſecutus eſt ut nihil plenius aut ſignificantius a quopiam in re perſimili fieri poſſe credam. Epiſt. dedicat. fol. 35 c.

(B) Illius ſtylus tam eſt terſus ut Cæſaris puritatem decoxiſſe; ac rationum verborumque ponderibus ita nervoſus, ut Livia nam gravitatem in ſuam naturam tranſtuliſſe penitus videatur. T. Leſlæus, lib. ix. p. 414.

(C) Vir ſingularis ingenii felicitatis, et facundi oris. Epiſt. 1530.

BOILEAU, Sieur Deſpreaux, (NICHOLAS) a celebrated French poet, born at Paris, November the firſt, 1636. His mother died when he was in his infancy, and he loſt his father before he was ſeventeen. After he had finiſhed his philoſophical ſtudies his relations perſuaded him to ſtudy the law, in which he made a conſiderable proficiency, and was admitted advocate, December 4, 1656, being then but twenty years old. But though he had all the qualifications neceſſary to Des Maizeaux's life of Boileau, prefixed to the

to make him a great lawyer, yet the profeſſion running ſo much upon quirks and chicanery, and often putting the dreſs of falſehood upon truth, it did not ſuit the candour and ſincerity of his diſpoſition, for which reaſon he quitted the bar. He has expreſſed his averſion to the law in his fifth epiſtle; the paſſage is thus tranſlated in the Engliſh verſion of his works, printed in 1712.

Engliſh tranſlation of his works, edit. 1712. vol. 1. p. 15.

My ſire to buſineſs threeſcore years apply'd,
And left me for his portion when he dy'd
A fair example and a ſmall eſtate;
But hating pains I was content with that.
A nobler buſineſs my ambition fir'd,
Gold I neglected, and to Fame aſpir'd;
My father, brother, uncle, regiſters,
My couſin, brother-in-law, with equal cares
Held the ſame poſt; and I the ſame with theirs.
Soon weary of the muſty rolls, I fled
The courts, and turned to brighter things my head.
I ſought the nymphs that haunt th' Aonian floods,
And early ſtray'd in the Pierian woods:
The family beheld with rage and ſcorn
A poet in the duſky office born;
To them the lawleſs muſe with horror ſnor'd
On ſcrolls, o'er which with ſo much gain they por'd.

He now reſolved to ſtudy divinity, and accordingly went to the Sorbonne; but in a little time he contracted a ſtrong averſion to the abſtruſe points of ſchool divinity, for he found to his aſtoniſhment the moſt important points of ſalvation reduced to empty ſpeculation, wrapt up in terms of obſcurity, and thereby giving riſe to endleſs diſputes. He therefore left the Sorbonne, and applied himſelf to the more polite ſtudies, eſpecially to poetry, for which his genius was particularly formed, and he ſoon carried the palm from every poet in France. The ſucceſs which his firſt works met with is humorouſly hinted at in his epiſtle to his book. The paſſage runs thus in the Engliſh tranſlation.

Ibid.

You think the public will be proud to read,
And like your elder brothers, to ſucceed,
Tho' the weak offſpring of my age, you hope
As well as they, to ſhine in Barbin's ſhop;
That from the people you'll to princes paſs,
And equal glory gain, and equal grace;

That

That court and country will alike be pleas'd,
And proverbs ſoon be made of every jeſt;
So home you'll ſtrike, the charm will be ſo ſtrong
That nothing ſhall reſiſt your powerful ſong;
But don't deceive yourſelf, nor think to find
The court and country to your rhymes ſo kind;
My ſpring of wit is paſt, my youthful vein
And you my muſe ſhall never bloom again;
Nor ever muſt my verſe again pretend
The faults of others to reprove or mend.
My muſe, when young, the French Parnaſſus ſway'd,
And with gay robes her pompous verſe array'd;
A lawful rage did then her wit provoke,
And juſt reſentment pointed every ſtroke;
When before reaſon ſhe indicted rhyme,
When ſhe no folly ſooth'd, and ſpar'd no crime,
When on mankind, and on herſelf ſhe fell,
And thoſe who felt the laſh approv'd her zeal;
The reader pleas'd with my impartial rage,
Forgot his wrath, and rob'd the hated page;
When the jeſt tickled him he ſtole the line,
And often larded his diſcourſe with mine.

Ep. 10. vol. 2. of Boileau's works p. 1-7, 1-8

He wrote ſeveral ſatyrs, wherein he expoſed the bad taſte which in his time prevailed ſo much in France, that ſeveral authors, without wit or genius, were in high reputation, and eſteemed as models. He was likewiſe extremely ſevere againſt vice and the corrupt manners of the age. His pieces gained him vaſt applauſe, but there were ſeveral perſons who blamed him greatly for mentioning names (A). As many incorrect copies of Mr. Boileau's performances were handed about in manuſcript, and others aſcribed to him, of which he was not the author, he therefore got a privilege from the king and publiſhed his works himſelf. As he was cenſured for naming of perſons, he publiſhed a ſatyr in his own defence (B). He wrote alſo a diſcourſe upon ſatyr, wherein he vindicated

(A) The duke of Montauner ſaid once in a fit of paſſion, that Mr. Boileau and all the ſatiric poets ſhould be ſent into the river to rhime. It was to this perhaps our poet alluded in his ninth ſatyr, where he ſays,

Your freedom will in drowning end in time,
And I ſhall to the Seine be ſent to rhime.

(B) This ſatyr was wrote by our author in the year 1667, and is thought to be the moſt excellent of all his productions. Mr. Broſſette ſays it may be compared with, nay perhaps even preferred to the beſt pieces of that kind which antiquity can boaſt of,

himſelf from the example of both the French and Roman ſatiriſts. In 1669 he inſcribed an epiſtle to the king, wherein he praiſes his majeſty upon the peace then lately concluded with Spain (c). There is likewiſe a ſmall production of his intitled, a Dialogue of the dead, wherein he expoſes the abſurdity of ſeveral dramatic pieces and romances, which were at that time in high reputation. The ſucceſs of Lewis the fourteenth in Holland, in the year 1672, furniſhed Mr. Boileau with an occaſion of addreſſing another epiſtle to his majeſty, wherein he deſcribes the campaign in the moſt ſublime and poetical manner. The king was a great admirer of Boileau's performances, nor was he ſatisfied with only ſignifying his approbation in private, but he likewiſe gave a publick teſtimony thereof, in the licence given him for publiſhing his works (d). In October 1677, Mr. Boileau was fixed upon by the king to write his hiſtory in conjunction with Mr. Racine (e); and in 1684, he was choſen a member of the French academy (e). Mr. Boileau's ſatirical pieces raiſed

(c) Notwithſtanding there was a peace concluded in the year 1668, yet the French in general wiſhed for a freſh war. Mr. Colbert alone diſſuaded the French king from it, and it was to countenance this great miniſter's views, that Mr. Boileau wrote this epiſtle, wherein he endeavours to celebrate the king as a peaceable hero, and to ſhew that a king may be a great and glorious prince in peace as well as war. Remarques de Broſſette, ſur ep. 1.

(d) The beginning of the licenſe is to the following purpoſe: "Whereas "our dear and well-beloved the Sieur "Deſpreaux has humbly remon-"ſtrated to us that he has written "divers pieces which he deſires to "have printed, and likewiſe to re-"print his ſatyrs, the licence where-"of is expired, if we ſhould pleaſe "to grant him our letters of per-"miſſion for ſo doing. Wherefore "being deſirous to encourage the "ſaid Sieur Deſpreaux, and to give "to the public, by the reading of his "works, the ſame pleaſure we ourſelves "received thereby, we have permit-"ted him to cauſe the ſaid works to "be printed, &c."

(e) The public however never had this work which they expected from Mr. Boileau and Mr. Racine. Mr. de Valincourt writes thus to the abbot Olivet upon this ſubject. "Meſſieurs Deſpreaux and Racine, having for ſome time endeavoured to write that hiſtory, they ſoon found that ſuch a work did not at all ſuit their genius; and beſides they juſtly thought, that the hiſtory of ſuch a prince as the late king was, filled with ſo great and extraordinary circumſtances, could not well be written, till an hundred years after his death, except one would compoſe it only from inſipid extracts of the public news papers, as ſome pitiful writers have done, who ventured to write that hiſtory." Olivet's hiſt. de l'Academie Franc. p. 371. Paris edit.

(f) A place being vacant by the death of Mr. Colbert, which happened in September 1683, ſome of the members waited on Mr. Boileau, and aſked him whether he would accept of that place, in caſe the academy offered it to him. Mr. Boileau received the petition very civilly, but he declared poſitively that he would not petition for it. The gentlemen who made him the offer, accordingly propoſed him to the academy, Mr. de la Fontaine being at the ſame time propoſed to ſupply this vacancy; the academy

raiſed him many enemies; his Satyr againſt the Women was much talked of and occaſioned great clamour (G). Having been attacked by the authors of a journal, printed at Trevoux, he made repriſals on them in ſome Epigrams, and in his Satyr againſt Equivocation. In the year 1701, he was elected penſionary of the academy of inſcriptions and medals, which place he filled with great honour till the year 1705, when being grown deaf and infirm, he deſired leave to reſign, which was granted him. He quitted the court and ſpent the remainder of his life in quiet and tranquillity amongſt a few ſelect friends, till the ſecond of March, 1711, when death carried him off in the ſeventy-fifth year of his age.

Mr. De la Bruyere, in his ſpeech to the French academy, ſpeaking of Mr. Boileau as a writer, ſays, "that he excels "Juvenal, comes up to Horace, ſeems to create the thoughts "of another, and to make whatever he handles his own. "He has, in what he borrows from others, all the graces of "novelty and invention; his verſes ſtrong and harmonious, "made by genius, though wrought with art, will be read "even when the language is obſolete, and will be the laſt "ruins of it." But his fame has not been confined to his own country, for he has been no leſs praiſed by thoſe of other nations. Baron Spanheim has beſtowed very high encomiums on Mr. Boileau. My lord Shaftſbury calls him a noble ſatyriſt, who applied his criticiſm with juſt ſeverity even to

Preface to his tranſlation of Julian's emperors, p. 5. Characteriſticks, vol. 1. p. 218. vol. 3. 280.

academy was divided betwixt theſe two great men, and ſeveral of the members being piqued at finding their names in Boileau's Satyrs, the majority of voices fell to Mr. de la Fontaine. The king was not pleaſed with the preference given to this gentleman. And when the deputies of the academy, according to cuſtom, waited on the king for his approbation of their choice, he diſmiſſed them without an anſwer, and went to the ſiege of Luxemburg without declaring his mind. During this interval, M. de Bezons, a privy counſellor, and a member of the French academy, died, whereupon the academy immediately choſe Mr. Boileau to ſucceed him, and the king approving their choice, confirmed at the ſame time Mr. de la Fontaine's election. Mr. Broſſette, Ouv. de Boileau, tom. 4. p. 73, 74.

(G) Mr. Boileau in an advertiſement prefixed to this piece, makes a ſort of apology to the ladies, for the liberty he had taken in painting their vices: "All the pictures I have drawn (ſays he) are ſo general, that far from being afraid that the ladies will be offended, 'tis on their approbation and curioſity, that I ground my greateſt hopes of ſucceſs. One thing, at leaſt, I am ſure they will commend me for, which is my having found out a way in treating of ſo delicate a matter, to do it ſo, that not one word has eſcaped me, which can give the leaſt offence to modeſty; wherefore I hope I ſhall eaſily obtain my pardon; and that the ladies will not be more ſhocked at my preaching againſt their faults in this ſatyr, than at the ſatyrs the preachers make every day againſt the ſame faults from the pulpit." See the Engliſh tranſlation of his works, vol. 1. p. 251.

his own works. The ingenious author of a late Eſſay on the writings and genius of Mr. Pope, ſpeaking of Boileau's Art of Poetry, ſays it is the beſt compoſition of that kind extant. "The brevity of his precepts, (ſays this writer) "enlivened by proper imagery, the juſtneſs of his meta- "phors, the harmony of his numbers, as far as Alexandrine "lines will admit, the exactneſs of his method, the per- "ſpicacity of his remarks, and the energy of his ſtyle, all "duly conſidered, may render this opinion not unreaſonable. "It is ſcarcely to be conceived how much is comprehended "in four ſhort cantos. He that has well digeſted theſe, "cannot be ſaid to be ignorant of any important rule of "poetry. The tale of the Phyſician turned architect, in "the fourth canto, is told with vaſt pleaſantry. It is to "this work he owes his immortality, which was of the "higheſt utility to his nation, in diffuſing a juſt way of "thinking, and writing, baniſhing every ſpecies of falſe "wit, and introducing a general taſte for the manly ſimpli- "city of the antients, on whoſe writings this poet had formed "his taſte." The ſame author ſpeaks highly in praiſe of his Lutrin, a poem founded upon a quarrel that happened betwixt the treaſurer and the chantor of a little church, about the place in which a reading deſk was to be placed: "On "a ſubject (ſays this writer) ſeemingly ſo unpromiſing and "incapable of ornament, has Boileau found a method of "raiſing a poem full of beautiful imagery, which appears "like that magnificent city, which the greateſt of princes "cauſed to be built upon a moraſs. Boileau has enlivened "this piece with many unexpected incidents and entertaining "epiſodes; particularly that of the Peruquier in the ſecond "canto, and the battle of the books in the fifth. The "ſatire throughout is poignant, though polite to the laſt de- "gree. The indolence and luxury of the prieſts are ridi- "culed with the moſt artful delicacy. What a picture has "he drawn of the chamber and bed of the treaſurer? where "every thing was calculated to promote and preſerve in- "activity and eaſe. The aſtoniſhment of Gilotin, the trea- "ſurer's almoner, to find that his maſter intends to go out "before dinner, is extremely natural, and his remonſtrances "are inimitably droll and pertinent. How admirably is the "character of an ignorant and eating prieſt preſerved in the "ſpeech of the ſleek and pampered canon Evrard, one of "the drones, who

"——— In that exhauſtleſs hive
"On fat pluralities ſupinely thrive."

Eſſay on the writings of Pope, p. 96.

"His

"His knowledge of the rents of his church, and of the "mortgages belonging to it, his ſcorn of the pious and laborious "Arnauld, his contempt of learning, and, above all, his "ruling paſſion of good eating, are ſtrokes highly comic." Ib. p. 211.

There have been many editions of Mr. Boileau's works, but that publiſhed by Mr. Broſſette, with his notes and commentary, is the moſt famous (H).

(H) A great many paſſages in Mr. Boileau's works were become unintelligible, becauſe the author hinted at ſeveral things, which moſt readers were ignorant of, or had forgot. He mentions alſo many perſons, whoſe lives and actions were unknown to the greateſt part of the world, ſo that a commentary became as neceſſary to underſtand Boileau, as Horace, Perſius, or Juvenal. Mr. Broſſette was undoubtedly the moſt proper perſon to write ſuch a commentary, as he had kept a cloſe correſpondence with Mr. Boileau for above twelve years. This edition conſiſts of four volumes, and was firſt printed at Geneva in 1716.

BOISSARD, (JOHN-JAMES) a famous antiquarian, born at Beſançon, the capital of Franche-Compte, in France. He publiſhed ſeveral collections, which are of great uſe to ſuch as are deſirous to underſtand the Roman antiquities. He had a violent paſſion for this ſtudy, he drew plans of all the ancient monuments in Italy, and viſited all the antiquities of the iſles of Corfu, Cephalonia, and Zant. He went alſo to the Morea, and would have proceeded to Syria, had he not been prevented by a dangerous fever, which ſeized him at Methone. Upon his return to his own country, he was appointed tutor to the Sons of Anthony de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbeliard his antiquities which he had been collecting with ſo much pains, and was ſo unlucky as to loſe all of them when the people of Lorraine ravaged Franche-Compte. He had none left except thoſe which he had tranſported to Metz, where he himſelf had retired; but as it was publickly known that he intended to publiſh a large collection of antiquities, there were ſent to him from all parts many ſketches and draughts of old monuments. By this means he was enabled to favour the publick with his work, entitled, De Romanæ urbis Topographia et Antiquitate. It conſiſts of four volumes in folio, which are enriched with ſeveral prints. He publiſhed alſo the lives of one hundred and ninety-eight famous perſons, with their portraits. This work, which is entitled, Theatrum vitæ humanæ, is divided into four parts, in 4to. the firſt was printed at Frankfort, in the year 1597, the ſecond and third in 1598, and the fourth in 1599. His treatiſe,

He publiſhed, Vita Imp. Turcarum, 4to 1594. Theatrum Vitæ humanæ 4to cum figuris. / ſix parts in 3 Vol. 1596

De divinatione et magicis Præſtigiis, was not printed till after his death, which happened at Metz the 30th of October, 1602. He wrote alſo a book of Epigrams, Elegies, and Letters, but theſe are not ſo much eſteemed as his other performances.

Martinus Hamkius de Scriptorib. Rer. Roman. tom. 1. c. 76.

Robert Bolton Dean Hard-ide, vide first leaf.

BOLTON or BOULTON, (EDMUND) an ingenious Engliſh antiquarian, who lived in the beginning of the ſeventeenth century. The moſt conſiderable work of his is that entitled, Nero Cæſar, or Monarchie depraved, an hiſtorical work, dedicated to the duke of Buckingham, lord-admiral, printed at London 1624, folio. This work is adorned with ſeveral curious and valuable medals. It is divided into fifty-five chapters, in ſome of which are introduced curious remarks and obſervations. In the 24th and 25th chapters he gives a particular account of the revolt in Britain againſt the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of the affairs in Britain from the firſt entrance of the Romans into this iſland under Julius Cæſar, till the revolt in the reign of Nero. The battle in which Boadicea was defeated he ſuppoſes to have been fought on Saliſbury plain, between two woods, and that Boadicea was buried in this plain, and Stone-henge or Stonage erected for her monument. In chapter 36th, he treats of the Eaſt India trade in Nero's time, which was then carried on by the river Nile, and from thence by caravans over land to the Red Sea, and thence to the Indian ocean; the ready coin carried yearly from Rome upon this account, amounting, according to Pliny's computation, to above three hundred thouſand pounds ſterling, and the uſual returns in December or January, yielding, in clear gain, an hundred for one. Beſides this he wrote alſo ſeveral other works (A).

(A) 1. The life of king Henry II. in order to have been inſerted in Speed's Chronicle, but as he favoured too much the haughty behaviour of Thomas Becket, another life was wrote by Dr. Borcham.

2. The Elements of Armories. Lond. 1610, 4to.

3. A Poem upon the Tranſlation of the body of Mary queen of Scots from Peterburgh to Weſtminſter Abbey; it is entitled, Proſopopeia Baſilica, and is extant in manuſcript in the Cottonian library, having never been printed.

4. An Engliſh tranſlation of Lucius Florus's Roman hiſtory.

5. Vindiciæ Britannicæ, or London righted by reſcues and recoveries of antiquities of Britain in general, and of London in particular, againſt unwarrantable prejudices, and hiſtorical antiquations amongſt the learned; for the more honour and perpetual juſt uſes of the noble iſland and the city. This work was never printed, though prepared by the author for the preſs.

6. Hypercritica, or a rule of judgment for writing or reading our hiſtories. This piece was publiſhed by Dr. Anthony Hall, at the end of Nicolai trivete annalium continuatio. Oxon. 1722, 8vo.

BOLEYN (ANNE) wife of Henry VIII. king of England, and memorable for being the cauſe of the reformation in this country, was the daughter of ſir Thomas Boleyn, and born in the year 1507. She was caried into France at ſeven years of age by Henry VIII's ſiſter, who was wife of Lewis XII: nor did ſhe return into England, when that Queen retired thither after the death of her huſband; but ſtaid in the ſervice of queen Claudia, the wife of Francis I. and after the death of that princeſs, went to the ducheſs of Alenſon. The year of her return is not well known: ſome will have it to have been in the year 1527, others in the year 1525. Thus much is certain, that ſhe was maid of honour to queen Cathrine of Spain, Henry VIII's firſt wife; and that the king fell extremely in love with her. She behaved herſelf with ſo much art and addreſs, that, by refuſing to ſatisfy the king's paſſion, ſhe brought him to think of marrying her: and the king, deceived by her into a perſuaſion, that he ſhould never enjoy her, unleſs he made her his wife, was induced to ſet on foot the affair of his divorce with Catherine, which at laſt was executed with great ſolemnity and form. A celebrated author obſerves, that "That, which would have been very "praiſeworthy on another occaſion, was Anne Boleyn's chief "crime: ſince her refuſing to comply with an amorous king, "unleſs he would divorce his wife, is a much more enor- "mous crime, than to have been his concubine. A concu- "bine, ſays he, would not have dethroned a queen, nor "taken her crown or her huſband from her; whereas the "crafty Anne Boleyn, by pretending to be chaſte and ſcru- "pulous, aimed only at the uſurpation of the throne, and the "excluſion of Catharine of Arragon, and her daughter, from "all the honours due to them."

Burnet's Hiſt. of Reform. vol. i. b. ii.

Bayle's Dict. art. Boleyn.

In the mean time, Henry could not procure a divorce from the pope; which, we know, made him reſolve at length to diſown his authority, and to fling off his yoke. Nevertheleſs he married Anne Boleyn privately upon the 14th of November 1532, without waiting any longer for a ſentence from Rome againſt his marriage with Catherine of Spain; and, as ſoon as he perceived that his new wife was with child, he made his marriage publick. He cauſed Anne Boleyn to be declared queen of England on Eaſter-eve 1533, and to be crowned the firſt of June following. She was brought to bed, upon the 7th of September, of a daughter, who was afterwards queen Elizabeth; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in the year 1536. Then his love for his wife

Burnet, &c.

was changed into violent hatred: he believed her to be unchaſte, and cauſed her to be impriſoned and tried. "She
Burnet, &c. "was indicted of high treaſon, for that ſhe had procured her "brother and other four to lie with her, which they had "done often; that ſhe had ſaid to them, that the king "never had her heart, and had ſaid to every one of them "by themſelves, that ſhe loved him better than any perſon "whatſoever, which was to the ſlander of the iſſue, that "was begotten between the king and her. And this was "treaſon according to the ſtatute made in the 26th year of "this reign; ſo that the law, which was made for her and "the iſſue of her marriage, is now made uſe of to deſtroy "her." She was condemned to be either burnt or beheaded; and ſhe underwent the latter, on the 19th of May 1536. The right reverend author of the Hiſtory of the Reformation relates ſome very remarkable things of her behaviour during the time of her impriſonment, and a little before her execution. When ſhe was impriſoned, ſhe is ſaid to have acted very different parts; ſometimes ſeeming devout and ſhedding abundance of tears, and then all of a ſudden breaking out into a loud laughter. A few hours before her death, ſhe ſaid, that the executioner was very handy; and beſides, that ſhe had a very ſmall neck: at the ſame time feeling it with her hands, and laughing heartily. However it is agreed that ſhe died with great reſolution, taking care to ſpread her gown about her feet, that ſhe might fall with decency; as the poets have related of Polyxena, and the hiſtorians of Julius Cæſar.

Roman catholick writers have taken all occaſions to rail at this unhappy woman, as well through vexation of the ſchiſm which ſhe occaſioned, as for the ſake of defaming and diſhonouring queen Elizabeth by this means; and they have triumphed vehemently, that, in the long reign of that queen, no endeavours were uſed to juſtify her mother. But either queen Elizabeth or her miniſters are greatly to be admired for prudence in this reſpect; ſince it is certain, that Anne Boleyn's juſtification could never have been carried on, without diſcovering many things, which muſt have been extremely prejudicial to the queen, and have weakened her right, inſtead of eſtabliſhing it. For though the lies and ſlanders of the papiſts are in no wiſe to be regarded, yet many things might have been ſaid to her diſadvantage, without tranſgreſſing the laws of true hiſtory: as, that ſhe was a woman gay even to immodeſty, indiſcrete in the liberties ſhe took, and of an irregular and licentious behaviour.

BOLSEC

BOLSEC (JEROME) a proper example to ſhew the vanity and futility of fame; ſince it will ſhew, that ſome circumſtances are ſufficient to make the fate of a ſcoundrel equal to that of the greateſt men, and the moſt brutiſh follies as much reſpected as the fineſt productions of human wit. This man's whole merit was inventing abominable lies and abſurdities againſt the firſt reformers in the ſixteenth century; and by this means, ſupplying popiſh miſſionaries and monks with matter of invective againſt them, he was often quoted, and became reſpected, by them.

He was a carmelite of Paris; who, having preached ſomewhat freely in St. Bartholomew's church, forſook his order, and fled into Italy to Renata of France, ducheſs of Ferrara: the common ſanctuary of thoſe who were perſecuted for the new opinions. He ſet up for a phyſician, and married: but ſoon after did ſomething or other, for which he was expelled. He ſet up afterwards in Geneva as a phyſician; but finding that he did not ſucceed to his wiſhes in that profeſſion, he went over to divinity. At firſt he dogmatized privately on the myſtery of predeſtination, according to to the principles of Pelagius; and afterwards had the boldneſs to make a publick diſcourſe againſt the received opinion. Upon this, Calvin went to ſee him, and cenſured him mildly. Then he ſent for him to his houſe, and endeavoured to reclaim him from his error: but this did not hinder Bolſec from delivering in publick an inſulting diſcourſe againſt the decree of eternal predeſtination. Calvin was among his auditors: but hiding himſelf in the crowd, was not ſeen by Bolſec, which made him the bolder. As ſoon as Bolſec had ended his ſermon, Calvin ſtood up, and confuted all he had been ſaying. "He anſwered, overſet, and confounded him, ſays Beza, with "ſo many teſtimonies from the word of God, with ſo many "paſſages, chiefly from St. Auguſtine, in ſhort, with ſo many "ſolid arguments, that every body was miſerably aſhamed "for him, except the brazen-faced monk himſelf." This was not all: a magiſtrate, who was preſent in that aſſembly, called him a ſeditious fellow, and ſent him to priſon. The cauſe was diſcuſſed very fully; and at laſt, with the advice of the Swiſs churches, the ſenate of Geneva declared Bolſec convicted of ſedition and Pelagianiſm; and as ſuch baniſhed him from the territory of the Republick, on pain of being whipped, if he ſhould return thither. This was done upon the 23d of December 1551. He retired into a neighbouring place, which depended on the canton of Bern, and raiſed a great deal of diſturbance there. He boldly accuſed Calvin of making

Beza in vita Calvini.

Ibid.

making God the author of ſin. Calvin, to prevent the impreſſions which ſuch complaints might make upon the gentlemen of Bern, cauſed himſelf to be deputed to them, and pleaded his cauſe before them. He was ſo fortunate, that though he could not get a determination upon his doctrine, whether it was true or falſe, yet Bolſec was ordered to quit the country.

He returned into France, and applied himſelf to the proteſtants; firſt at Paris, afterwards at Orleans. He ſhewed a great deſire to be promoted to the miniſtry, and to be reconciled to the church of Geneva: but the perſecution that aroſe againſt the proteſtants, made him reſolve to take up his firſt religion, and the practice of phyſick. He went and ſettled at Autun, and proſtituted his wife to the canons of that place; and, to ingratiate himſelf the more with the papiſts, exerted a moſt flaming zeal againſt the reformed. He changed his habitation often: he lived at Lyons in the year 1582, as appears by the title of a book, which he cauſed to be printed then at Paris againſt Beza. He died not long after: for he was not living in the year 1585. The book juſt mentioned is intitled, "The Hiſtory of the Life, Doctrine, and Beha-"viour of Theodorus Beza, called the ſpectable great mi-"niſter of Geneva." This was preceded by the "Hiſtory "of the Life, Actions, Doctrine, Conſtancy, and Death of "John Calvin, heretofore miniſter of Geneva;" which was printed at Lyons in the year 1577. Both theſe hiſtories are altogether unworthy of credit, as well becauſe they are written by an author full of reſentment, as becauſe they contain facts notoriouſly falſe. For what ſhall we think of an hiſtorian, who has the effrontery to ſay, that Calvin was convicted of the ſin againſt nature at Noyon, and condemned only to be branded with the Flower de Luce, his biſhop having interceded for the moderating his puniſhment? This ſtory was publiſhed in 1577, which was forty-three years after Calvin left Noyon. Calvin, in open war with all the monks and eccleſiaſticks, always with ſword in hand either to attack them, or to defend himſelf; Calvin, who occaſioned ſuch irreparable loſſes to the church of Rome, was not a man in whoſe favour the ſentence of the Flower de Luce would have been ſuppreſſed for forty-three years together. Immediately, on the beginning of his miniſtry at Geneva, it would have been publiſhed in the moſt authentick and legal form; it would have been tranſlated into all languages, and poſted up at every corner of the ſtreets. Yet Bolſec has told this,

and many other lies equally obvious: for which, though the meaneſt and moſt worthleſs fellow in the world, he has found a party to honour and cry him up.

BONA (JOHN) a cardinal, famous for his piety and his learning, was deſcended from an antient and noble family, and born at Mondovi, a town in Piedmont, upon the 10th of October 1609. He was devoted to ſolitude, and had a contempt of the world from his infancy. At fifteen years of age, he betook himſelf to a monaſtery near Pignerol, belonging to the begging friars of the order of St. Bernard; and in the year 1651, he was made general of his order. Cardinal Fabio Chigi, who was Bona's great friend, and in the year 1655 choſen pope under the name of Alexander VII. would have had him to have continued in this office, and uſed ſome means to prevail with him: but Bona preſſed ſo earneſtly to be diſcharged, that the pope at length ſuffered him to reſign it. He did it however upon this condition, that Bona ſhould not depart from Rome; and in order to reconcile him to it, gave him ſeveral conſiderable places. Clement IX. continued him in theſe places, conferred upon him new ones, and made a cardinal of him in November 1669. This pontiff dying ſoon after, many people wiſhed, that Bona might ſucceed him in the holy ſee: and a certain jeſuit made the following epigram upon the occaſion:

Grammaticæ leges plerumque eccleſia ſpernit:
Forte erit, ut liceat dicere Bona papa.
Vana ſolæciſmi ne te conturbet imago:
Eſſet papa bonus, ſi Bona papa foret.

The learned know, that theſe lines cannot be tranſlated; and therefore, we hope, the Engliſh reader will excuſe it. In the mean time Bona was not elected pope; which however could be no mortification to a man, ſo wholly given up to ſtudy and devotion as he was. He was a very learned man; held a correſpondence with moſt of the literati in Europe, and was ſometimes at the pains of reviſing and correcting their works. He was the author of ſeveral things himſelf, chiefly written in the devotional way: as, De Divina Pſalmodia, Manuductio ad Cœlum, Via compendij ad Deum, De rebus Liturgicis, De diſcretione Spirituum, De diſcretione vitæ Chriſtianæ, &c. His works have been much eſteemed, and tranſlated moſt of them into French. Bona died, with the

the ſame tranquillity and piety that he had lived, upon the 27th of October 1674, aged ſixty-five years.

BONAVENTURE (JOHN FIDAUZA) a celebrated doctor, cardinal, and ſaint of the church of Rome, was born at Balnea Rigra, a ſmall town in Tuſcany, in the year 1221. He was admitted into the order of St. Francis, about the year 1243; and ſtudied divinity at the univerſity of Paris, it is ſaid, with ſo much ſucceſs, that at the end of ſeven years he was thought worthy to read publick lectures upon the ſentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with ſo much zeal and prudence, that he perfectly reſtored the diſcipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbiſhoprick of York in England; but Bonaventure refuſed it with the ſame earneſtneſs, that others uſually ſeek ſuch ſort of things. After the death of Clement, the ſee of Rome lay vacant almoſt three years, the cardinals not being able to agree among themſelves, who ſhould be pope. They came at length, however, to a moſt ſolemn engagement, to leave the choice to Bonaventure; and to elect whoever he ſhould name, though it ſhould be even himſelf. Bonaventure named Theobald, archdeacon of Liege, who was at that time in the Holy Land, and who took the title of Gregory X. By this pope he was made a cardinal and biſhop of Alba; and appointed to aſſiſt at a general council, which was held at Lyons ſoon after. He died there upon the 15th of July 1274, and was magnificently and honourably conducted to his grave, the pope and the whole council attending, and the cardinal Peter of Tarantais, afterwards pope Innocent V. making his funeral oration. Sixtus IV. made a ſaint of him in the year 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a perſon dear to God and men; which is nothing near to be wondered at ſo much, as to hear Luther call him vir præſtantiſſimus, a moſt excellent man. His works were printed at Rome in 1588, in eight volumes in folio. Excepting his commentary upon the maſter of the ſentences, they are chiefly upon pious and myſtical ſubjects, and have gained him the name of the Seraphic Doctor. Moreri ſays, that in the ſixteenth century, when the Hugonots made themſelves maſters of Lyons, they took up the bones of this ſaint, and burned them. He adds, upon the authority of tradition, that nevertheleſs his head ſome how or other eſcaped their ſacrilegious hands; and that it is preſerved

ſerved by the religious of his order in that town to this day, as a relick moſt precious and of ineſtimable value.

BONAVENTURE of Padua, a cardinal and very learned man, was born in that city upon the 22d of June 1332, and deſcended from a noble and illuſtrious family. He ſtudied divinity at Paris, where he diſtinguiſhed himſelf by his uncommon parts and application. He was of the order of St. Auguſtin, of which he was made general in May 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to ſtand up for the rights of the church againſt Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was diſpatched with the ſhot of an arrow, as he was paſſing St. Angelo's bridge at Rome, in the year 1386; and the manner of his death gave occaſion to the following Latin diſtich, which cannot be tranſlated ſo as to be intelligible to an Engliſh reader.

Quæ BONA tam cupide cœlo VENTURA rogabas,
In te ljvoris miſſa ſagitta dedit.

He was the author of ſeveral works: as, "Commentaries "upon the Epiſtles of St. John and St. James, Lives of the "Saints, Sermons, Speculum Mariæ, &c." He had a very cloſe and intimate friendſhip with the celebrated Petrarch, whoſe funeral oration he pronounced in the year 1369.

BOND (JOHN) a celebrated commentator and grammarian, born in Somerſetſhire in the year 1550. He was educated at Wincheſter ſchool, and in 1569 was entered a ſtudent at New College in the univerſity of Oxford, where he became highly eſteemed for his proficiency in academical learning. In 1579 he took his degree of maſter of arts, and ſoon after the warden and fellows of his college appointed him maſter of the free-ſchool of Taunton in Somerſetſhire. Here he continued many years, and ſeveral of his ſcholars became eminent both in church and ſtate. Being at length, however, tired with the fatigue of this irkſome employment, he turned his thoughts to the ſtudy of phyſick, and practiſed it with great reputation. He died at Taunton the 3d of Auguſt 1612, and was buried in the chancel of the church, with the following epitaph over his grave: Wood's Athenæ Oxon.

Qui medicus doctus, prudentis nomine clarus,
Eloquii ſplendor, pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo; ſpiritus alta tenet.

Mr.

Mr. Bond has left "Annotationes in Poemata Quintii Horatii," Lond. 1606, 8vo. Han. 1621, 8vo. His Perſius was not printed till two years after his death, in 8vo. under the following title, "Auli Perſii Flacci Satyræ ſex cum poſt-"humis commentariis Johannis Bond." Mr. Wood is of opinion, that beſides theſe, he wrote ſeveral other pieces which were never publiſhed.

BONET (THEOPHILUS) a famous phyſical writer, born at Geneva the 5th of March 1620. He took his degree in phyſic in 1643, after he had gone through moſt of the famous univerſities. He was for ſome time phyſician to the duke of Longueville, and his ſkill in his profeſſion got him conſiderable practice; but being ſeized with an exceſſive deafneſs, this obliged him to retire from buſineſs. It was in this retirement that he found leiſure to collect all the obſervations he had made during a practice of forty years. 1. The firſt work he publiſhed was his "Pharos Medicorum, &c." It conſiſts of practical cautions extracted chiefly from the works of William Ballonius; and he takes notice of many errors which prevailed amongſt the generality of phyſicians. This work having become ſcarce, he gave another edition of it with many additions. It was alſo printed at Geneva in 1687, under the title of "Labyrinthi Medici Extricati, &c." 2. In 1675 he publiſhed his "Prodromus Anatomiæ practicæ ſive de abditis morborum cauſis, &c." This piece is part of the following, entitled, 3. "Sepulchretum ſive anatomia practica ex cadaveribus morbo denatis." He hath collected in this work a great number of curious obſervations upon the diſeaſes of the head, breaſt, belly, and other parts of the body. 4. "Mercurius Compitalius, ſive index medico practicus per deciſiones, cautiones, &c." Geneva, 1682, fol. 5. "Medicina Septentrionalis collatitia." Geneva, fol. in two volumes, the firſt publiſhed in 1684, and the ſecond in 1686. It is a collection of the beſt and moſt remarkable obſervations in phyſic which had been made in England, Germany, and Denmark, which our author has reduced into certain heads, according to every part of the human body. 6. "Polyalthes, ſive Theſaurus Medica Practicus ex quibuslibet rei medicæ ſcriptoribus congeſtus, &c." Geneva, 1691, in fol. 3 vols. 7. "Theodori Turqueti de maerne Tractatus de Arthritide, una cum ejuſdem aliquot conſiliis." 8. "Jacobi Rohaultii Tractatus Phyſicus e Gallico in Latinum verſus." Geneva, 1675, 8vo.

Dr. Bonet died of a dropſy the 29th of March, 1689.

BON-

BONFADIUS (JAMES) one of the moſt polite writers of the ſixteenth century, was born in Italy near the lake di Garda; but we do not know in what year. He was three years ſecretary to cardinal Bari at Rome; but loſt the fruits of his ſervices by the death of his maſter. Then he went to cardinal Glinucci, and ſerved him in the ſame capacity; but long ſickneſs made him incapable of that employment. When he was recovered, he found himſelf ſo diſguſted with the court, that he reſolved to ſeek his fortune by other means. He continued a good while in the kingdom of Naples, but could ſpring no game there. He went afterwards to Padua, and then to Genoa; where he read publick lectures on Ariſtotle's Politicks. He was ordered to read ſome likewiſe upon his Rhetorick; and, ſucceeding well in it, many ſcholars flocked to learn good literature from him. His reputation increaſed daily, ſo that the republick of Genoa made him their hiſtoriographer, and aſſigned him a very good penſion for that office. He applied himſelf laboriouſly to compoſe the annals of that ſtate, and publiſhed the five firſt books; by which, ſpeaking too freely and too ſatirically of ſome families, he created himſelf enemies, who reſolved to ruin him. They cauſed it to be laid to his charge, that, inſtigated by an inordinate paſſion for a very handſome youth, his ſcholar, he gratified his unnatural inclinations with him: and there being witneſſes to convict him of it, he was condemned to be burnt. Some have ſuſpected Bonfadius to have been innocent; and that the ſole cauſe of his perſecution was the freedom of his pen. But that does not ſeem to have been the caſe. The generality of writers have agreed, that Bonfadius was actually guilty of the crime he was accuſed of; yet are of opinion, that he had never been accuſed of it, if he had not given offence by ſomething elſe. It is remarkable, that the famous Boccalini has blamed Bonfadius for his folly and imprudence, in touching the characters of potent families, and has made him to be juſtly puniſhed on that account. But, as Mr. Bayle well obſerves, a man knows the maxims of prudence better than he can practiſe them: for it is univerſally believed, that Boccalini himſelf loſt his life for having ſpoken too freely againſt Spain.

find no employment

Boccalin. Ragguagli di Parnaſſo, cent. i. c. 35.

Bonfadius was executed in the year 1560. Upon the day of his execution, he wrote a note to John Baptiſt Grimaldi, to teſtify his gratitude to the perſons who had endeavoured to ſerve him: and promiſed to inform them, how he found himſelf in the other world, if it could be done without frightening them. Such promiſes have been often made; but we never

never heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the Peter Banfadius, author of ſome verſes extant in the "Gareggiamento poetico del confuſo Academico ordito." It is a collection of verſes divided into eight parts, and printed at Venice in the year 1611. There are extant ſome ſpeeches, letters, Latin and Italian poems, of James Bonfadius, the ſubject of this article.

BONFINIUS (ANTHONY) a hiſtorian of the fifteenth century, born at Aſcoli in Italy. Mathias Corvin, king of Hungary, having heard of his fame, ſent for him to his court. Bonfinius paid his reſpects to him at Rees, a few days before that prince made his public entry into Vienna. At his firſt audience, as he himſelf tells us, he preſented him with his tranſlations of Hermogenes and Herodian, and his genealogy of the Corvins, which he dedicated to his majeſty; and two other works addreſſed to the queen, one of which treated of virginity and conjugal chaſtity, and the other a hiſtory of Aſcoli. He had dedicated alſo a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleaſure, and diſtributed them among his courtiers in high terms of approbation. He would not allow Bonfinius to return to Italy, but detained him with a good penſion, being deſirous that he ſhould follow him in his army. He employed him to write the hiſtory of the Huns, and Bonfidius accordingly ſet about it before the death of this prince; but it was by order of king Uladiſlaus that he wrote the general hiſtory of Hungary. He has carried it down to the year 1495. The original of this work was put into the library of Buda, but was never publiſhed. In 1543 one Martin Brenner publiſhed thirty books of this work from an imperfect copy. The whole work conſiſted of forty-five books, which Sanbucus publiſhed in 1568, reviſed and collated with the beſt copies.

Rerum Ungaric. dec. iv. l. 7.

Bonfinius is ſuppoſed to have died in Hungary.

BONGARS (JAMES) a learned man of the ſixteenth century, was born at Orleans in the year 1554; and ſtudied at Straſburg in 1571, where he had an anabaptiſt for his tutor: for he was of the proteſtant religion. In 1576, he ſtudied the civil law under the celebrated Cujacius: nevertheleſs he followed the prevailing taſte of thoſe times, which was critical learning; and though, ſays Mr. Bayle, he went not ſo far as the Lipſius's and Caſaubon's, yet he acquired great reputation by

by it, and perhaps would have equalled them in it, if he could have devoted himſelf wholly to it, as they did. But ſtate-affairs did not permit him. He was employed, near thirty years, in the moſt important negotiations of Henry IV. for whom he was ſeveral times reſident with the princes of Germany, and afterwards embaſſador. However, he publiſhed a good edition of Juſtin at Paris, 1581, in 8vo. where he ſhewed his ſagacity, his learning, his care in conſulting good manuſcripts by the many corrupted paſſages that he reſtored, and the many difficulties that he cleared in the notes. He had a vaſt knowledge of books, both manuſcript and printed; and made a very great collection of them. Beſides an edition of Juſtin, he was the author of other productions; which, if they did not ſhew his learning ſo much, have ſpread his fame a great deal more. Thuanus highly commends an anſwer, which he publiſhed in Germany to a piece, wherein the bad ſucceſs of the expedition of the year 1587, was imputed to the French, who accompanied the Germans. "James Bongars, ſays the excellent hiſtorian, a young man of great genius and learning, and zealous for the honour of the French, who was charged with the affairs of Navarre there, getting a copy of the piece from his friend, replied in an extemporary, but ſhining, anſwer," &c. Thuanus Reſtitutus, p. 70.

This anſwer, however, though never ſo glorious to Bongars, is nothing, compared to that which he made to a bull of pope Sixtus V. againſt Henry IV. and which he had the courage to poſt up in Rome. But this action of Bongars, depending ſolely on the teſtimony of Varillas, and not being mentioned by Thuanus, Mezeray, or any hiſtorian of credit, is generally rejected as fabulous: and with reaſon, ſince it is not eaſy to conceive, how ſo extraordinary an affair could paſs unnoticed by them. The world is indebted to Bongars for the publication of ſeveral authors, who wrote the hiſtory of the expeditions into Paleſtine. That work is intitled, "Geſta dei per Francos;" and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, wrote during his employments, which are much eſteemed; and upon which Mr. Bayle has the following note. "Though he did not, like Bembo and Manucius, reject all terms that are not in the beſt Roman authors, yet his ſtile is fine, clear, polite, and full of natural charms. His letters were tranſlated, when the dauphin began to learn the Latin language; and it appears by the epiſtle dedicatory to that young prince, and by the tranſlator's preface, that nothing was thought more proper for a ſcholar of quality,

" than to read this work of Bongars: becauſe by reading it, " a man learns at the ſame time to expreſs himſelf in noble " terms about ſtate-affairs, and to judge well of the conduct " of an embaſſador. Not only words and phraſes are to be " learnt by it, but alſo the courſe of affairs of thoſe times; " and many particular facts, which ſtill have ſome relation " to the preſent time, and may be of greater uſe, than any " thing to be found in Cicero's letters."

Bongars died at Paris in 1612, when he was fifty-eight years of age: and the learned Cauſabon, whoſe letters ſhew that he was extremely obliged to him, and that he eſteemed him much, laments in one of them, that " the funeral ho- " nours, which were due to his great merit, and which he " would infallibly have received from the learned in Ger- " many, were not yet paid him at Paris." Mr. Bayle thinks, that Bongars was never married: yet tells us, that he was to have been, in the year 1597, to a French lady, who had the misfortune to die upon the very day appointed for the wed- ding, after a courtſhip of near ſix years. This Bongars ſpeaks of in his letters; from which we learn alſo, that he was extraordinarily afflicted at it.

Epiſt. 698. edit. 1656.

BONNER (EDMUND) biſhop of London in the ſixteenth century, born at Hanley in Worceſterſhire. In 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college. On the 12th of June he was admitted batchelor of the canon, and the day following batchelor of the civil law. He entered into holy orders about the ſame time; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but diſtinguiſhed himſelf chiefly by his ſkill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolſey, who appoint- ed him his commiſſary for the faculties: and he was with this prelate at Cawood, when he was arreſted of high treaſon. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkſhire, Ripple in Worceſterſhire, Eaſt Dereham in Nor- folk, and the prebend of Chiſwick in the cathedral church of St. Paul: but the laſt he reſigned in 1539, and Eaſt Dere- ham in 1540. He was inſtalled archdeacon of Leiceſter October 17, 1535.

Strype's Ann. of the Reform. vol. ii. edit. 1725. fol. p. 575. Wood's Faſti, vol. i. col. 27. Wood's Athenæ, edit. 1721. vol. i. col. 27.

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains; and he was a great promoter of the king's divorce from queen Catherine of Spain, and was of great uſe to his majeſty in abrogating the pope's ſupremacy. He was alſo in high fa- vour

Ibid.

vour with lord Cromwell, ſecretary of ſtate, by whoſe recommendation he was employed as ambaſſador at ſeveral courts (A). In 1532, he was ſent to Rome, along with ſir Edward Karne, to excuſe king Henry's perſonal appearance, upon the pope's citation. In 1533, he was ſent again to Rome to pope Clement VII. then at Marſeilles, upon the excommunication decreed againſt king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his maſter in this affair with ſo much vehemence and fury, that the pope talked of throwing him into a caldron of melted lead; whereupon he thought proper to make his eſcape. He was employed likewiſe in other embaſſies to the kings of Denmark and France, and the emperor of Germany. In 1538, being then ambaſſador in France, he was nominated to the biſhopric of Hereford, November 27; but before conſecration he was tranſlated to London.

Burnet's Hiſt. of the Reform. vol. i. 2d edit. 1681, p. 120.

At the time of the king's death in 1547, Bonner was ambaſſador with the emperor Charles V. and though during Henry's reign he appeared ſo zealous againſt the pope, and had concurred in all the ſteps taken to bring about a reformation, yet this ſeems to have been owing to his ambition, becauſe he knew it to be the readieſt way to preferment; but he was a papiſt in his heart, as became evident from his ſubſequent conduct. On the 1ſt of September, 1547, not

Fox, ibid.

(A) It was to him he chiefly owed his preferments and dignities, as he acknowledges in the following letter to that lord, written from Blois in France, 2d September 1538. "My "very ſingular, eſpecial good lord, "as one moſt bounden, I moſt humbly commende me unto your honourable good lordſhip. And "whereas in times paſſed it hath "liked the ſame without any my "deſertes or merites, even only of "your ſingular exceding goodnes, to "beſtow a great deale of love, benevolence, and good affection upon me ſo poore a man, and of ſo "ſmall qualities, expreſſing indeede "ſondry ways the good effectes "thereof to my great preferment; "I was very much bounde thereby "unto your honourable good lordſhippe, and thought it always "my duety (as indeed it was) both "to beare my true hart again unto "your lordſhippe, and alſo remembring ſuche kindnes, to do unto "the ſame all ſuch ſervice and pleaſure as might then lie in my ſmal "power to do. But whereof your "infinite and ineſtimable goodneſs, "it hath further liked you of late, "firſt to advance me unto the office "of legation from ſuch a prince as "my ſoveraigne lord is, unto the "emperor and French king, and "next after to procure and obtayne "mine advauncement to ſo honourable a promotion as the byſhoprike of Herreford: I muſt here "knowledge the exceeding greatnes of your lordſhippes benefits, "with mine own imbecillitie to re"compence it." John Foxe's Acts and Monuments, edit. 1583, vol. ii. p. 1088.

many months after the acceſſion of king Edward VI. he ſcrupled to take an oath, to renounce and deny the biſhop of Rome, and to ſwear obedience to the king, and entered a proteſtation againſt the king's injunctions and homilies. For this behaviour he was committed to the Fleet; but having ſubmitted and recanted his proteſtation, was releaſed. He now indeed complied outwardly with the ſteps taken to advance the reformation, but uſed privately all means in his power to obſtruct it. After the lord Thomas Seymour's death, he appeared greatly remiſs in putting the court's orders in execution, particularly that relating to the uſe of the Common-prayer book; for which he was ſeverely reproved by the privy council (B). He ſeemed thereupon to redouble his diligence: but ſtill through his remiſſneſs in preaching, and his connivance at the maſs in ſeveral places, many people in his dioceſe being obſerved to withdraw from the divine ſervice and communion, he was accuſed of neglect in the execution of the king's orders. He was ſummoned before the privy council on the 11th of Auguſt, when after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's croſs, on certain articles delivered to him (C); and

Ibid. p. 1309.

(B) In a letter they writ to him July 23, 1549, wherein among other things they tell him,—That "one "uniforme order for common prayer "and adminiſtration of the ſacra-"ments having been ſet forth, where-"by much idolatry, vayne ſuperſti-"tion, and great and ſlanderous "abuſes be taken away; it was no "ſmall occaſion of ſorrow to them, "to underſtand by the complaints "of many, that the ſaid book re-"mained, in many places of the "realm, either not known at all, or "not uſed, or at the leaſt very ſel-"dom, and in a light and irreve-"rent manner. The fault whereof "(add they) we muſt impute to "you, and others of your voca-"tion." In the concluſion they tell him—"If we ſhall hereafter "(theſe our letters and command-"ments notwithſtanding) have eſt-"ſoones complaint, and find the like "faults in your dioceſe, we ſhall "have juſt cauſe to impute the fault "thereof, and of all that enſue there-"of, unto you; and conſequently "be occaſioned thereby to ſee other-"wyſe to the redreſſe of theſe things, "whereof we would be ſory. And "therefore we do eftſoones charge "and commaund you upon your al-"legiance, to loke well upon your "duety herein, as ye tender our "pleaſure." Fox, as above, p. 1303.

(C) They were as follow: 1. That all ſuch as rebell againſt their prince, get unto them damnation; and thoſe that reſiſt the higher power, reſiſt the ordinaunces of God; and he that dieth therefore in rebellion, by the woorde of Gode is utterly damned, and ſo looſeth bodye and ſoule. And therefore thoſe rebelles in Devonſhire and Cornwall, in Northfolke or elſewhere, who take upon them to aſſemble a power and force againſt their king and prince, againſt the laws and ſtatutes of the realme, and goe about to ſubverte the ſtate and order of the commonwealth, not onely do deſerve death, as traytors and rebels, but do accumulate to themſelves eternal damnation, even to be in the burning fire of hell, with Lucifer

and alſo to preach there once a quarter for the future, and be preſent at every ſermon preached there, and to celebrate the communion in that church on all the principal feaſts: and to abide and keep reſidence in his houſe in London, till he had licence from the council to depart elſewhere. On the day appointed for his preaching, he delivered a ſermon to a crouded audience on the points aſſigned to him. But he entirely omitted the laſt article, the king's royal power being of no leſs authority or force in his youth, than was that of any of his predeceſſors; and therefore that all his ſubjects were as much bound to obey him, as if he had been thirty or forty years old. For this contempt, he was complained of to the king by John Hooper, afterwards biſhop of Worceſter: Ib. p. 1304, 1305.

Lucifer the father and firſt author of pride, diſobedience, and rebellion, what pretence ſoever they have, and what maſſes or holy-water ſoever they pretende, or go about to make among themſelves, as Chore, Dathan, and Abiron, for rebellion againſt Moſes, were ſwallowed down alive into hell, although they pretended to ſacrifice unto God.

2. Likewiſe in the order of the churche and externe rites and ceremonies of divine ſervice, for ſo muche as God requireth humility of hearts, innocence of living, knowledge of him, charity and love to our neighbours, and obedience to his worde and to his miniſters and ſuperioure powers, theſe we muſt bring to all our prayers, to all our ſervice; and this is the ſacrifice that Chriſt requireth, and theſe be thoſe that makes all thinges pleaſaunt unto God. The externe rites and ceremonies be but exerciſes of our religion, and appointable by ſuperior powers, in choſing whereof we muſt obey the magiſtrates; the whyche things alſo we do ſee ever hath beene and ſhal be (as the time and place is) divers, and yet al hath pleaſed God ſo long as theſe before ſpoken inwarde things be there. If any man ſhall uſe the old rites, and therefore diſobey the ſuperior power, the devotion of his ceremonies is made nought by his diſobedience; ſo that, which els (ſo long as the law did ſo ſtand) might be good, by pride and diſobedience nowe is made nought; as Saule's ſacrifice, Chore, Dathan, and Abiron, and Aaron's two children were. But who that joineth to devotion obedience, he winneth the garland. For elſe it is a zeale ſed non ſecundum ſcientiam, a wil, deſire, zeale and devotion, but not after wiſedome; that is a fooliſhe devotion, which can require no thankes or praiſe. And yet agayne, where ye obey, ye muſt have devotion; for God requireth the heart more than the outward doings; and therfore who that taketh the communion, or ſaith or heareth the ſervice appointed by the king's majeſtie, muſt bring devotion and inward prayer with him, or els his praiers are but vaine; lacking that whyche God requireth, that is, the heart and minde to pray to him.

3. Further ye ſhal for example, on Sonday come ſeventh night after the aforeſaid date, celebrate the communion at Paules church.

4. Ye ſhall alſo ſet foorth in your ſermon, that our authoritie of royal power is (as of truth it is) of no leſſe authoritie and force in this our young age, then is, or was of any of our predeceſſors, though the ſame were much elder, as may appeare by example of Joſias, and other young kings in ſcripture; and therefore all our ſubjectes to be no leſs bound to the obedience of our preceptes, lawes and ſtatutes, than if we were of thirty or forty years of age. Fox, ib. p. 1310, 1311.

whereupon archbiſhop Cranmer, biſhop Ridley, ſir William Petre, and ſir Thomas Smith, ſecretaries of ſtate, and William May, L. L. D. and dean of St. Paul's, were appointed commiſſioners to proceed againſt him. He appeared before them September 10, 13, 16, 18, 20, 23, and October the 1ſt; and after a long trial, was committed to the Marſhalſea; and towards the end of October, deprived of his biſhopric.

On the acceſſion of queen Mary, Bonner had an opportunity of ſhewing himſelf in his proper colours; he was reſtored to his biſhopric, by a commiſſion read in St. Paul's cathedral, the 5th of September 1553. In 1554, he was made vicegerent, and preſident of the convocation, in the room of archbiſhop Cranmer, who was committed to the Tower. The ſame year, he viſited his dioceſe, in order to root up all the ſeeds of the reformation, and behaved in the moſt furious and extravagant manner; at Hadham, he was exceſſively angry becauſe the bells did not ring at his coming, that the rood loft was not decked, nor the ſacrament hanged up. He ſwore and raged in the church at Dr. Bricket, the rector, and calling him knave and heretic, went to ſtrike at him; but the blow fell upon ſir Thomas Joſcelyn's ear, and almoſt ſtunned him. He ſet up the maſs again at St. Paul's, before the act for reſtoring it was paſſed. The ſame year, he was in commiſſion to turn out ſome of the reformed biſhops. In the year 1555, and the three following years, he was the occaſion of ſeveral hundreds of innocent perſons being put to death, for their firm adherence to the proteſtant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby biſhop of Ely) to degrade archbiſhop Cranmer, whom he uſed with great inſolence. The 29th of December following, he was put into a commiſſion to ſearch and raze all regiſters, records containing profeſſions againſt the pope, ſcrutinies taken in religious houſes, &c. And the 8th of February 1556-7, he was alſo put in another commiſſion, or kind of inquiſition, for ſearching after and puniſhing all heretics.

Foxe, p. 1426.

Ib. p. 1474.

Burnet, as above, p. 341.

Upon queen Elizabeth's acceſſion things took a different turn: Bonner went to meet her at Highgate, with the reſt of the biſhops; but ſhe looked on him as a man ſtained with blood, and therefore could ſhew him no mark of her favour. For ſome months he remained unmoleſted; but being called before the privy-council on the 30th of May 1559, he refuſed to take the oath of allegiance and ſupremacy. For this reaſon he was deprived a ſecond time of his biſhopric the 29th of June following,

following, and committed to the Marſhalſea. In purſuance of the ſtatute 5 Eliz. chap. 1. the oath of ſupremacy being again tendered to him, he was, upon his refuſing to take it, indicted of a premunire. Wood, ubi ſupra, col. 160.

After having lived in confinement ſome years, he died September the 5th, 1569. Three days after he was buried at midnight, it St. George's church-yard in Southwark, to prevent any diſturbances that might have been made by the citizens, who hated him extremely. Bonner was certainly a violent, furious, and paſſionate man, and extremely cruel in his nature; and his perſon being very fat and corpulent, this made one ſay of him, that he was full of guts but empty of bowels. He was a great maſter of the canon law, being excelled in that faculty by very few of his time; and alſo was well ſkilled in politics. Several pieces were publiſhed under his name (D). Fox, ib.

(D) They are as follow.

1. Preface to the Oration of Stephen Gardiner, biſhop of Wincheſter, concerning true obedience. Printed at London, in Latin, 1534, 1535, and at Hamburgh in 1536, 8vo. Tranſlated into Engliſh by Michael Wood, a zealous proteſtant, with a bitter preface to the reader, and a poſtſcript. Roan, 1553, 8vo. It is alſo inſerted in J. Fox's Book of Martyrs. In the preface, Bonner ſpeaks much in favour of king Henry the Eighth's marriage with Anne Boleyn, and againſt the tyranny exerciſed by the biſhop of Rome in this kingdom.

2. Several letters to the lord Cromwell.

3. A Declaration to lord Cromwell, deſcribing to him the evil behaviour of Stephen [biſhop of] Wincheſter, with ſpecial cauſes therein contained wherefore, and why, he miſliked of him.

4. Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon.

5. An Admonition and Advertiſement given by the biſhop of London to all readers of the Bible in the Engliſh tongue.

6. Injunctions given by Bonner, biſhop of London, to his clergy, (about preaching) with the names of books prohibited.

7. Letter to Mr. Lechmore.

8. Reſponſum & Exhortatio. Lond. 1553, 8vo. Anſwer and Exhortation to the clergy in praiſe of prieſthood; ſpoken by the author in St. Paul's cathedral. Lon. 16th October 1553, after a ſermon preached before the clergy, by John Harpesfield.

9. A Letter to Mr. Lechmore, 6th September 1553.

10. Articles to be enquired of in the general viſitation of Edmund biſhop of London, exerciſed by him in the year 1554, in the city and dioceſe of London, &c. To ridicule them, John Bale, biſhop of Oſſory, wrote a book, intitled, A Declaration of Edmond Bonner's articles, concerning the clergy of London dioceſe, whereby that execrable anti-chriſt is in his right colours revealed. 1554, and 1561. 8vo.

11. A profitable and neceſſary Doctrine, containing an expoſition on the Creed, ſeven Sacraments, ten Commandments, the Pater Noſter, Ave Maria, with certain Homilies adjoining thereto, for the inſtruction and information of the dioceſe of London. Lond. 1554-5, 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendle-

ton; the former part of it, which is catechiſm, is moſtly taken out of the Inſtitution of a Criſten Man, ſet out by king Henry VIII. only varied in ſome points.

12. Several letters, declarations, arguings, diſputes, &c. of his are extant in John Foxe's Book of Martyrs, vol. laſt.

13. His Objections againſt the Proceſs of Robert Horne, biſhop of Wincheſter, who had tendered the oath of ſupremacy to him the ſecond time, are preſerved by Mr. Strype in his Annals of the Reformation.

BOOTH (BARTON) a famous Engliſh actor, who chiefly excelled in tragedy, born in the county palatine of Lancaſter in the year 1681. At the age of nine years he was put to Weſtminſter ſchool, under the tuition of the famous Dr. Buſby. Here he ſoon diſcovered an excellent genius and capacity: he had a peculiar turn for Latin poetry, and had fixed many of the fineſt paſſages ſo firmly in his memory, that he could repeat them; this he would do with ſuch propriety, with ſuch a graceful action, and ſuch a peculiar emphaſis, that he charmed every body who heard him. Thence it was that when, according to cuſtom, a Latin play was to be acted, one of the firſt parts was given to young Booth, who performed it in ſuch a manner, as gained him univerſal applauſe, and particular reſpect from the doctor. This firſt gave him an inclination for the ſtage. His father intended him for the church: but when Barton reached the age of ſeventeen, and was about to be ſent to the univerſity, he ſtole away from ſchool, and went over to Ireland in 1698, with Mr. Aſhbury, maſter of the company at Dublin. Here he was ſoon diſtinguiſhed greatly for his theatrical abilities, eſpecially in tragedy, for which he ſeemed to be formed by nature; for he had a grave countenance and a good perſon, with a fine voice and a manly action. When he had been three ſeaſons in Dublin, in which time he had acquired a great reputation, he reſolved to return to England, which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The firſt character in which he appeared on the Engliſh ſtage, was that of Maximus, in the tragedy of Valentinian; and it was ſcarce poſſible for a young actor to meet with a better reception than he had. The Ambitious Stepmother coming ſoon after upon the ſtage, he performed the part of Artaban, which added conſiderably to the reputation he had acquired, and made him be eſteemed one of the firſt actors then upon the ſtage. Nor was his fame leſs in all the ſucceeding characters which he attempted; but he ſhone with greateſt luſtre

Life of Barton Booth, eſq;

Hiſt. of the Eng. ſtage, P. 143.

Remarks on the Britiſh Theatre, P. 293.

luſtre in the tragedy of Cato, which was brought on the ſtage in the year 1712. "Although Cato (ſays Mr. Cibber) "ſeems plainly written upon what are called whig principles, "yet the tories at that time had ſenſe enough not to take "it as the leaſt reflection on their adminiſtration, but, on "the contrary, they ſeemed to brandiſh and vaunt their ap- "probation of every ſentiment, in favour of liberty, which "by a public act of their generoſity was carried ſo high, "that one day while the play was acting they collected fifty "guineas in the boxes, and made a preſent of them to "Booth, with this compliment — For his honeſt oppoſition "to a perpetual dictator, and his dying ſo bravely in the "cauſe of liberty." The reputation to which Mr. Booth was now arrived, ſeemed to entitle him to a ſhare in the management of the theatre, but this perhaps his merit would never have procured, had it not been through the favour of lord Bolingbroke, who in 1713, procured a new licence, recalling all former licences, in which Mr. Booth's name was added to thoſe of the former managers, Cibber, Wilks, and Dogget, the laſt of whom was ſo much offended at this, that he threw up his ſhare, and would not accept of any conſideration for it; but Mr. Cibber tells us, he only made this a pretence, and that the true reaſon of his quitting, was his diſlike to Wilks, whoſe humour was become inſupportable to him. When Mr. Booth came to a ſhare of the management of the houſe, he was then in the 33d year of his age, and in the higheſt reputation as an actor, nor did his fame as a player ſink by degrees, as ſometimes has happened to them who have been moſt applauded, but increaſed every day more and more. The health of Mr. Booth however beginning to decline, he could not act ſo often as uſual, and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his diſtemper permitted him to tread the ſtage; but his conſtitution broke now very faſt, and he was attacked with a complication of diſtempers, which carried him off May 10th, 1733.

Apology for his life, p. 379.

Ib. p. 402.

Remarks on the Britiſh theatre, p. 300.

His character as an actor has been celebrated by ſome of the beſt judges. Mr. Aaron Hill, a gentleman, who by the ſhare he had in the management of the playhouſe, could not but have ſufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him. "Two advantages (ſays this gentleman) diſtinguiſhed him "in the ſtrongeſt light from the reſt of his fraternity; he "had learning to underſtand perfectly whatever it was his

History of the Engliſh ſtage, p. 147.

" part to ſpeak, and judgment to know how far it agreed or " diſagreed with his character. Hence aroſe a peculiar " grace, which was viſible to every ſpectator, though " few were at the pains of examining into the cauſe of " their pleaſure. He could ſoften and ſlide over with a " kind of elegant negligence, the improprieties in a part he " acted, while, on the contrary, he would dwell with energy " upon the beauties, as if he exerted a latent ſpirit, which " had been kept back for ſuch an occaſion, that he might " alarm, awaken, and tranſport in thoſe places only, where " the dignity of his own good ſenſe could be ſupported by " that of his author. A little reflection upon this remark- " able quality, will teach us to account for that manifeſt " languor, which has ſometimes been obſerved in his action, " and which was generally, though I think falſly, imputed " to the natural indolence of his temper. For the ſame " reaſon, though in the cuſtomary rounds of his buſineſs, " he would condeſcend to ſome parts in comedy, he ſeldom " appeared in any of them with much advantage to his cha- " racter. The paſſions which he found in comedy were not " ſtrong enough to excite his fire, and what ſeemed want of " qualification, was only abſence of impreſſion. He had a " talent at diſcovering the paſſions, where they lay hid in " ſome celebrated parts, by the injudicious practice of other " actors, which when he had diſcovered he ſoon grew able to " expreſs them. And his ſecret for attaining this great leſſon " of the theatre was an adaption of his look to his voice, " by which artful imitation of nature, the variations in the " ſound of his words gave propriety to every change in " his countenance. So that it was Mr. Booth's peculiar " felicity to be heard and ſeen the ſame—whether as the " pleaſed, the grieved, the pitying, the reproachful, or the " angry. One would almoſt be tempted to borrow the aid of " a very bold figure, and to expreſs this excellence the more " ſignificantly, beg permiſſion to affirm, that the blind might " have ſeen him in his voice, and the deaf have heard him " in his viſage. His geſture, or, as it is commonly called, " his action, was but the reſult and neceſſary conſequence of " his dominion over his voice and countenance; for having " by a concurrence of two ſuch cauſes, impreſſed his imagi- " nation with ſuch a ſtamp and ſpirit of paſſion, he ever " obeyed the impulſe by a kind of natural dependency, " and relaxed or braced ſucceſſively into all that fine expreſ- " ſiveneſs, with which he painted what he ſpoke without re- " ſtraint or affectation."

Mr.

Mr. Cibber has alſo taken particular notice of Mr. Booth, nor has he omitted either his excellencies or defects; this writer, ſpeaking of Wilks and him, ſays, "they were actors "ſo oppoſite in their manner, that if either of them could "have borrowed a little of the other's fault, they would "both have been improved by it. If Wilks had ſome- "times too violent a vivacity, Booth as often contented "himſelf with too grave dignity. The latter ſeemed too "much to heave up his words, as the other to dart them to "the ear with too quick and ſharp a vehemence. Thus "Wilks would too frequently break into the time and mea- "ſure of the harmony by too many ſpirited accents in one "line; and Booth, by too ſolemn a regard to harmony, "would as often loſe the neceſſary ſpirit of it: ſo that (as I "have obſerved) could we have ſometimes raiſed the one "and ſunk the other, they had both been nearer the mark. "Yet this could not be always objected to them, they had "their intervals of unexceptionable excellence, that more "than ballanced their errors. The maſter-piece of Booth "was Othello; then he was moſt in character, and ſeemed "not more to animate and pleaſe himſelf in it than his "ſpectators. It is true he owed his laſt and higheſt ad- "vancement to his acting Cato, but it was the novelty and "critical appearance of that character, that chiefly ſwelled "the torrent of his applauſe; for let the ſentiments of a "declaiming patriot have all the ſublimity of poetry, and "let them be delivered with all the utmoſt grace and elocu- "tion, yet this is but one light wherein the excellence of an "actor can ſhine; but in Othello we may ſee him in the "variety of nature. In Othello therefore I may ſafely aver, "that Booth ſhewed himſelf thrice the actor that he could "in Cato, and yet his merit in acting Cato need not be di- "miniſhed by this compariſon. Wilks often regretted that "in tragedy he had not the full and ſtrong voice of Booth, "to command and grace his periods with. But Booth uſed "to ſay, that if his ear had been equal to it, Wilks had "voice enough to have ſhewn himſelf a much better trage- "dian. Now though there might be ſome truth in this, yet "theſe two actors were of ſo mixed a merit, that even in "tragedy the ſuperiority was not always on the ſame ſide. "In ſorrow, tenderneſs, or reſignation, Wilks plainly had "the advantage, and ſeemed more pathetically to feel, look, "and expreſs his calamity. But in the more turbulent "tranſports of the heart, Booth again bore the palm, and "left all competitors behind him."

Cibber's Apology, p. 476.

BOR-

BORDONE (PARIS) an excellent Italian painter, was born at Venice, about the year 1512; and being deſcended of a noble family, was brought up to letters, muſick, and other genteel accompliſhments. He was a diſciple of Titian, and flouriſhed in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and eſteem; and for whom, beſides abundance of hiſtories, he made the portraits of ſeveral court-ladies in ſo excellent a manner, that original nature was hardly more charming. From France he returned home to Venice, laden with honour and riches; and having acquired as much reputation in all parts of Italy, as he had done abroad, he died in the year 1587, aged 75 years.

BORELLI (JOHN ALPHONSO) a famous philoſopher and mathematician, born at Naples the 28th of January 1608. He was profeſſor of philoſophy and mathematicks in ſome of the moſt celebrated univerſities of Italy, eſpecially at Florence and Piſa, where he became highly in favour with the princes of the houſe of Medicis; but having been engaged in the revolt of Meſſina, he was obliged to retire to Rome, where he ſpent the remainder of his life under the protection of Chriſtina queen of Sweden, who honoured him with her friendſhip, and by her liberality towards him, ſoftened the rigour of his hard fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he inſtructed the youth in mathematical ſtudies. He died there of a pleuriſy the 31ſt of December 1679, in the 72d year of his age (A).

Niceron, tom. 18. p. 257, 258. edit. Paris 1732.

BOR-

(A) Borelli left the following works.

1. Le cauſe delle febri maligni. 1649. in 12mo.

2. Euclides reſtitutus, &c. Piſa 1668. in 4to.

3. Apollonii Pergæi conicorum libri 5, 6, & 7, paraphraſte Abalphato Aſpahanenſi nunc primum editi. Additus in calce Archimedis aſſumptorum liber, ex codicibus Arabices, MSS. Ser. D. Etruriæ. Abrahamus Ecchellenſis Maronita latinos reddidit. Joannes Alphonſus Borellus in Piſana academia Matheſeos profeſſor curam in geometricis verſione contulit et notas uberiores in univerſum opus adjecit. Floren. 1661. fol.

4. Theoriæ Medicorum Planetarum ex cauſis phyſicis deductæ. Flor. 1666. 4to.

5. De vi percuſſionis. Bologna 1667, 4to. This piece was reprinted with his famous treatiſe De Motu Animalium, and that De Motionibus naturalibus, in 1686.

6. Oſſervatione intorno alla viſtu ineguali degli occi. This piece was inſerted in the journal of Rome, for the year 1669.

7. De

7. De motionibus naturalibus de gravitate pendentibus. Regio Julio 1670. 4to.

8. Meteorologia Ætnea, &c. Regio Julio 1670. 4to.

9. Oſſervatione dell' eccliſſi lunare, fatta in Roma da gio Alph. Borelli la ſera degli 11 Gennaro 1675. Inſerted in the journal of Rome 1675. p. 34.

10. Elementa conica Apollonii Pergæi, et Archimedis opera nova et breviori methodo demonſtrata. Printed at Rome in 1679 in 12mo. at the end of the 3d edition of his Euclides reſtitutus.

11. Tractatus duplex de vi percuſſionis, &c. cum reſponſionibus ad Stephani de Angelis animadverſiones in librum de vi percuſſiones. Leyden 1686. 4to.

12. De rerum uſu judicium. Straſburgh 1684. 8vo.

BORGARUTIUS (PROSPER) an eminent Italian phyſician, who lived in the ſixteenth century, and publiſhed ſome works; the firſt of which was a treatiſe of anatomy. He compoſed it in his native language; and finding it well received, he tranſlated it into Latin, with the addition of ſeveral new obſervations, which he had made while he taught anatomy at Padua. He not only communicated to the publick the diſcoveries he had made by the diſſection of bodies, but ſtudied medicines alſo, and printed ſomething on that ſubject. He took a journey to the court of France in the year 1567, and found at Paris the manuſcript of the Chirurgia Magna of Veſalius. He bought it; and, then correcting and digeſting it into order, he publiſhed it at Venice in the year 1569, in 8vo. The trouble he was involved in during the printing of his own treatiſe of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the preſs, he broke his word; and in this compares himſelf to thoſe women, who in the pains of childbirth proteſt, they will never expoſe themſelves to the like any more, nevertheleſs, when the pain is over, forget their proteſtations. Every body knows the ſtory of the woman, who made a proteſtation of this nature: who yet was no ſooner delivered, than ſhe deſired, that the bleſſed candle, which was burning on the table, might be put out; "for, ſays ſhe, it may ſerve me another time." It is well known, ſays Mr. Bayle, that there are particular and indiſpenſable reaſons, which very juſtly diſcharge a woman from any thing, ſhe may have ſworn on ſuch an occaſion. It is not, ſays he, the ſame thing, as it is with vows made at ſea in a ſtorm, which are commonly forgot, as ſoon as the parties are ſafe on ſhore.

Bayle's Dict.

Epiſt. Dedic. Chirurgiæ Magnæ.

BOR-

BORGIA (Cæsar) a natural ſon of pope Alexander VI. was a man of ſuch conduct and character, that Machiavel has thought fit to propoſe him, in his famous book called "The Prince," as an original and pattern to all princes, who would act the part of judicious tyrants. What year he was born in, we do not find: but he was at his ſtudies in the univerſity of Piſa, when Alexander was elected pope, which was in Auguſt 1492. Upon the news of his father's advancement, he baniſhed all thoughts of the private condition of life, he had hitherto been in; and full of ambition and the higheſt notions, as if himſelf was to be made emperor of the world, he haſtened directly to Rome. Alexander received him with formality and coldneſs, which, whether it was real or only affected, is not eaſy to determine. Cæſar however took it to be real; and greatly diſguſted as well as diſappointed, went immediately and complained to his mother Vanozza. Vanozza comforted him; bid him not be caſt down; and told him, that ſhe knew the pope's mind better than any body, and for what reaſons his holineſs had given him that reception. In the mean time the court-flatterers ſollicited the pope to make Cæſar a cardinal, which the pope abſolutely refuſed; nevertheleſs, that he might not ſeem altogether forgetful of him, he created him archbiſhop of Valenza, a benefice which his holineſs had enjoyed in his younger days. This preferment was by no means acceptable to Cæſar, yet he thought proper to take up with it; ſince the pope, he found, was determined to confer the beſt of his ſecular dignities on his eldeſt ſon Francis, who at that time was made duke of Gandia by Ferdinand king of Caſtile and Arragon.

Alexander VI. had five children by his miſtreſs Vanozza; Francis and Cæſar, already mentioned, two other ſons, and a daughter named Lucretia. Francis was a gentleman of a fine diſpoſition, of probity and real goodneſs, and in every reſpect quite oppoſite to his brother Cæſar; but Cæſar ſeems to have poſſeſſed abilities ſuperior to thoſe of Francis: which made a certain hiſtorian ſay, "that Cæſar was great among "the wicked, and Francis good among the great." Cæſar however was the mother's favourite, as having a temper and principles more conformable to hers: for which reaſon, at the time when Alexander was undetermined, on which of theſe brothers he ſhould beſtow the cardinal's cap, Vanozza declared herſelf in favour of Cæſar, who was accordingly made a cardinal in the ſecond year of Alexander's pontificate.

From

From henceforward he acted in concert with his father, and was a great inſtrument in executing all the ſchemes of that moſt wicked pope: for he had not the leaſt grain of virtue or goodneſs in the make of him, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant; for that was the ſole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the ſecular dignities, which then were much more coveted than the eccleſiaſtical, were heaped upon Francis; and this obſtructed Cæſar's projects ſo intirely, that he was reſolved at all adventures to remove him. It was in the year 1497, that hiring aſſaſſins, he cauſed him to be murdered, and thrown into the Tiber; where his body was found ſome days after, full of wounds and extremely mangled. The pope was afflicted to the laſt degree; for though he made uſe of Cæſar as the abler, he loved Francis as the better, man. He cauſed therefore ſtrict enquiry to be made after the murderers; upon which Vanozza, who for that and other reaſons was juſtly ſuſpected to be privy to the affair, went privately to the pope, and uſed all the arguments ſhe could, to diſſuade him from ſearching any further. Some ſay, that ſhe went ſo far as to aſſure his holineſs, that if he did not deſiſt, the ſame perſon, who took away his ſon's life, would not ſpare his own.

Cæſar, who now ſucceeded to his brother's fortunes and honours, began to be tired of eccleſiaſtical matters, and grew quite ſick of the cardinalate; for which reaſon he determined to throw it off as ſoon as poſſible, that he might have the greater ſcope for practiſing the exceſſes, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the higheſt degree. It is incredible, what numbers he cauſed to be taken off by poiſon or the ſword; and it is notorious, that ſwarms of aſſaſſins were conſtantly kept in pay by him at Rome, for the ſake of removing all, who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was ſoon after made duke of Valentinois by Lewis XII. of France: with whom he entered into a league, for the conqueſt of the Milaneſe. From this time he experienced various turns of fortune, and was ſometimes very proſperous, ſometimes much otherwiſe. He very hardly eſcaped dying of poiſon in the year 1503: for, having concerted with the pope a deſign of poiſoning nine newly created cardinals at once, for the ſake of poſſeſſing their effects,

fects, the poiſoned wine, deſtined for the purpoſe, was by miſtake brought to and drank by themſelves. The pope died of it; but Cæſar, by the vigour of his youth, and the force of antidotes, after many ſtruggles, recovered. He only recovered to outlive his fortune and grandeur, to ſee himſelf depreſſed, and his enemies exalted; for he was ſoon after diveſted of all his acquiſitions, and ſent a priſoner to Spain, in order to free Italy from an incendiary, and the Italian princes from thoſe dangers, which the turbulent and reſtleſs ſpirit of Cæſar made them fear, even though he was unarmed. He eſcaped from thence, and got ſafe to Navarre to king John his brother-in-law, where he met with a very friendly reception. From hence he deſigned to go into France; and there, with the aſſiſtance of Lewis, to try, if he could once more re-eſtabliſh his fortune. But Lewis refuſed to receive him, not only becauſe he and Spain had concluded a truce, but becauſe they were alſo at enmity with the king of Navarre. Nay, the French king, in order to gratify Spain, had confiſcated Cæſar's duchy of Valentinois, and taken away the yearly penſion, which he had from France. So that Cæſar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his ſubjects. Cæſar ſerved as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was killed by the ſtroke of a gianette. This happened upon the 12th of March 1507. Cæſar Borgia took theſe words for his device, "aut Cæſar "aut nihil;" which gave occaſion to the following epigrams:

1.

"Borgia Cæſar erat, factis et nomine Cæſar;
"Aut nihil, aut Cæſar, dixit; utrumque fuit.

2.

"Aut nihil, aut Cæſar, vult dici Borgia: quid ni,
"Cum ſimul et Cæſar poſſit, et eſſe nihil.

3.

"Omnia vincebas, ſperabas omnia, Cæſar:
"Omnia deficiunt, incipis eſſe nihil."

BORLACE (Dr. EDMUND) ſon of ſir John Borlace, maſter of the ordnance, and one of the lords juſtices of Ireland, was born in the beginning of the eighteenth century, and educated at the univerſity of Dublin. Then he travelled to Leyden, where he commenced doctor of phyſick in the year 1650. He was afterwards admitted to the ſame degree at Oxford. At laſt he ſettled at Cheſter, where he practiſed phyſick with great reputation and ſucceſs; and where he died in the year 1682. Among ſeveral books which he wrote and publiſhed, are, 1. "Latham Spaw in Lancaſhire: with ſome remarkable caſes "and cures effected by it." Lond. 1670, 8vo. Dedicated to Charles earl of Derby. 2. "The Reduction of Ireland to "the crown of England: with the governors ſince the conqueſt by king Henry II. ann. 1172, and ſome paſſages in "their government. A brief account of the rebellion, ann. "dom. 1641. Alſo the original of the univerſity of Dublin, "and the college of phyſicians." Lond. 1675, in a large octavo. 3. "The Hiſtory of the execrable Iriſh Rebellion, "traced from many preceding acts to the grand eruption "Oct. 23, 1641; and thence purſued to the act of ſettlement 1672." Lond. 1680, folio. Mr. Wood tells us, that much of this book is taken from another, entitled, "The Iriſh Rebellion; or, the hiſtory of the beginnings "and firſt progreſs of the general rebellion raiſed within the "kingdom of Ireland Oct. 23, 1641." Lond. 1646, 4to. written by ſir John Temple, maſter of the rolls, one of his majeſty's privy council in Ireland, and father of the celebrated ſir William Temple. 4. "Brief Reflections on the "earl of Caſtlehaven's memoirs of his engagement and "carriage in the war of Ireland. By which the govern-"ment of that time, and the juſtice of the crown ſince, "are vindicated from aſperſions caſt upon both." Lond. 1682, 8vo.

Wood's Athen. Oxon.

BORRI (JOSEPH FRANCIS) a famous chymiſt, quack, and heretick, was a Milaneſe, and born in the beginning of the ſeventeenth century. He finiſhed his ſtudies in the ſeminary at Rome, where the jeſuits admired him as a prodigy for his parts and memory. He applied himſelf to chymiſtry, and made ſome diſcoveries; but plunging himſelf into the moſt extravagant debaucheries, he was obliged at laſt to take refuge in a church. This was in the year 1654. A little while after, he ſet up for a religious man; and affecting an appearance of great zeal, he lamented the corrup-

tion of manners, which prevailed at Rome, ſaying, that the diſtemper was come to the height, and that the time of the recovery drew near: a happy time, wherein there would be but one ſheepfold on the earth, whereof the pope was to be the only ſhepherd. "Whoſoever ſhall refuſe, ſaid "he, to enter into that ſheepfold, ſhall be deſtroyed by the "pope's armies. God has predeſtinated me to be the gene- "ral of thoſe armies: I am ſure, that they ſhall want no- "thing. I ſhall quickly finiſh my chymical labours by the "happy production of the philoſophers ſtone; and by that "means I ſhall have as much gold, as is neceſſary for the "buſineſs. I am ſure of the aſſiſtance of the angels, and "particularly of that of Michael the archangel. When I "began to walk in the ſpiritual life, I had a viſion in the "night, attended with an angelical voice, which aſſured me, "that I ſhould become a prophet. The ſign that was given "me for it was a palm, that ſeemed to me quite ſurrounded "with the light of Paradiſe."

Borri's Life, as quoted by Mr. Bayle.

He communicated to his confidents the revelations, which he boaſted to have received: but after the death of Innocent X. finding that the new pope Alexander VII. renewed the tribunals, and cauſed more care to be taken of every thing, he deſpaired of ſucceeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with ſeveral people, whom he cauſed to perform certain exerciſes, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of ſecrecy to him; and when he found them confirmed in the belief of his extraordinary miſſion, he preſcribed to them certain vows by the ſuggeſtion of his angel, as he pretended. One of thoſe vows was that of poverty; for the performance of which he cauſed all the money that every one had to be conſigned to himſelf. The deſign of this crafty impoſtor was, in caſe he could get a ſufficient number of followers, to appear in the great ſquare of Milan; there to repreſent the abuſes of the eccleſiaſtical and ſecular government; to encourage the people to liberty; and then, profeſſing himſelf of the city and country of Milan, to purſue his conqueſts as well as he could. But his deſign miſcarried by the impriſonment of ſome of his diſciples; and as ſoon as he ſaw that firſt ſtep of the inquiſition, he fled with all imaginable haſte. They proceeded againſt him for contumacy in 1659, and 1660; and he was condemned as an heretick, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported

ported to have ſaid, that "he never was ſo cold in his life, "as on the day that he was burnt at Rome." A piece of wit, however, which has been aſcribed to ſeveral others. He had dictated a treatiſe on his ſyſtem to his followers: but took it from them, as ſoon as he perceived the motions of the inquiſition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquiſition, and were found to contain doctrines very abſurd and very impious: as, "that "the Son of God, through an ambitious principle, and to "become equal to his Father, moved him to create beings; "that Lucifer's fall proceeded from his refuſing to adore Jeſus "Chriſt and the Holy Virgin in idea; that the angels, who "adhered to Lucifer, remain in the air; that God made uſe "of the miniſtry of rebellious angels for the creation of "animals and elements; that the ſouls of beaſts are a pro-"duction, or rather an emanation, of the ſubſtance of the "wicked angels, which is the reaſon why they are mortal; "that the holy virgin proceeded from the boſom of the di-"vine nature, and was a real goddeſs, ſince otherwiſe ſhe "could not be the ſpouſe of the holy ghoſt, becauſe of the "diſproportion of natures," &c. Borri's life.

Borri ſtaid ſome time in the city of Straſburgh, to which he had fled; and where he found ſome aſſiſtance and ſupport, as well becauſe he was perſecuted by the inquiſition, as becauſe he was reputed a great chymiſt. But this was not a theatre large enough for Borri: he went therefore to Amſterdam, where he made a great noiſe. Here he appeared in a ſtately and ſplendid equipage, and took upon him the title of excellency: people flocked to him, as to the phyſician who could cure all diſeaſes; and propoſals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to ſink, either becauſe his miracles, as Mr. Bayle ſays, no longer found any credit, or becauſe his faith could work no more miracles. In ſhort, he broke; and Bayle, &c. fled in the night from Amſterdam, with a great many jewels and ſums of money, which he had pilfered. He went to Hamburgh, where queen Chriſtina was at that time. He put himſelf under her protection; and perſuaded her to venture a great deal of money, in order to find out the philoſopher's ſtone: which, as the reader will eaſily imagine, came to nothing. Afterwards he went to Copenhagen, and inſpired his Daniſh majeſty to ſearch for the ſame ſecret; by which means he acquired that prince's favour ſo far, as to become very odious to all the great perſons of the kingdom. Immediately after the death of the king, whom he had put upon

great expences in vain, he left Denmark for fear of being impriſoned, and reſolved to go into Turkey. Being come to the frontiers at a time, when the conſpiracy of Nadaſti, Serini, and Frangipani, was diſcovered, he was taken for one of the accomplices, and ſecured; and his name was ſent to his Imperial majeſty, to ſee if he was one of the conſpirators. The pope's nuncio had audience of the emperor at the ſame time that this information arrived; and, as ſoon as he heard Borri mentioned, he demanded, in the pope's name, that the priſoner ſhould be delivered to him. The emperor conſented to it, and ordered, that Borri ſhould be ſent to Vienna; and afterwards, having firſt obtained from the pope a promiſe, that he ſhould not be put to death, he ſent him to Rome; where he was tried and condemned to perpetual confinement in the priſon of the inquiſition. He made abjuration of his errors in the month of October 1672. Some years after he obtained leave to come out, to attend the duke d'Eſtrée, whom all the phyſicians had given over; and the unexpected cure he wrought upon him occaſioned it to be ſaid, that an arch-heretick had done a great miracle in Rome. It is ſaid alſo, that the queen of Sweden ſent for him ſometimes in a coach; but that after the death of that princeſs, he went no more abroad, and that none could ſpeak with him, without ſpecial leave from the pope. The Utrecht Gazette, as Mr. Bayle relates, of the 9th of September, 1695, informed the publick, that Borri was lately dead in the caſtle of St. Angelo, being ſeventy-nine years of age. It ſeems, that the duke d'Eſtrée, as a recompence for recovering him, had procured Borri's priſon to be changed, from that of the inquiſition to the caſtle of St. Angelo.

Bayle, &c.

Some pieces were printed at Geneva in the year 1681, which are aſcribed to him; as, 1. Letters concerning chemiſtry; and, 2. Political Reflections. The firſt of theſe works is intitled, La chiavi del gabinetto del cavagliere Gioſeppe Franceſco Borri Milaneſe; the ſecond, Iſtruzioni politicke, del cavagliere G. F. B. M. date al re di Danimarca. We learn from the life of Borri, that when he was at Straſburg, he publiſhed a letter, which went all over the world. Two other of his letters are ſaid to have been printed at Copenhagen, in the year 1699, and inſcribed to Bartholinus; one of them, De ortu cerebri, et uſu medico; the other, De artificio oculorum humores reſtituendi. The journal des Savans, of the 2d of September 1669, ſpeaks fully of theſe two letters. Konig aſcribes alſo another piece to him, intitled, Notitia gentis Burrhorum. Monſieur Sorbiere ſaw

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Borri at Amſterdam, and has left us a deſcription and character of him. He ſays, that "he was a tall black man, "pretty well ſhaped, who wore good cloaths, and ſpent a "good deal of money: that he did not want parts, and had "ſome learning, was without doubt ſomewhat ſkilled in "chymical preparations, had ſome knowledge in metals, "ſome methods of imitating pearls or jewels, and, it may "be, ſome purgative and ſtomachick remedies: but that he "was a quack, an artful impoſtor, who practiſed upon the "credulity of thoſe, whom he ſtood moſt in need of; of "merchants, as well as princes, whom he deluded out of "great ſums of money, under a pretence of diſcovering the "philoſopher's ſtone, and other ſecrets of mighty import- "ance: and that, the better to carry on this ſcheme of "knavery, he had aſſumed the maſk of religion." Sorbiere, Relation d'un voiage en Angleterre, p. 155.

BORRICHIUS, one of the learnedeſt men of his age, the ſon of a lutheran miniſter in the dioceſe of Ripen, in Denmark, born April the 7th, 1626. He was ſent to the univerſity of Copenhagen in 1644, where he remained ſix years, during which time he applied himſelf to many different ſtudies, but chiefly to phyſick. He taught publickly in his college, in which capacity he acquired the character of a man indefatigable in labour, and of excellent morals. He gained thereby the eſteem of Caſpar Brochman, biſhop of Zealand, and of the chancellor of the kingdom, by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorſhip of the famous ſchool of Heſlow, but refuſed it, having formed a deſign of travelling and perfecting his ſtudies in phyſick. He began to practiſe as a phyſician during a moſt terrible plague, in Denmark, which made great havock in the capital city. The contagion being ceaſed, he prepared for travelling as he intended; but was obliged to defer it for ſome time, Mr. Gerſtorf the firſt miniſter of ſtate, having inſiſted on his reſiding in his houſe in the quality of tutor to his children. He continued in this capacity five years, and then ſet out upon his travels: before his departure he had the honour to be appointed profeſſor in poetry, chymiſtry, and botany. He left Copenhagen November 1660, and after having viſited ſeveral eminent phyſicians at Hamburgh, he went to Holland, where he continued a conſiderable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He viſited alſo ſeveral other cities of France, and at Angers he had a doctor's degree in phyſick conferred upon

him. He afterwards paſſed the Alps, and arrived at Rome in October 1665, where he remained till the end of March 1666, when he was obliged to ſet out for Denmark. He paſſed through Germany and arrived in his native country in October 1666. The advantages which Borrichius reaped in his travels were very conſiderable, for he had made himſelf acquainted with all the learned men in the different cities through which he paſſed. At his return to Denmark he reſumed his profeſſorſhip, in the diſcharge of which he acquired great reputation, for his aſſiduity, and univerſal learning; and the books which he publiſhed are proofs thereof (A). He was raiſed to the office of counſellor in the ſupream council of juſtice in 1686, and to that of counſellor of the royal chancery in 1689. This ſame year he had a ſevere attack of the ſtone, and the pain every day encreaſing, he was obliged to be cut for it; the operation however did not ſucceed, the ſtone being ſo big, that it could not be extracted. He bore this affliction with great conſtancy and reſolution till his death, which happened on the third of October 1690.

Borrichius de vita ſua, inſerted in vol. ii. of Deliciarum Poetarum Danorum. Leyden, 1693.

(A) The moſt remarkable of which are as follow:

1. Cabala caracteralis.
2. Diſputatio de artis poeticæ natura.
3. Diſſertationes academicæ.
4. Parnaſſus in nuce.
5. Diſſertatio de ortu et progreſſu chemicæ.
6. Hermetis, Ægyptiorum ac chemicorum ſapientia ab Hermanni Conringii animadverſionibus vindicata.
7. Cogitationes de variis latinæ linguæ ætatibus.
8. Conſpectus ſcriptorum chemicorum illuſtriorum.
9. Brevis conſpectus ſcriptorum latinæ linguæ preſtantiorum.
10. De antiqua urbis Romæ facie diſſertatio.
11. Tractatus de uſu plantarum indigenarum in medicina.
12. Docimaste metallica clare et compendiore tradita.

The titles of the reſt of his performances may be ſeen in John Mollerus's Spicileg. Hypomnematum de ſcriptis Danorum, p. 36.

BOS, (JOHN BAPTIST DU) a celebrated member of the French academy, was born at Beauvais in the year 1670; and deſcended from wealthy and reputable parents, his father Claude du Bos being a merchant, and a conſiderable magiſtrate in the town. John Baptiſt was ſent to Paris to finiſh his ſtudies, and was admitted a batchelor of the Sorbonne in the year 1691. In 1695, he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with ſome important tranſactions in Germany, Italy, England, and Holland. At his return to Paris, he

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was handſomely preferred, made an abbe, and had a conſiderable penſion ſettled on him. He was choſen perpetual ſecretary of the French academy; and in this ſituation he died at Paris, upon the 23d of March 1742. His principal works are, 1. "Critical Reflections upon poetry and painting:" the beſt edition of which valuable and elegant work is that of Paris, 1740, in three volumes, 12mo. 2. "A critical hiſtory of the eſtabliſhment of the French monarchy among the Gauls:" the beſt edition 1743, in two volumes, 4to. and four 12mo. 3. "The Intereſts of England, ill underſtood in the preſent war:" printed in the year 1704. 4. "The hiſtory of the four Gordians, confirmed and illuſtrated by medals." 5. "The hiſtory of the league of Cambray, formed in the year 1708, againſt the Republick of Venice:" the beſt edition 1728, in two volumes, 12mo.

BOSQUET, (FRANCIS) biſhop of Montpelier, one of the moſt learned prelates of France, in the ſeventeenth century. He was born at Narbonne, and had moſt of his education in the college of Foix in Toulouſe. Before he entered into orders, he had held very honourable offices; he had been intendant of Guienne and Languedoc, ſolicitor-general to the parliament of Normandy, and was counſellor of ſtate in ordinary, when he was appointed biſhop of Lodeve in 1648, upon the reſignation of John de Plantavit, his particular friend, but he did not take poſſeſſion of the ſee, till January 1650. About the beginning of the pontificate of Alexander the VIIth, he went to Rome, where the ſacred college conferred upon him many marks of their eſteem, and the pope ſhewed a particular regard to him on many occaſions. M. Boſquet, upon his return to France, was tranſlated to the biſhoprick of Montpellier. During the ſitting of the clergy of France at St. Germains in 1675, he petitioned the king to give him his nephew, the abbe de Pradel, as coadjutor in his ſee, which his majeſty granted. From this time he lived retired in his dioceſe till his death, which happened on the 24th of June 1676 (A).

Journal de Savans, Aug. 31, 1676.

(A) He left the following works:

1. Pontificorum Romanorum, qui e Gallia oriundi, in ea ſederunt, hiſtoria ab ann. 1315 ad ann. 1394. Paris 1632.

2. Synopſis legum Michaelis Belli. Paris 1632.

3. Eccleſiæ Gallicanæ hiſtor. &c. Paris 1636.

4. La vie de S. Fulcram.

5. Diſcours ur la regale dans l'aſſemblié du clergé de France, an. 1655.

6. Specimen Iconis hiſtoricæ cardinalis Mazarini.

There are likewiſe ſome pieces of his in manuſcript.

BOSSU, (RENE LE) born at Paris March the 16th, 1631. He began the courſe of his ſtudies at Nanterre, where he diſcovered an early taſte for polite literature, and ſoon made ſurprizing progreſs in all the valuable parts of learning. In 1649, he left Nanterre, and was admitted a canon regular in the abbey of St. Genevieve the ſeventh of July, and after a year's probation took the habit in this abbey. Here he applied with the utmoſt aſſiduity to the ſtudy of philoſophy and divinity, in which he made great proficiency, and took upon him prieſt's orders, March the 7th, 1657; but either out of inclination, or in obedience to the commands of his ſuperiors, he reſumed the belles lettres, and taught polite literature with great ſucceſs in ſeveral religious houſes. After he had ſpent twelve years in this manner, being tired of the fatigue of ſuch an employment, he gave it up, with a reſolution to lead a quiet and retired life. In his retirement he publiſhed his Parallel, or compariſon betwixt the principles of Ariſtotle's natural philoſophy, and thoſe of Deſcartes's (A). His intention in this piece was not to ſhew the oppoſition betwixt the ſyſtems of theſe two philoſophers, but rather to find out ſome means to make them agree together, and to prove that they do not differ ſo much as is generally thought; but this production of his was but indifferently received, either becauſe theſe two philoſophers differ too widely to be reconciled, or becauſe Boſſu had not made himſelf ſufficiently acquainted with their opinions. The next treatiſe he publiſhed was that on epic poetry (B), which gained him great reputation; Mr. Boileau ſays it is one of the beſt compoſitions on this ſubject that ever appeared in the French language. Mr. Boſſu having met with a piece wrote by St. Solin againſt this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful, and it produced an intimate friendſhip betwixt them, which continued till our author's death, which happened on the 14th of March, 1680, when he was but forty-two years old. He left a vaſt number of manuſcript volumes, which are kept in the abbey of St. John de Chartres.

Niceron, tom. 6. p. 70.

F. Courayer Mem. touchant le P. le Boſſu, p. 29.

Ibid.

(A) It is entitled, Parallelé des principes de la phyſique d'Ariſtoté et de celle de Rene Deſcartes. Paris 1674.

(B) It is entitled, Traité du poeme epique par le R. P. le Boſſu chanoine regulier de Sainte Genevieve. The firſt edition was publiſhed at Paris in 1675. This work has gone through ſeveral editions. There was one printed at the Hague in 1714; this F. le Courayer had the care of; he has prefixed a diſcourſe to the abbe de Morſan, containing an account of the treatiſe, and ſome encomiums upon it; and he has alſo given ſome memoirs concerning Boſſu's life.

BOSSUET (JAMES) biſhop of Meaux, born at Dijon the 27th of September 1627. He received the firſt rudiments of his education in the place of his nativity, and in 1642 was ſent to Paris to finiſh his ſtudies at the college of Navarre, where he ſoon gave great proofs of his abilities in his public exerciſes. In 1652, he received the degree of doctor of divinity. Soon after he went to Metz, where he was made a canon. Whilſt he reſided here, he applied himſelf chiefly to the ſtudy of the holy ſcripture, and the reading of the fathers, eſpecially St. Auguſtin. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the moſt learned men of his time, and ſeveral perſons of the firſt rank at court. In September 1669, he was created biſhop of Condom, and the ſame month was appointed preceptor to the dauphin, which truſt he diſcharged in ſuch a manner as gained him univerſal applauſe, and pope Innocent XI. congratulated him on this occaſion, in a very genteel and polite letter. When he had almoſt finiſhed the education of this prince, he addreſſed to him his Diſcours ſur l'Hiſtoire Univerſelle, which was publiſhed in 1681. About a year after he was made preceptor he gave up his biſhoprick, becauſe he could not reſide in his dioceſe, on account of his engagement at court. In 1680, the king appointed him firſt almoner to the dauphineſs, and the year after gave him the biſhoprick of Meaux. In 1697 he was made counſellor of ſtate, and the year following was appointed firſt almoner to the ducheſs of Burgundy. Nor did the learned world honour him leſs than the court, for he had been admitted a member of the French academy, and in the year 1695, at the deſire of the doctors of the royal college of Navarre, of which he was a member, the king conſtituted him their ſuperior.

The writings of M. Boſſuet had gained him no leſs fame than his ſermons. From the year 1655, he had entered the liſt againſt the proteſtants; the moſt famous piece which he wrote againſt them was his Refutation du Catechiſme de Paul Ferri. In 1671, he wrote another piece, entitled, L'expoſition de la doctrine de l'egliſe catholique ſur les matieres de controverſe. This treatiſe had the approbation of the biſhops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the ſubject, and the work was tranſlated into moſt of the European languages; M. l'Abbe Montaigne was the author of the Engliſh tranſlation. He had brought back ſeveral to the Romiſh church who had embraced the proteſtant religion,

Montagne related to Earl Sandwich

gion, and it was for the benefit of ſuch, that in 1682 he publiſhed his Traité de la communion ſous les deux eſpeces, and his Lettre paſtorale aux nouveaux catholiques. In 1686, he publiſhed his Hiſtoire des Egliſes Proteſtantes, for which, as well as ſeveral other of his writings, he was attacked by Meſſ. Jurieu, Burnet, Baſnage, and ſeveral other proteſtant miniſters. He always diſtinguiſhed himſelf as a zealous advocate for the catholic religion; and ſo great was his deſire to bring about a re-union of the proteſtants with the church of Rome, that for this purpoſe he voluntarily offered to travel into foreign countries. He formed ſeveral ſchemes to bring about ſuch a reconciliation, which were approved of by the church of Rome, and might perhaps have had ſome ſucceſs, had not the ſucceeding wars prevented his putting them in execution. His writings in regard to the diſputes with the proteſtants, and againſt Quietiſm, make ſeveral volumes.

There are extant of his ſeveral very celebrated funeral orations, particularly thoſe which he preached on the queen-mother of France, in 1667, on the queen of England 1669, on the Dauphineſs 1670, on the queen of France 1683, on the princeſs Palatine 1685, on chancellor Le Tellier 1686, on the prince de Conde Lewis de Bourbon 1687. Nor amidſt all the great affairs in which he was employed, did he neglect the duty of his dioceſe. The Statuts Synodaux, which he publiſhed in 1691, and ſeveral other of his pieces, ſhew how attentive he was to maintain regularity of diſcipline amongſt the clergy, and all the monaſteries under his juriſdiction, and this he did with ſo much affability and diſcretion as rendered him univerſally loved and reſpected. After having ſpent a life wholly devoted to the ſervice of the church, he died at Paris the 12th of April 1704, in the 76th year of his age. He was buried at Meaux, where his funeral was honoured with the preſence of many prelates his friends, and an oration was pronounced in his praiſe by father de la Rue the jeſuit. The ſame honour was likewiſe paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was ſpoke by a doctor of the houſe. Nor was Rome ſilent in his praiſe, for an eulogium was ſpoke to his memory, and, what was unuſual, it was delivered in the Italian tongue, at the college de Propaganda fide, by the chevalier Maffei, in preſence of ſeveral cardinals, prelates, and other perſons of the firſt rank. It was afterwards printed and dedicated to his illuſtrious pupil the dauphin.

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He left many works beſides what we have mentioned, an exact liſt of which may be ſeen in the Journal des Savans of the 18th of September 1704, and in the Memoires de Trevoux for the Month of November of the ſame year.

BOSSUS (MATTHEW) a man equally famous for his virtue and learning, born at Verona in 1427. He was ſent very young to Milan to ſtudy the Belles Lettres, under Francis Philelphus and Peter Perleon, where he made a conſiderable progreſs in his ſtudies. Upon his return to Verona, he began to turn his thoughts to a religious life, and accordingly in 1451, he entered himſelf in the congregation of regular canons of Lateran. Timothy Maphæus, afterwards archbiſhop of Raguſa, was the perſon who firſt prompted him to this reſolution, and ſoon after brought him to Padua, where he taught divinity. Boſſus owed much to him in his knowledge of the ſciences, and the art of preaching. In all the offices conferred upon him by his ſuperiors, he behaved with great zeal and integrity. He repaired many houſes of his order, and particularly the abby of Fieſoli in Tuſcany, for which uſe Coſmo de Medicis gave him ſeventy thouſand crowns. When Pope Sixtus IV. came to the pontificate, he formed a deſign to check the irregularities of the nuns of Liguria, and the neighbouring provinces. Boſſus was charged with the management of this affair, but did not prove ſo ſucceſsful in this undertaking as could have been wiſhed; the pope, however, by way of recompence for his trouble, offered him a prelateſhip, which Boſſus would not accept, notwithſtanding many preſſing ſollicitations. He was five times viſitor to his order, and twice ſollicitor-general to the court of Rome, and was alſo ſent on ſeveral deputations, in which he gave ſeveral proofs of his eloquence, and many other great qualities. He died at Padua in 1502, at the age of ſeventy five; he left ſeveral writings. (A.)

Celſi di Roſinis, Lyceum Laterahenſe. tom. 2. p. 60.

(A) The moſt remarkable were his dialogues.

1. De veris ac familiaribus animi gaudiis.
2. De inſtituendo ſapientia animo.
3. De tolerandis adverſis.
4. De gerendo magiſtratu juſtitiaque colenda.
5. De immoderato mulierum cultu.

Theſe pieces of his were printed in 4to, in 1509, to which is prefixed, a letter from a politician concerning the life and doctrine of our author. Gemer. in Biblioth. fol. 505. verſu.

His orations, his ſermons, and his letters have been printed often.

A new edition of his works was publiſhed at Florence in 1627.

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BOUCHER (JOHN) one of thoſe preachers of the goſpel, who, to their ſhame, have diſgraced it, by applying it to the purpoſes of faction, and to inflame men to war, inſtead of perſuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet at Paris; and, in the time of the league, was a moſt ſeditious and furious agent among the rebels. Their firſt aſſembly was held in his apartment, in the college of Fortet, in the year 1585. It was he, who, by ordering the alarm-bell to be rung in his church on the 2d of September 1587, contributed more than any body elſe to a commotion of the people; the conſequences of which were ſo ignominious to Henry III. The ſucceſs of that day made him more inſolent; and the next he preached violently againſt the perſon of the king, and againſt his counſellors. He did more than preach, he wrote; and publiſhed among other things a diſcourſe on the juſtice of depoſing Henry III. Hear what the excellent Thuanus ſays of this moſt infamous ſatire; for ſuch it was moſt certainly.

Hiſt. Lib. xcv. "A more flagitious thing than this had not appeared in all "that time of exorbitant licentiouſneſs. There the impu- "dent brawler, rabula impudentiſſimus, had in a moſt re- "proachful manner aſperſed the king with many abominable "and ſhocking things: for which, as in his account, he was "juſtly excluded from the communion of the church, ſo he "concluded he had likewiſe loſt all right to the kingdom, "was lawfully depoſed, and at laſt ſlain by the juſt judgment "and impulſe of God."

After the death of that prince he was ſtill more impudent, becauſe he could then ſcreen himſelf under a pretence, that the ſucceſſor was actually and notoriouſly an huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. profeſſed himſelf a Roman Catholick: nevertheleſs, that he might not want an object for his factious and mutinous ſpirit, he perſiſted in his opinion; and publiſhed nine ſermons to prove, that the abjuration of the Bearnois, ſo he inſolently called Henry from his being born in Bearn, was but a feint, and that his abſolution was void. His ſermons and libels were burnt, when the Pariſians ſubmitted to Henry; but he continued in the party of the leaguers, and retired into the Netherlands with the Spaniſh garriſon, which had been at Paris during the league. They marched out upon the 22d of March 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after; "but very much altered in his humour," ſays Mezeray, "being as zealous a Frenchman among foreigners, as "he

"he had been a furious Spaniard in France." This was but natural and conſiſtent; for, provided there was but any thing to exerciſe a reſtleſs and turbulent ſpirit, what ſignified it to Boucher what it was? "When one conſiders," ſays Mr. Bayle, "that the Spaniards not only gave a retreat, but alſo a ca-"nonry, to ſuch a man as Boucher; nay, and, what was "doing him the greateſt honour, ſuffered him to pronounce "at Tournay the funeral oration of Philip II. one cannot for-"bear ſaying, that in this world all things are ſacrificed to "policy and intereſt, and that good, bad, right, wrong, "juſt, unjuſt, &c. are nothing but mere names, without a "meaning." Abreg. Chronol. ad ann. 1594.

BOUHOURS (DOMINICK) a celebrated French critick, was born at Paris, in the year 1628; and has by ſome been conſidered as a proper perſon to ſucceed Malherbe, who died about that time. He was entered into the ſociety of jeſuits at the age of ſixteen, and was appointed to read lectures upon polite literature in the college of Clermont at Paris, where he had ſtudied; but he was ſo inceſſantly attacked with the head-ach, that he could not purſue the deſtined taſk. He afterwards undertook the education of two ſons of the duke of Longueville, which he diſcharged with great applauſe. The duke had ſuch a regard for Bouhours, that he would needs die in his arms; and the "Account of the pious and "chriſtian death" of this great perſonage was the firſt work which Bouhours gave the publick. He was ſent to Dunkirk to the popiſh refugees from England; and in the midſt of his miſſionary occupations, found time to compoſe and publiſh books. Among theſe were Entretiens d'Ariſte & d'Eugene, or, "Dialogues between Ariſtus and Eugenius;" a work of a critical nature, and concerning the French language. His book was printed no leſs than five times at Paris, twice at Grenoble, at Lyons, at Bruſſels, at Amſterdam, at Leyden, &c. and embroiled him in quarrels with a great number of cenſors, with Menage in particular, who, however, lived at friendſhip with our author before and after. The fame of this piece, and the pleaſure he took in reading it, recommended Bouhours ſo effectually to the celebrated miniſter Colbert, that he truſted him with the education of his ſon, the marquis of Segnelai. He wrote afterwards ſeveral other works; the chief of which are, 1. "Remarks and doubts "upon the French language. 2. Dialogues upon the art of "thinking well in works of genius. 3. The life of St. Ig-"natius. 4. The life of St. Francis Xavier, apoſtle of the "Indies Baillet Jugemens des Savans, Tom. xi. p. 661.

"Indies and of Japan." This laſt work was tranſlated from the French into Engliſh by Mr. Dryden, and publiſhed at London in the year 1688, with a dedication prefixed, to king James the ſecond's queen. To the above may be added, "Ingenious thoughts of the ancients and moderns; Ingeni-"ous thoughts of the fathers of the church; Tranſlations "of many books of devotion; and at laſt of the New "Teſtament itſelf."

The "Remarks and doubts upon the French language" has been reckoned one of the moſt conſiderable of our author's works; and may be read with great advantage by thoſe, who would perfect themſelves in that tongue. Mr. Menage, in his Obſervations upon the French language, has given his approbation of it in the following paſſage. "The "book of Doubts," ſays he, "is written with great ele-"gance, and contains many fine obſervations. And as "Ariſtotle has ſaid, that all reaſonable doubt is the begin-"ning of real knowledge, ſo we may ſay alſo, that the "man, who doubts ſo reaſonably as the author of this book, "is himſelf very capable of deciding. For this reaſon, per-"haps it is, that forgetting the title of his work, he de-"cides oftner than at firſt he propoſed." Father Bouhours was the author of another work, which we have not mentioned above; and that is, "The art of pleaſing in con-"verſation," printed at Paris, in 1688. M. de la Croſe, who wrote the eleventh volume of the Bibliotheque Univerſelle, has given an account of it, which he begins with this elogium upon the author. "A very little ſkill," ſays he, "in "ſtile and manner will enable a reader to diſcover the author "of this work. He will ſee at once the fine, the ingenious, "and delicate turn, the elegance and politeneſs of father "Bouhours. Add to this the manner of writing in dialogue, "the cuſtom of quoting himſelf, the collecting ſtrokes of "wit, the little agreeable relations interſperſed, and a cer-"tain mixture of gallantry and morality, which is altoge-"ther peculiar to this jeſuit. This work is inferior to no-"thing we have ſeen of father Bouhours. He treats in "twenty dialogues, with an air of gaiety, of every thing "which can find a way into converſation; and, though he "avoids being ſyſtematical, yet he gives his reader to under-"ſtand, that there is no ſubject whatever, either of divinity, "philoſophy, law, or phyſick, &c. but may be introduced "into converſation, provided it be done with eaſe, polite-"neſs, and in a manner free from pedantry and affecta-"tation."

He died at Paris, in the college of Clermont, upon the 27th of May 1702, in the 75th year of his age; after a life ſpent, ſays Moreri, under ſuch conſtant and violent fits of the head-ach, that he had but few intervals of perfect eaſe.

BOULAI (Cæsar Egasse du) regiſter and hiſtoriographer of the univerſity of Paris, was profeſſor of rhetoric many years in the college of Navarre. He publiſhed a treatiſe of rhetoric, intituled, Speculum Eloquentiæ, which was valued. His Theſaurus Antiquitatum Romanarum, came out in folio at Paris, 1650. Several law caſes of his compoſing have been publiſhed, relating to the differences, which aroſe concerning the election of the officers of the univerſity, and ſuch like matters. Theſe works ſhew his zeal for letters, and the great knowledge he had of the uſages and cuſtoms of that univerſity. But the work, for which he ought chiefly to be remembered, is, "The hiſtory of the univerſity of Paris," which he publiſhed in ſix volumes in folio. The firſt part of it appeared in the year 1665; but it ſeems was diſapproved; for we find "A Cenſure of the theological faculty at Paris," publiſhed upon it in 1667, which was anſwered by du Boulai the ſame year. The impreſſion of it was ſtopped for ſome time; but the commiſſioners appointed by the king to examine what was already printed, and the author's deſign, reported that nothing could reaſonably hinder the impreſſion from being continued. "The reaſons," ſays Mr. Baillet, "for cenſuring that great work ſeem to diminiſh by degrees; "and all of them, perhaps, may vaniſh at laſt. And then "the publick, notwithſtanding the endeavours that have "been uſed to the contrary, may have a juſt value for a "work, which is indeed a mixture of good and bad things; "but it is otherwiſe very uſeful to give information of the "actions and writings of the learned men of France, and "even of thoſe foreigners, who have appeared in that firſt "univerſity of the kingdom. And indeed they begin to ſay "now, that it is a good book, generally ſpeaking; and that "it contains many material pieces, which it would be diffi-"cult to find elſewhere ſo well collected." Du Boulai died upon the 16th of October 1678. He was born in the village of St. Ellier, in the Lower Maine; but we do not find, in what year.

Baillet, Jugemens des Savans, Tom. xi. p. 96. Paris 1722.

BOULAINVILLIERS (Henry de) lord of St. Saiſe, and an eminent French writer, was deſcended from a very ancient and noble family, and born at St. Saiſe upon the 21ſt of

of October in the year 1658. His education was among the fathers of the oratory; where he diſcovered from his infancy thoſe uncommon abilities for which he was afterwards diſtinguiſhed. He applied himſelf principally to the moſt uſeful of all ſtudies, the ſtudy of hiſtory: and his performances in this way are numerous and conſiderable. He was the author of a hiſtory of the Arabians; Fourteen letters upon the ancient parliaments of France; a Hiſtory of France to the reign of Charles VIII; The ſtate of France, with hiſtorical memoirs concerning the ancient government of that monarchy to the time of Hugh Capet; "written, ſays Mr. Monteſquieu, "with a ſimplicity and honeſt freedom, worthy of that an-"cient nobleſs from which their author was deſcended." Mr. Boulainvilliers died at Paris upon the 23d of January 1722, aged ſixty-four years; and after his death was publiſhed his "Life of Mahomet," which has made him paſs for no very good believer. He is ſuppoſed to have meant ill to Revelation in this work, which is looked upon rather as an apology for Mahomet, than a life of him; from this motive he is thought to have defended that impoſtor farther, and to have placed him in a more advantageous light, than any hiſtorical teſtimonies can juſtify. It is very certain, that both Mahomet and his religion have been ſhamefully abuſed and miſrepreſented by the greater part of thoſe, who have written about them; and it is well known, that the learned Adrianus Relandus, who never was ſuſpected of any diſaffection to Chriſtianity, wrote his book De religione Mohammedica, to vindicate them from ſuch injurious miſrepreſentations. Why might not the ſame love of truth, and deſire to render unto every man his due, move our author to undertake the ſame taſk? It is to be obſerved, that this life of Mahomet is not intirely finiſhed by Mr. Boulainvilliers; who, as we learn from an advertiſement prefixed to the Amſterdam edition of 1730, 8vo, died while he was employing himſelf upon the laſt years of it. A ſhort and general account of it, however, was continued by another hand, and makes about a ſixth part of the whole.

Dict. Hiſtorique-Portatif, par l'advocat.

Besides thoſe which we have mentioned, Mr. Boulainvilliers wrote ſeveral other works; "In which," ſays the author, from whom I have extracted this ſhort account, "one can-"not obſerve without aſtoniſhment, that the ſame perſon, "who calls into queſtion the moſt inconteſtible dogmas of "religion, ſhould blindly believe in the reveries of judicial "aſtrology." But he ſhould have remembered, that this was far from being a ſingularity in Boulainvilliers, even if it

Ibid.

was

was true, which we do not preſume to ſay; for that the great Cardinals Richelieu and Mazarine, and a thouſand others at that time in France, who had not a jot more religion than they, were yet all of them ſubject to the ſame deluſion.

BOURDELOT (JOHN) a learned French critick, who has diſtinguiſhed himſelf in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the ſixteenth, and in the beginning of the ſeventeenth century; was of a good family of Sens, and educated with great care. He applied himſelf to the ſtudy of the Belles Lettres and of the learned languages; and Baillet tells us, that he paſſed for a great connoiſſeur in the oriental tongues, and in the knowledge of manuſcripts. Theſe purſuits did not hinder him from being conſummate in the law. He exerciſed the office of advocate to the parliament of Paris in the year 1627, when Mary of Medicis, hearing of his uncommon merit, made him maſter of the requeſts. He died ſuddenly at Paris in the year 1638. His notes and emendations upon Lucian were publiſhed at Paris in folio in 1615: Heliodorus with his notes in 1619, 8vo; and his notes on Petronius were printed with that author at Amſterdam in 1663, 12mo. Beſides theſe, he wrote, as Moreri tells us, an Univerſal Hiſtory, Commentaries on Juvenal, a Treatiſe upon the etymology of French words, and many other works, which were never publiſhed.

There was alſo Abbe Bourdelot, his ſiſter's ſon, who changed his name from Peter Michon to oblige his uncle; and whom he took under his protection, and educated as his own ſon. He was a very celebrated phyſician at Paris, who gained great reputation by a treatiſe upon the Viper, and ſeveral other works. He died there upon the 9th of February 1685, aged 76 years.

BOURDON (SEBASTIAN) an eminent French painter, born at Montpellier in the year 1619, had a genius ſo fiery, that it would not let him reflect ſufficiently, nor ſtudy the eſſentials of his art ſo much, as was neceſſary to render him perfect in it. He was ſeven years in Rome, but was obliged to leave it before he had finiſhed his ſtudies, on account of a quarrel. However he acquired ſo much reputation by his works, both in landſcape and hiſtory, that upon his return to France, he had the honour of being the firſt who was made rector of the royal academy of painting and ſculpture at Paris. The fine arts being interrupted by the civil wars in

France, he travelled to Sweden, where he ſtaid two years. He was very well eſteemed, and nobly preſented, by that great patroneſs of arts and ſciences, queen Chriſtina, whoſe portrait he made. He ſucceeded better in his landſcapes, than in his hiſtory-painting. His pieces are ſeldom finiſhed; and thoſe that are ſo, are not always the fineſt. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life in one day. He won it; and theſe heads are ſaid to be not the worſt things he ever did. He drew a vaſt number of pictures. His moſt conſiderable pieces are, "The gallery of M. de Bretonvilliers," in the iſle of Notre-Dame; and "The ſeven works of Mercy," which he etched by himſelf. But the moſt eſteemed of all his performances is, "The martyrdom of St. Peter," drawn for the church of Notre-Dame: It is kept as one of the choiceſt rarities of that cathedral. Bourdon was a Calviniſt; much valued and reſpected, however, in a popiſh country, becauſe his life and manners were good. He died in 1673, aged fifty four years.

BOURIGNON (ANTOINETTE) a famous enthuſiaſtic of the female ſex in the xviith century, was born Jan. 13, 1616, at Liſle in Flanders. She came into the world ſo very deformed, that a conſultation was held in the family ſome days about ſtifling her for a monſtrous birth. But if ſhe ſunk almoſt beneath humanity in her outward form, the mind or ſpirit which poſſeſſed that figure, ſeems to be raiſed as nearly above it. For at four years of age ſhe not only took notice that the people of Liſle did not live up to the principles of chriſtianity to which they profeſſed, but was thereby diſturbed ſo much as to deſire a removal into ſome more chriſtian country. There cannot be a clearer proof than this that ſhe was turned out of the ordinary road of nature, and it will hardly be denied, that an ardor for chriſtian perfection, ſo highly inflamed in an infant, was as much out of the ordinary road of grace. The progreſs was ſuitable to this beginning. Her parents lived a little unhappily together, Mr. Bourignon uſing his ſpouſe with too much ſeverity, eſpecially in his paſſion.

On theſe occaſions, Antoinette endeavoured to ſoften him by her infant embraces which had ſome little effect; but the mother's unhappineſs gave the daughter an utter averſion to matrimony. This falling upon a temper ſtrongly tinctured with enthuſiaſm, ſhe grew a perfect devotee to virginity, and became ſo immaculately chaſte, that if her own word may be taken, ſhe never had in all her life, not even by temptation or ſurpriſe, the leaſt

leaſt thought which could be unworthy of the purity of the virgin ſtate: Nay, ſhe poſſeſſed the gift of chaſtity in ſo abundant a manner, that ſhe overflowed upon thoſe that were with her, her preſence and her converſation ſhed an ardour of continence, which created an inſenſibility to the pleaſures of the fleſh. (A) There was a peculiar reliſh in their growing free from ſenſe, and in that ſtate of exultation, ſhe ſoon began to feel i. e. fancy herſelf intimately united to her Creator.

Mr. Bourignon, her father, however, had no notion of theſe abſtractions; he conſidered her as a meer woman, and having found an agreeable match, promiſed her in marriage to a Frenchman. Eaſter-day 1636, was fixed for ſolemnizing the nuptials; but, to avoid the execution, the young lady fled for it, and cloathing herſelf like a hermit got away as faſt as ſhe could, but was ſtopt at Blacon, a village of Hainault, on ſuſpicion of her ſex. It was an officer of horſe quartered in the village who ſeized her, and ſhe had certainly loſt her virginity, had not the parſon come to her aſſiſtance. He obſerved ſomething extraordinary in her, and mentioning her to the archbiſhop of Cambray, that prelate came to examine her, and ſent her home. But being preſſed again with propoſitions of matrimony, ſhe ran away once more, and going to the archbiſhop obtained his licence to ſet up a ſmall ſociety in the country, with ſome other maidens of her taſte and temper. That licence, however, was ſoon retracted, and Antoinette obliged to withdraw into the country of Liege, whence ſhe returned to Liſle, and paſſed many years there in a private, recluſe way of life in devotion and great ſimplicity, inſomuch that when her patrimonial eſtate fell to her, ſhe reſolved at firſt to renounce it, but changing her mind, ſhe took poſſeſſion of it (B); and as ſhe was ſatisfied with a

(A) This has been called a penetrative virginity; thus the Virgin Mary is ſaid to have a penetrative virginity, which made thoſe that beheld her, notwithſtanding her beauty, have no ſentiments but ſuch as were conſiſtent with chaſtity. Pierre Garnefelt's Elucidationes ſacre, etc. apud Thomaſium in ſchediaſmate hiſtorico, p. 645. 'Tis true, madam Bourignon had no beauty to weaken the force of her penetrative virginity; but then 'tis equally true that this faculty in her had not always it's proper effect.

(B) For this aſſumption ſhe gave three reaſons; firſt, that it might not come into the hands of thoſe who had no right to it; ſecondly, who would have made an ill uſe of it; beſides, thirdly, God ſhewed her that ſhe ſhould have occaſion for it for his glory. And as to charity, ſhe ſays the deſerving poor are not to be met with in this world. Vie Exterieure de M. le Bourignon. Her patrimony muſt have been ſomething conſiderable, ſince ſhe ſpeaks of ſeveral maid ſervants in her houſe.

few conveniencies, ſhe made little expence; and beſtowing no charities, her fortune encreaſed apace.

This being obſerved by one John de Saulieu, that perſon, tho' the ſon of a peaſant, reſolved to make his court to her, and getting admittance under the character of a prophet, inſinuated himſelf into the lady's favour by devout acts and diſcourſes of the moſt refined ſpirituality: at length he declared his paſſion modeſtly enough at firſt, and was eaſily checked; but finding her intractable, he grew rougher at laſt, and ſo inſolent as to threaten to murder her if ſhe would not comply. Upon this ſhe had recourſe to the provoſt, who ſent two men to guard her houſe. In revenge Saulieu gave out, that ſhe had promiſed him marriage, and even bedded with him. But, on concluſion, they were reconciled; he retracted his ſlanders, and addreſſed himſelf to a young devotee at Ghent, whom he found more tractable (c). However this did not free her from other amorous vexations.

The parſon's nephew of St. Andrew's pariſh near Liſle fell in love with her, and as her houſe ſtood in the neighbourhood, he frequently environ'd it, in order to force an entrance. Our recluſe threatened to quit her poſt, if ſhe was not delivered from this troubleſome ſuitor. The uncle drove him from his houſe. Upon this he grew deſperate, and ſometimes diſcharged a muſquet through the nun's chamber, and gave out that ſhe was his eſpouſed wife. This made a noiſe in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the ſtreets. At length ſhe was relieved by the preachers, who publiſhed from their pulpits, that the report of the marriage was a ſcandalous falſhood.

Some time afterwards ſhe quitted her houſe, and put herſelf as governeſs at the head of an hoſpital, where ſhe locked herſelf up in the cloyſter in 1658, having taken the order and habit of St. Auſtin. But here again, by a very ſingular fate, ſhe fell into freſh trouble. Her hoſpital was found to be infected with ſorcery ſo much that even all the little girls in it had an engagement with the devil. This

(c) Mdm. Bourignon, who is our authority for this, tells us, that Saulieu ſeeing he could not obtain her in marriage, neither by love nor by force, accoſted one of her devotees, who was alſo a mirror of perfection, and got her with child, after which he would not marry her, till after a great many intreaties and ſubmiſſions by the ſaid young woman, who at laſt, by her great humility, ſoftened his heart, and he married her, that is, made her, legally, an honeſt woman, a little before ſhe was brought to-bed. Vie exterieure de M. le Bourignon, p. 194.

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gave room to ſuſpect the governeſs; who was accordingly taken up by the magiſtrates of Liſle, and examined: but nothing could be proved againſt her. However, to avoid further proſecutions, ſhe thought fit to decamp, and fled to Ghent, in 1662. She was no ſooner at Ghent, than God, it ſeems, revealed great ſecrets to her.

Be that as it will, 'tis certain that about this time ſhe acquired a friend at Amſterdam, who proved always faithful to her as long as he lived, and left her a good eſtate at his death: his name was Mr. de Lort; he was one of the fathers of the oratory, and their ſuperior at Malins, or Mechlin. and was director alſo of a hoſpital of poor children. This proſelyte was her firſt ſpiritual birth, and is ſaid to have given her the ſame kind of bodily pangs and throes as a natural labour, which was the caſe alſo with her other ſpiritual children; and ſhe perceived more or leſs of theſe pains according as the truths, which ſhe had declared, operated more or leſs ſtrongly on their minds (D). Whence another of her diſciples, a certain archdeacon, talking with Mr. de Lort before their mother on the good and new reſolution which they had taken, the latter obſerved that her pains were much greater for him than for the former; the archdeacon looking upon de Lort, who was fat and corpulent, whereas he was a little man himſelf, ſaid, ſmiling, It is no wonder that our mother has had a harder labour for you than for me, for you are a vaſt great child, whereas I am but a little one; which made them all laugh: ſo that we ſee our Antoinette's diſciples were not always lofty, but ſometimes deſcended from the ſublimity of their devotion to the innocent raillery of men of the world.

Our propheteſs ſtaid longer than ſhe intended at Amſterdam, where ſhe publiſhed her piece of The Light of the world, and ſome others, and finding all ſorts of people crowd to viſit her, ſhe entertained hopes of ſeeing her doctrine generally embrac'd; but in that ſhe was ſadly deceived. For notwithſtanding her converſations with God were, as 'tis ſaid, frequent there, ſo that ſhe underſtood a great number of things by revelation, yet

(D) This conceit was taken up by her from St. John's viſion of the woman, mentioned in the Apocalypſe, chap. xii. v. 1, 2. "And there appeared a great wonder in heaven, "a woman cloathed with the ſun, "and the moon under her feet, and "upon her head a crown of twelve "ſtars: and ſhe being with child "cried, travailing in birth, and pained "to be delivered." Vie continuée, p. 235. It might have been grounded as well upon St. Paul's addreſs to the Galatian converts, chap. iv. v. 19. τεκνία μου, οὓς πάλιν ὠδίνω; My little children of whom I travail in birth.

ſhe compoſed more books there than ſhe had followers. The truth is, her viſions and revelations too plainly betrayed the viſionary and enthuſiaſtic.

We ſhall give one inſtance as a ſample of the reſt: In one of her extaſies ſhe ſaw Adam in the ſame form under which he appeared before his fall, and the manner how he himſelf alone was capable of procreating other men, ſince he poſſeſſed in himſelf the principles of both ſexes. Nay, ſhe pretended it was told her that he had carried this ſingular procreative faculty ſo far, as to produce the human nature of Jeſus Chriſt. The firſt man, ſays ſhe, whom Adam brought forth without any concurrent aſſiſtance in his glorified ſtate, was choſen by God to be the throne of the divinity; the organ and inſtrument by which God would communicate himſelf externally to men. This is Chriſt the firſt born united to human nature, both God and man. Beſides theſe and ſuch like extravagancies, ſhe had other forbidding qualities; her temper was moroſe and peeviſh; in which however ſhe was not unlike other devotees; but, contrary to the generality of ſuch perſons, ſhe was extremely avaritious and greedy of amaſſing riches. This quality rendered her utterly uncharitable as to the branch of almſgiving, and ſo implacably unforgiving to ſuch poor peaſants as had robbed her of any trifle, that ſhe would have them proſecuted with the utmoſt rigour.

Her ſtay at Amſterdam was at laſt chiefly owing to the happineſs ſhe had in her dear de Lort: that proſelyte had advanced almoſt all his eſtate to ſome relations, in order to drain the iſland of Noorſtrandt in Holſtein, by which means he had acquired ſome part of the iſland, together with the tythes and government of the whole. He ſold an eſtate to Madam Bourignon, who prepared to retire thither in 1668; but ſhe rejected the propoſal of Labadie and his diſciples to ſettle themſelves there with her. It ſeems they had offered de Lort a large ſum of money to purchaſe the whole iſland, and thereby obtained his conſent to their ſettlement in it: this was cutting the graſs under her feet; an injury which ſhe took effectual care to prevent. Accordingly de Lort dying on the 12th of November 1669, made her his heir (E). This inhe-

See his article.

(E) This fanatic deſigned Noordſtrandt for the perſecuted ſaints of God, and taking the Janſeniſts to be ſuch, he drew them from all parts into the iſle, of which he ſold them a part, giving up all the reſt, with his rights and pretenſions to the oratory of Mechlin, under certain conditions, which not being obſerved he recovered his eſtate, but this not without great law-ſuits; whereby he was impriſoned at Amſterdam, in

inheritance however brought her into new troubles. A thouſand law ſuits were raiſed to hinder her from enjoying it: nor were her doctrine and religious principles ſpared on the occaſion. However, ſhe left Holland in 1671 to go into Noordſtrandt.

But ſtopping in her way at ſeveral places of Holſtein, where ſhe diſmiſſed ſome diſciples (who followed her, ſhe found, for the ſake of the loaves) ſhe plied her pen, which, like the tongue of ſome other females, run like a torrent; ſo that ſhe found it convenient to provide herſelf with a preſs, where ſhe printed her books in French, Dutch, and German. Among others ſhe anſwered all her adverſaries, in a piece, intitled, The teſtimony of truth; wherein ſhe handled the eccleſiaſtics in a ſevere manner. This, as Mr. Bayle obſerves, was not the way to be at peace, but ſhe wanted the firſt fundamental of all religion both natural and revealed; ſhe wanted humility. Two Lutheran miniſters raiſed the alarm againſt her by ſome books, wherein they declared, that people had been beheaded and burnt for opinions leſs ſupportable than hers. The Labbadiſts alſo wrote againſt her, and her preſs was prohibited. In this diſtreſs ſhe retired to Henſburgh in 1673, in order to get out of the ſtorm, but ſhe was diſcovered and treated ſo ill by the people under the character of a ſorcereſs, that ſhe was very happy in getting ſecretly away. They perſecuted her from city to city; ſhe was at length forced to abandon Holſtein, and went to Hamburgh in 1676, as a place of more ſecurity; but her arrival had no ſooner taken air than they endeavoured to ſeize her. She lay hid for ſome days, and then went to Oeſtfriſe, where ſhe got protection from the baron of Latzbourg, and was made governeſs of an hoſpital.

It is obſervable that all other paſſions have their holidays, but avarice never ſuffers it's votaries to deviate once out of character. When our devotee accepted the care of this charity, ſhe declared that ſhe conſented to contribute her induſtry both to the building and to the diſtribution of the goods, and the inſpection of the poor, but without engaging any part of her eſtate; for which ſhe alledged two reaſons, one that her

in March 1669, at the ſuit of the famous Janſeniſt Mr. St. Amour, and before he went to priſon he was ſeverely cenſured by a biſhop, who treated him as a heretic, and as a man who coveted the goods of this world, to the detriment of thoſe whom he had deceived, by ſelling them lands in Noordſtrandt; as a man given to drinking; ſuſpected of having loſt both faith and charity; and who had even ſuffered himſelf to be ſeduced by a woman of Liſle, with whom he lived, to the great ſcandal of every one. He continued ſix months in priſon, and came out only by accident: he went into his own iſland and died of poiſon, in 1669, as above. Vie continuee de M. le Bourignon, p. 230, 231.

goods had already been dedicated to God for the uſe of thoſe, who ſincerely ſought to become true chriſtians; the other, that men and all human things are very inconſtant. This was an admirable reaſon, never to part with any thing, and refer all donations to her laſt will and teſtament. In that ſpirit, when ſhe had diſtributed among theſe poor people, ſome certain revenues of the place annexed to this hoſpital by the founder, being aſked if ſhe would not contribute ſomething of her own, ſhe returned anſwer in writing, that becauſe theſe poor lived like beaſts, who had no ſouls to ſave, ſhe had rather throw their goods, which were conſecrated to God, into the ſea, than leave the leaſt mite there. Both ſhe and her friends (that is, her true followers) alſo carefully avoided it in all their actions, even to the reſerving of the reſtitution of the deniers of all their acquiſitions for the day in which they intended to retire from the place.

Nor were other countries it ſeems better furniſhed with perſons who deſerved her charities: thus this article of expence did not coſt her much: whereupon Mr. Bayle makes the following remark; "It ſeems to me, ſays he, that the children of this world are not wiſer in their generation, than theſe children of light." But ſurely he forgot the occaſion of the remark as it ſtands in ſcripture, where "the children of this world are obſerved to be wiſer, &c." in that that they make friends of the mammon of unrighteouſneſs; which cannot be applied to Mrs. Bourignon: on the contrary, ſhe ſuffered purely for want of that wiſdom. It was on this account that ſhe found perſecutors in Oeſtfriſe, notwithſtanding the baron de Latzbourg's protection, ſo that ſhe took her way to Holland in 1680, but died at Franeker, in the province of Friſe, on the 30th of October the ſame year.

We have already mentioned the crookedneſs both of her outward and inward form, which probably was the true reaſon why ſhe would never ſuffer her picture to be taken; however her conſtitution was ſo tough, that in ſpite of all the fatigues and troubles of her life, ſhe ſeemed to be but forty years of age, when ſhe was above ſixty; though ſhe was almoſt continually wearing her eye-ſight, both by reading and writing, yet ſhe never made uſe of ſpectacles. She was lucky enough to have the three moſt remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characteriſed by comets; a circumſtance greatly favourable to a prophet and a teacher of a new religion. The main principles of hers were pretty near the ſame with thoſe of the Quietiſts, excluding all external divine worſhip, and requiring a ceſſation of reaſon, wit, and underſtanding, that God might ſpread his divine light over them, or cauſe it to revive in them; without which the Deity is not ſufficiently known,

known, but even he and the true knowledge of him are driven out of the mind, by that activity of reaſon exerted by the philoſophers, which is a corrupt ſpirit and a true ſpecies of atheiſm, and a rejecting of God.

But beſides theſe principles in common with the Brachmans and other enthuſiaſts, ſhe held ſome ſingular notions, one of which we have already mentioned, concerning Adam and Chriſt; and we ſhall here mention another, which may be well enough called the counterpart of the former, as it contains her opinion of antichriſt, whom ſhe held to be a devil incarnate, maintaining, that it was poſſible for men to be born by the operation of the devil; not that the arch-fiend could do it alone without the co-operation of man; but having power over unchaſte perſons, when they abuſe the principle of fertility, which the ſcripture calls ſpilling the ſeed on the ground, the devil tranſports it by his diabolical interpoſition into his witches, where he produces wicked men entirely devoted to him, who are true anti-chriſts, and the devil will incarnate himſelf for that purpoſe. Agreeably to which, conſidering the double reign of anti-chriſt, ſenſual and ſpiritual, ſhe taught that, in the firſt ſenſe, it would be the viſible reign of a devil incarnate. This opinion however, was, perhaps, borrowed by our propheteſs, notwithſtanding ſhe diſclaimed all other teachers, and pretended to receive every thing immediately from God alone. It ſavours much of the doctrine concerning Incubus ſpirits, that a demon can make a virgin with child in her ſleep, without prejudice to her virginity; and that ſome perſons of extraordinary merit have been produced from human ſeed after this manner (F).

She had more diſciples in Scotland than in any other country, perhaps, of the world; not only laymen, but ſome of their eccleſiaſtics embraced Bourignoniſm, and one of Antoinette's principal books was publiſhed, intitled, The light of the world, in Engliſh, in 1696; to which the tranſlator added a long preface to prove that this maid ought at leaſt to paſs for an extraordinary propheteſs. Mr. Charles Leſley, in the preface to the ſecond edition of his Snake in the graſs, obſerved the errors of this ſect, and they were refuted at large by Dr. Cockburn, in a piece intitled, Bourignoniſm detected, againſt Meſſieurs Poiret, (G) de Lort, and the Engliſh tranſlator of the Lux Mundi, who endeavoured to ſhew that ſhe was inſpired and had received a commiſſion from God to reform chriſtianity.

(F) This folly is expoſed with good wit and humour by the Count de Gabalis, in his fourth Diſcourſe on the Secret Sciences, p. 240. edit. Paris, 1670.

(G) This author wrote an account of the life and doctrine of Madam Bourignon, which is printed in the Nouvelle de la Republique des lettres, for April 1685, art. 9. and May 1685, art. 8.

This

This was anſwered by the Bourignoniſts in an apology for their leader; who has a remnant ſtill left in ſome parts of North-Britain.

There is an extract of her works in the Leipſic Acts for May 1687, and January 1688.

BOURDALOUE, (Louis) juſtly eſteemed one of the beſt preachers in France, which the ſeventeenth century produced, was born in Bourges, on the 20th of Auguſt 1632, and entered into the ſociety of the jeſuits in November 1648. After having taught rhetoric, philoſophy, and divinity, the uncommon talents which he diſcovered for the pulpit, determined the ſociety to ſet him apart for that ſervice. The high reputation he quickly acquired, as a preacher in the country, induced his ſuperiors to ſend for him to Paris in 1669. He preached during the courſe of that year in their church of St. Louis. Here he ſhone with more luſtre than ever. In Advent 1670, he began to appear at court, where his diſcourſes were often liſtened to afterwards with the higheſt ſatisfaction. Upon the revocation of the edict of Nants, the king very prudently made choice of him to preach the catholic doctrine to the new converts in Languedoc. The latter part of his life he conſecrated to the ſervice of the hoſpitals, the poor and the priſoners, and by his pathetic diſcourſes and engaging manner, procured for them very bountiful alms. He died on the 13th of May 1704, in the 72d year of his age. A correct edition of his ſermons was publiſhed at Paris in 1707, by father Bretonneau.

Moreri.

Ibid.

Ibid.

BOYCE, (Samuel) a poet of a good deal of genius, but through his own miſmanagement of very little name, was the ſon of a diſſenting miniſter at Dublin. He was born in the year 1708; and at the age of eighteen, ſent to the univerſity of Glaſgow. His father, it is ſaid, deſigned him for the miniſtry; but Boyce, having no prudence, defeated his intentions, and, what was of much greater conſequence, ruined his fortunes. He had not been at Glaſgow a year, before he interrupted his education, by marrying the daughter of a tradeſman in that city. Then he became dependent on his father, who, (ſuch was his folly and indulgence) ſuffered this worthleſs ſon to waſte the little eſtate of his family; ſo that when the old man lay in his laſt ſickneſs, he was ſupported intirely by preſents from his congregation, and buried after his death at their expence. In the year 1731, Boyce was at Edinburgh, where he publiſhed a volume of poems, to which is ſubjoined the Tablature of Cebes, and a Letter upon Liberty, inſerted in the Dublin Journal 1726; by both which he obtained a great reputation, and was much diſtin-

diſtinguiſhed by the counteſs of Eglington, to whom they were addreſſed. Upon the death of the viſcounteſs Stormont, Boyce wrote an elegy, intitled, The Tears of the Muſes; as that lady was a woman of the moſt refined taſte in the ſciences, and a great admirer of poetry. The lord Stormont was ſo much pleaſed with this mark of eſteem paid to the memory of his lady, that he ordered a very handſome preſent to be given to Mr. Boyce, by his attorney at Edinburgh. Though Boyce's name was very well known in that city, yet his perſon was obſcure; for he was perfectly unſocial in his temper, and when he did affect company, affected that which was very low; ſo that lord Stormont's kind intention had been defeated, if an advertiſement had not been publiſhed in one of their weekly papers, deſiring the author of the Tears of the Muſes to call at the houſe of the attorney.

The notice which lady Eglington and lord Stormont took of our poet, recommended him likewiſe to the patronage of the dutcheſs of Gordon, a lady of diſtinguiſhed taſte, who did him conſiderable ſervices, while he continued in Scotland; and when he went to London, gave him a letter of recommendation to Mr. Pope, and obtained another for him to Sir Peter King, lord chancellor of England. Lord Stormont recommended him alſo to the ſolicitor-general his brother, and many other perſons of the firſt faſhion. Here Boyce had fine opportunities of improving his ſituation and fortunes; but he made no uſe at all of them. He was indolent, voluptuous, extravagant; and about the year 1740, reduced to ſuch an extremity of human wretchedneſs, that he had not a ſhirt, a coat, or any kind of apparel to put on. The ſheets in which he lay were carried to the pawnbrokers; and he was obliged to be confined to his bed with no other covering than a blanket. He ſupported himſelf ſix weeks in this diſtreſsful ſituation by writing verſes for the Magazines; and muſt certainly have continued in it much longer, if he had not been relieved by the generoſity of ſome gentlemen, who knew him to be a man of parts. Towards the latter end of his life, his behaviour was more decent than it had ever been before: and there were ſome hopes, that a reformation, though late, would at length be wrought in him. He was employed by a bookſeller to tranſlate Fenelon on the Exiſtence of God, and began now to ſupport a better appearance than uſual. But while his circumſtances were improving, his health declined: he had however the ſatisfaction, in his laſt lingering illneſs, to obſerve a poem of his, intitled, The Deity, recommended by two celebrated writers, the ingenious Mr. Fielding, and the reverend Mr. James Her-

Hervey, author of the Meditations. The former, in the beginning of his humorous hiſtory of Tom Jones, calls it an excellent poem. Mr. Hervey ſtiles it a pious and inſtructive piece; and that worthy gentleman, upon hearing that the author was in neceſſitous circumſtances, depoſited two guineas in the hands of a truſty perſon to be given to him whenever his occaſions ſhould preſs. This poem was written ſome years before Mr. Fielding and Mr. Hervey took any notice of it; and upon its firſt publication Mr. Pope, it is ſaid, was aſked, whether he was not the author of it? To which that poet replied, that "he was not indeed the "author of it, but that there were many lines in it, of which "he ſhould not be aſhamed."

In the month of May 1749, Mr. Boyce died in obſcure lodgings near Shoe-lane, and was buried at the expence of the pariſh. Never was a more ſhocking exit, nor a life ſpent with leſs prudence and virtue, than that of Mr. Boyce; and never were uncommon abilities given to leſs purpoſe. His genius was not confined to poetry; he had a taſte for painting, muſic, and heraldry, in the laſt of which he was very well ſkilled. His poetical pieces, if collected, would make ſix moderate volumes. Many of them are ſcattered in the Gentleman's Magazine, marked with the letter Y and Alceus. Two volumes were publiſhed in London, but we do not find that they ever ſold.

Boyer, he was much esteemed as a faithful political writer. He publiſhed in 8vo Monthly, The political State of Great Britain, beginning 1710 & end. 1739 in Coll. Annals of Q. Anne XI Vol.

BOYER, (AREL) a well-known gloſſographer and hiſtoriographer, was born at Caſtres in France in the year 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Francker, where he finiſhed his ſtudies. Afterwards he came over to England, where he ſpent his whole life, and died at Chelſea upon the 16th of November 1729. The work he is chiefly known by, is a very excellent French and Engliſh, and Engliſh and French dictionary; drawn up originally, as we are told in the title page, for the uſe of his highneſs the Duke of Glouceſter. It was firſt printed at London in the year 1699, 4to; and the fourth, that is, the laſt edition of it in England, for it was printed alſo abroad, is that of 1752. He wrote alſo a French grammar in Engliſh; for it is remarkable, that he attained the knowledge of the Engliſh language to as much perfection as if it had been the language of his native country. As an hiſtoriographer, he was the author of "The "Political State of Great Britain," and of "The Hiſtory "of King William and Queen Mary." But in this character he is not ſo reſpectable as in the former.

There

There was alſo Claude Boyer, a French poet, a member of the French academy, and author of Judith and Jepthe, ſacred tragedies, with ſeveral other pieces, who died upon the 22d of July 1698, when he was ninety years old.

BOYLE, (RICHARD) honorably diſtinguiſhed by the title of the great earl of Corke, was deſcended from a family whoſe name before the conqueſt was Biuville. He was the youngeſt ſon of Mr. Roger Boyle of Herefordſhire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury on the 3d of October 1566. He was inſtructed in grammar learning by a clergyman of Kent, and after having been a ſcholar in Bennet college, Cambridge, where he was remarkable for early riſing, indefatigable ſtudy, and great temperance, became ſtudent in the Middle Temple. Having loſt his father when he was but ten years old, and his mother at the expiration of other ten years, and being unable to ſupport himſelf in the proſecution of his ſtudies, he entered into the ſervice of Sir Richard Manwood, knt. lord chief baron of her Majeſty's court of exchequer, as one of his clerks: but perceiving that this employment would not raiſe a fortune, he reſolved to travel, and landed at Dublin on the 23d of June 1588, with fewer pounds in his pocket than he afterwards acquired thouſands a-year. He was then about two and twenty, had a graceful perſon, and all the requiſite accompliſhments to make a young man ſucceed in a country which was a ſcene of ſo much action. Accordingly he made himſelf very uſeful to ſome of the principal perſons employed in the government, by penning for them memorials, caſes, and anſwers, and thereby acquired a perfect knowledge of the kingdom and the ſtate of public affairs; of which he knew well how to avail himſelf. In 1595 he married at Limerick Joan, the daughter and coheireſs of William Anſley of Pulborough, in Suſſex, eſq; who had fallen in love with him. This lady died in December 1599, in labour of her firſt child (who was born a dead ſon) leaving her huſband an eſtate of 500l. a year, in lands, which was the beginning of his fortunes. Some time after, Sir Henry Wallop of Nares, Sir Robert Gardiner, chief juſtice of the king's bench, Sir Robert Dillam, chief juſtice of the common pleas, and Sir Richard Bingham, chief commiſſioner of Connaught, filled with envy at certain purchaſes he had made in the province, repreſented to Queen Elizabeth that he was in the pay of the king of Spain (who had at that time ſome thoughts of invading Ireland) by whom he had been furniſhed with money

Earl of Corke's True Remembrances.

True Remembrances.

Budgell's Memoirs of the Boyles, p. 4.

Hiſtorical Reflections by R. Vowil, p. 191.

Budgell's Memoirs of the Boyles, p. 4.

True Remembrances.

money to buy ſeveral large eſtates; and that he was ſtrongly ſuſpected to be a Roman catholic in his heart, with many other malicious ſuggeſtions equally groundleſs: whereof Mr. Boyle having private notice determined to come over to England to juſtify himſelf. But before he could take ſhipping, the general rebellion in Munſter broke out; all his lands were waſted, ſo that he had not one penny of certain revenue left. In this diſtreſs he betook himſelf to his former chamber in the Middle Temple, London, intending to renew his ſtudies in the law till the rebellion ſhould be ſuppreſſed. When the earl of Eſſex was nominated lord deputy of Ireland Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordſhip very graciouſly; and Sir Henry Wallop, treaſurer of Ireland, knowing that Mr. Boyle had in his cuſtody ſeveral papers which could detect his roguiſh manner of paſſing his accounts, reſolved utterly to depreſs him; and for that end renewed his former complaints againſt him to the Queen. By her majeſty's ſpecial directions Mr. Boyle was ſuddenly taken up and committed cloſe priſoner to the Gatehouſe. All his papers were ſeized and ſearched, and although nothing appeared to his prejudice, yet his confinement laſted till two months after his new patron the earl of Eſſex was gone to Ireland. At length he, with much difficulty, obtained the favour of the queen to be preſent at his examination; and having fully anſwered whatever was alledged againſt him, he gave a ſhort relation of his own behaviour ſince he firſt ſettled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy Sir Henry Wallop; upon which her majeſty broke out into theſe words; "By God's "death, theſe are but inventions againſt this young man, and "all his ſufferings are for being able to do us ſervice; and "theſe complaints urged to foreſtal him therein. But we "find him to be a man fit to be employed by ourſelves; "and we will employ him in our ſervice; and Wallop and "his adherents ſhall know that it ſhall not be in the power "of any of them to wrong him. Neither ſhall Wallop be "our treaſurer any longer." She gave orders not only for Mr. Boyle's preſent enlargement, but alſo for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiſs before the whole aſſembly. A few days after, the queen conſtituted him clerk of the council of Munſter, and recommended him to Sir George Carew, afterwards earl of Totneſs, then lord preſident of Munſter, who became his conſtant friend; and very ſoon after he was made juſtice

True Remembrances.

True Remembrances.

Budgell, p. 11.

juſtice of the peace and of the quorum, throughout all the province. His preferment to be clerk of the council, he remarks, was the ſecond riſe that God gave to his fortune. He attended in that capacity the lord preſident in all his employments, and was ſent by his lordſhip to the queen, with the news of the victory gained on the 24th of December 1601, near Kinſale, over the Iriſh and their Spaniſh axiliaries, who were totally routed, 1200 being ſlain in the field, and 800 wounded. 'I made' (ſays he) 'a ſpeedy expedition to the court, for I left my lord preſident at Shannon-caſtle, near Cork, on the Monday morning about two of the clock, and the next day being Tueſday, I delivered my packet, and ſupped with ſir Robert Cecil, being then principal ſecretary of ſtate, at his houſe in the Strand; who, after ſupper, held me in diſcourſe till two of the clock in the morning; and by ſeven that morning called upon me to attend him to the court, where he preſented me to her majeſty in her bedchamber.' True Remembrances.

Upon his return to Ireland he aſſiſted at the ſiege of Beerhaven-caſtle, which was taken by ſtorm, and the garriſon put to the ſword. After the reduction of the weſtern part of the province, the lord preſident ſent Mr. Boyle again to England to procure the queen's leave for his return; and having adviſed him to purchaſe ſir Walter Raleigh's lands in Munſter, he gave him a letter to ſir Robert Cecil ſecretary of ſtate, containing a very advantageous account of Mr. Boyle's abilities and of the ſervices he had done his country; in conſideration of which he deſired the ſecretary to introduce him to Sir Walter, and recommend him as a proper purchaſer for his lands in Ireland, if he was diſpoſed to part with them: He wrote at the ſame time to ſir Walter Raleigh himſelf, adviſing him to ſell Mr. Boyle all his lands in Ireland, then untenanted and of no value to him, having, to his lordſhip's knowledge, never yielded him any benefit, but, on the contrary, ſtood him in 200 l. yearly for the ſupport of his titles. At a meeting between ſir Robert Cecil, ſir Walter Raleigh, and Mr. Boyle, the purchaſe was concluded by the mediation of the former. This Mr. Boyle calls the third addition and riſe to his eſtate. (A)

(A) Sir Walter Raleigh's eſtate conſiſted of twelve thouſand acres in the counties of Cork and Waterford (Cox's Hiſt. of Ireland, Vol. 1. p. 352.) which was ſo much improved in a few years by Mr. Boyle's diligence, that it was not only well tenanted but in the moſt thriving condition of any eſtate in Ireland. Cox's Hiſtory of Ireland. Vol. II. Pref.

In

In 1602, Mr. Boyle, by advice of his friend ſir George Carew, made his addreſſes to Mrs. Catherine Fenton, daughter of ſir George Fenton, whom he married on the 25th of July 1603, her father being at that time principal ſecretary of ſtate. "I never demanded, ſays he, any marriage portion with "her, neither promiſe of any, it not being in my conſide- "rations; yet her father, after my marriage, gave me one "thouſand pound in gold with her. But that gift of his "daughter to me, I muſt ever thankfully acknowledge as "the crown of all my bleſſings; for, ſhe was a moſt religi- "ous, virtuous, loving, and obedient wife to me all the "days of her life, and the mother of all my hopeful chil- "dren." He received on his wedding-day the honour of knighthood from his friend Sir George Carew, now promoted to be lord-deputy of Ireland. March 12, 1606, he was ſworn a privy-counſellor to king James for the province of Munſter; Feb. 15, 1612, he was ſworn a privy-counſellor of ſtate of the kingdom of Ireland; and on the 29th of September 1616, created lord Boyle, baron of Youghall. Oct. 16, 1620, he was created lord viſcount of Dungarvon, and earl of Corke. Lord Falkland, the lord-deputy, having repreſented his ſervices in a juſt light to king Charles I. his majeſty ſent his excellency a letter dated November 30, 1627, directing him to confer the honours of baron and viſcount upon the earl's ſecond ſurviving ſon Lewis, though he was then only eight years old (B).

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Oct.

(B) The preamble to the patent is as follows: 'We, taking notice of 'the excellent virtues and high fa- 'culties of Richard earl of Corke, 'in advancing our affairs in Ireland, 'not only in council, but in the go- 'vernment of the province of Mun- 'ſter, in which he has ſhewed him- 'ſelf to be a perſon of high abilities, 'but alſo in many other works of 'great moment, viz. in building 'towns, and fortifying them with 'fair walls and towers, and filling 'them with Engliſh colonies, build- 'ing churches, and reducing the 'people to civil obedience; in eſta- 'bliſhing religion, extirpating ſu- 'perſtition, defending the paſſes of 'that country with caſtles, building 'many bridges for the convenience 'of the public, guarding the ports 'and maritime places of the ſaid pro- 'vince againſt foreign enemies; in 'firſt introducing manufactures and 'mechanic arts into the province, 'and afterwards eſtabliſhing them 'by guilds and fraternities of artifi- 'cers, to the plentiful increaſe of 'riches and civility, by planting and 'continually ſupporting leaders and 'other men, experienced in arms, 'from England, to the number at 'leaſt of fifteen hundred, and to 'the perpetual ſecurity and defence 'of thoſe parts: And all this he did 'at his own expence, and by his 'own induſtry; all which tend not 'only to the preſent utility and or- 'nament of thoſe parts, but to the 'perpetual ſecurity and defence of 'them, really indeed excellent, and 'which it is difficult to ſay, whether 'the like was ever undertaken by 'any other ſubject in times paſt. In 'contemplation of which our father 'adorned the ſaid Richard with ma- 'ny

Oct. 26, 1629, on the departure of lord-deputy Falkland, the earl of Corke in conjunction with lord Loftus was appointed one of the lords juſtices of Ireland, and held that office ſeveral years. On the 16th of February following, the earl loſt his counteſs. November 9, 1631, he was conſtituted lord high treaſurer of Ireland, and had intereſt enough to get that high office made hereditary in his family. Nevertheleſs he ſuffered many mortifications during the adminiſtration of lord Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealouſy of his authority and intereſt in that kingdom, and determined to bring him down, imagining, that if he could humble the great earl of Corke, no body in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Corke as ſoon as he returned from England (where he happened to be at the time of the earl of Strafford's trial) he immediately raiſed two troops of horſe, which he put under the command of his ſons the lord viſcount Kinelmeaky and the lord Broghill, maintaining them and 400 foot for ſome months at his own charge. In the battle which the Engliſh gained at Liſcarrol, Sept. 3, 1642, four of his ſons were engaged, and the eldeſt was ſlain in the field. The earl himſelf died about a year after, on the 15th of September, in the 78th year of his age, having ſpent the laſt, as he did the firſt years of his life, in the ſupport of the crown of England againſt Iriſh rebels, and in the ſervice of his country. Tho' he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to ſit in the houſe of lords upon the woolpacks, ut conſiliarius. When Cromwell ſaw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would

Cox's Hiſt. of Ireland, Vol. II. p. 95.

Borlaſe Reduction of Ireland, p. 209.

Introd. to the ſecond Vol. of the Hiſtory of England.

'ny titles of honour, and placed 'him in the higheſt degree of nobi-'lity in Ireland, ſo that we have 'ſcarce any thing left us to heap 'upon our ſaid couſin, unleſs we 'derive honours to his ſons, and 'poſterity of his name, to the per-'petual elogy of his memory. And 'we being informed, that our ſaid 'couſin has had a ſecond ſon named 'Lewis, a youth of great hopes, 'the true image of his father's ge-'nius, and in whom is eaſy to be 'ſeen a branch of that tree from 'whence he ſprung: We alſo, to 'ſhew our good diſpoſition to the 'ſaid earl, and to give him ſome 'token of our favour which may 'remain to poſterity in an indelible 'character, have thought proper to 'place the ſaid Lewis (for the ſake 'of his father) though in his tender 'years, among the nobles of this 'kingdom, &c.'

have been impoſſible for the Iriſh to have raiſed a rebellion.

He affected not places and titles of honour until he was well able to maintain them, for he was in the thirty-ſeventh year of his age when he received the honour of knighthood, and in his fiftieth when he attained to be a baron. He made large purchaſes, but not till he was able to improve them; and though he paid money for his lands, yet the rents that he received from them were the fruits of his own prudence, and he grew rich on eſtates which had ruined their former poſſeſſors; and increaſed his wealth, not by hoarding, but by ſpending; for he built and walled ſeveral towns at his own coſt, but in places ſo well ſituated, that they were ſoon filled with inhabitants, who, though their rents were moderate, quickly repaid him the money he had laid out with intereſt; and he as readily laid it out again: Hence, in the ſpace of forty years, he acquired to himſelf what in ſome countries would have been eſteemed a noble principality; and as they came to years of diſcretion, he beſtowed eſtates upon his ſons, (c) and married his daughters into the beſt families in that country; ſo that his power and credit were continually increaſing, and he was generally eſteemed, beloved by the Engliſh, and reſpected and obeyed by the natives; the former admired his wiſdom, the latter ſtood amazed at his magnificence; for as he had the power and property, ſo he had the ſoul and ſpirit of a prince; and his caſtle of Liſmore looked rather like the palace of a ſovereign, than the reſidence of a private man whoſe eſtate was of his own raiſing. He outlived moſt of thoſe who had known the meanneſs of his beginning, but he delighted to remember it himſelf, and even took pains to preſerve the memory thereof to poſterity in the motto which he always uſed, and which he cauſed to be placed upon his tomb, viz. God's providence is my inheritance. (D)

(c) He had no leſs than ſeven ſons and eight daughters by his lady. At the time his laſt child Margaret was born, he was in the ſixty-fourth year. Of his ſons, Richard the ſecond ſon, ſucceeded in the earldom of Cork; Lewis was created baron of Bandon and viſcount Kinelmeaky; Roger was baron of Broghill and earl of Orrery, and Francis was lord Shannon. Robert, his ſeventh and youngeſt, refuſed a peerage, but acquired a greater name than kings can give. The earl had the ſatisfaction of ſeeing three of the five ſons who ſurvived him, namely, Richard, Lewis, and Roger, made peers before his death. Budgell.

(D) On the 23d of June 1632, he committed the moſt memorable circumſtances of his life to writing, under the title of True Remembrances, which are publiſhed in Mr. Birch's life of the Hon. Mr. Robert Boyle: In theſe he remarks, that though he raiſed ſuch a fortune as left him no room to envy any of his neighbours, yet he did it without care or burden to his conſcience.

BOYLE (ROGER) earl of Orrery, fifth ſon of Richard the great earl of Cork, was born on the 25th of April, 1621, and created Baron Broghill in the kingdom of Ireland when but ſeven years old. He was educated at the college of Dublin, and about the year 1636, was, by his father, ſent with his elder brother lord Kynalmeaky to make the tour of France and Italy. After his return, he married lady Margaret Howard, ſiſter to the earl of Suffolk. During the rebellion in Ireland, he commanded a troop of horſe in the forces raiſed by his father, and on many occaſions gave undeniable proofs of his conduct and courage. After the ceſſation of arms, which was concluded on the 15th of September 1643, he came over to England, and repreſented in ſuch a light to the king the true character of the Iriſh papiſts, that his majeſty was convinced they never meant to keep the ceſſation, and therefore ſent a commiſſion to lord Inchiquin, preſident of Munſter, to proſecute the rebels. Lord Broghill employed his intereſt in that county to aſſiſt him in this ſervice; and when the government of Ireland was committed to the parliament, he continued to obſerve the ſame conduct till the king was put to death. That event ſhocked him ſo much, that he immediately quitted the ſervice of the parliament; and, looking upon Ireland and his eſtate there as utterly loſt, embarked for England, and returned to his ſeat at Marſton in Somerſetſhire, where he lived privately till the year 1649. In this retirement, reflecting on the diſtreſs of his country, and the perſonal injury he ſuffered whilſt his eſtate was held by the Iriſh rebels, he reſolved, under pretence of going to the Spaw for his health, to croſs the ſeas, and apply to king Charles II. for a commiſſion to raiſe forces in Ireland, in order to reſtore his majeſty, and recover his own eſtate. He deſired the earl of Warwick, who had an intereſt in the prevailing party, to procure a licence for him to go to the Spaw. He pretended to the earl, that his ſole view was the recovery of his health; but, to ſome of his friends of the royal party, in whom he thought he could confide, he diſcovered his real deſign; and, having raiſed a conſiderable ſum of money, came up to London to proſecute his voyage. The committee of ſtate, who ſpared no money to get proper intelligence, being ſoon informed of his whole deſign, determined to proceed againſt him with the utmoſt ſeverity. Cromwell was at that time general of the parliament's forces, and a member of the committee, no ſtranger to lord Broghill's merit; and conſidering, that this young nobleman might be of great uſe to him in reducing Ireland, he earneſt-

Earl of Corke's True Remembrances.

Morrice's Memoirs of the earl of Orrery.

Budgel's Memoirs of the Boyles, p. 41.

Budgel, p. 42.

Ibid.

ly intreated the committee, that he might have leave to talk with him, and endeavour to gain him before they proceeded to extremities. Having, with great difficulty, obtained this permiſſion, he immediately diſpatched a gentleman to the lord Broghill, to let him know, that he intended to wait upon him. Broghill was ſurprized at this meſſage, having never had the leaſt acquaintance with Cromwell, and therefore deſired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the meſſenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of ſtate were apprized of his deſign of going over, and applying to Charles Stuart for a commiſſion to raiſe forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that reſolution. The lord Broghill interrupted him, and aſſured him that the intelligence which the committee had received was falſe; that he was neither in a capacity, nor had any inclination, to raiſe diſturbances in Ireland; and concluded, with intreating his excellency to have a kinder opinion of him: Cromwell, inſtead of making any reply, drew ſome papers out of his pocket, which were the copies of ſeveral letters ſent by the lord Broghill to thoſe perſons in whom he moſt confided, and put them into his hands. Broghill finding it was to no purpoſe to diſſemble any longer, aſked his excellency's pardon for what he had ſaid, returned him his humble thanks for his protection againſt the committee, and intreated his advice how he ought to behave in ſo delicate a conjuncture. Cromwell told him, that though till this time he had been a ſtranger to his perſon, he was not ſo to his merit and character; but that he had heard how gallantly his lordſhip had already behaved in the Iriſh wars; and therefore, ſince he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, he had obtained leave of the committee, to offer his lordſhip the command of a general officer, if he would ſerve in that war: that he ſhould have no oaths or engagements impoſed upon him, nor be obliged to draw his ſword againſt any but the Iriſh rebels; the lord Broghill was infinitely ſurprized at ſo generous and unexpected an offer; he ſaw himſelf at liberty, by all the rules of honour, to ſerve againſt the Iriſh, whoſe rebellion and barbarities were equally deteſted by the royal party, and the parliament: he deſired, however, the general to give him ſome time to conſider of what had been propoſed to him. Cromwell briſkly told him, that he muſt come

come to ſome reſolution that very inſtant; that he himſelf was returning to the committee who were ſtill ſitting, and if his lordſhip rejected their offer, they had determined to ſend him to the Tower. Broghill finding that his life and liberty were in the utmoſt danger, and charmed with the frankneſs and generoſity of Cromwell's behaviour, gave him his word and honour, that he would faithfully ſerve him againſt the Iriſh rebels; upon which, Cromwell once more aſſured him, that the conditions which he had made with him, ſhould be punctually obſerved; and then ordered him to repair immediately to Briſtol, to which place forces ſhould be ſent him, with a ſufficient number of ſhips to tranſport him into Ireland; adding, that he himſelf ſoon would follow him, and was as good as his word in every particular.

He ſoon raiſed in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival; and whilſt the latter laid ſiege to Clenwell, Broghill being detached to diſperſe a body of 5000 men, which had aſſembled to relieve the place, he, with 2000 horſe and dragoons, came up with the enemy at Maecrooms on the 10th of May 1650, and without waiting for the arrival of his foot, immediately attacked and routed them, making their general, the titular biſhop of Roſs, priſoner. He offered this man his life if he would order the garriſon of Carrigdroghid caſtle to ſurrender; which the biſhop promiſed, but when conducted to the place, he adviſed them to defend it to the laſt extremity; upon which lord Broghill ordered him to be hanged. He ſent a ſummons to the caſtle to ſurrender before the arrival of his battering cannon, otherwiſe they were to expect no quarter: his own army was ſurpriſed at this ſummons, as knowing he had not one piece of heavy cannon; but Broghill had ordered the trunks of ſeveral large trees to be drawn at a diſtance by his baggage-horſes; which the beſieged perceiving, and judging from the ſlowneſs of the motion, that the guns muſt be of a vaſt bore, immediately capitulated. When Ireton ſat down before Limerick, he gave Broghill 600 foot and 400 horſe, with orders to prevent lord Muſkerry's joining the pope's nuntio, who had got together a body of 8000 men, and was determined to attempt the relief of Limerick. Muſkerry was at the head of 1000 horſe and dragoons, and about 2000 foot: notwithſtanding which, lord Broghill fell reſolutely upon him. The Iriſh, having the advantage of the ground and numbers would have conquered, but for a ſtratagem of lord Broghill. In the heat of the action, he deſired thoſe about him to repeat

Borlaſe's Hiſtory of the reduction of Ireland.

what he ſaid; and then cried out as loud as he could, They run, they run. The firſt line of the Iriſh looked round to ſee if their rear broke, and the rear ſeeing the faces of their friends, and hearing the ſhouts of the enemy, imagined that the firſt line was routed, and fled. The taking of Limerick, which put an end to the war in Ireland, was the conſequence of this defeat. After Cromwell was declared protector, he ſent for lord Broghill, made him one of his privy council, and allowed him as a great a ſhare of his confidence, as any
Budgell. man, except Thurloe (A.) In 1656, the protector, either ſuſpecting Monk's attachment to his perſon, or deſirous of relieving the people of Scotland, who complained of this man's ſeverity, propoſed to lord Broghill to go to that kingdom with an abſolute authority; to which his lordſhip with reluctance agreed, upon condition that he ſhould have a diſcretionary power to act as he ſhould ſee proper; that no
Ibid. credit ſhould be given to any complaints till he had an opportunity of vindicating himſelf, and that he ſhould be recalled in a year. Cromwell kept his word to him, for tho' the complaints againſt Broghill were more numerous than thoſe againſt Monk, upon giving, at his return to London when the year was expired, an account of the reaſons of his conduct, Cromwell conceived a higher eſteem for him than ever.

After the death of his patron Oliver Cromwell, lord Broghill did his utmoſt to ſerve his ſon, to whom his lordſhip, in
Ibid. p. 76. conjunction with lord Howard and ſome others, made an offer, that if he would not be wanting to himſelf, and give them a ſufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, ſtartled at this propoſition, anſwered in a conſternation, that he thanked them for their friendſhip, but that he neither had done, nor would do any perſon any harm; and that rather than a drop of blood ſhould be ſpilt on his account, he would lay down that greatneſs which was a burden to him. He was ſo fixed in his reſolution, that whatever the lords could ſay was not capable of making him alter it, and they found it to no purpoſe to endeavour to keep a man in

(A) In 1654, he was choſen knight for the county of Cork to ſit with other parliament-men of Ireland among the Engliſh knights and burgeſſes at Weſtminſter. He was likewiſe appointed reſident of the protector's council in Scotland, which was worth to him 1474 l. per annum. And in 1656, he was not only choſen parliament-man for Edinburgh, but knight for the county of Cork in another parliament, which met at Weſtminſter the ſame year. He was likewiſe made one of the protector's lords, and a member of the other houſe.

power

power who would do nothing for himſelf. Lord Broghill, therefore, finding the family of Cromwell thus laid aſide, and not being obliged by any ties of gratitude to ſerve thoſe who aſſumed the government, whoſe ſchemes too he judged wild and ill-concerted, from this time ſhewed himſelf moſt active and zealous to reſtore the king, and for that purpoſe repaired forthwith to his command in Munſter; where, finding himſelf at the head of a conſiderable force, he determined to get the whole army in Ireland to join with him in his deſign, to gain, if poſſible, ſir Charles Coote, who had great power in the north, and then to ſend to Monk in Scotland. Whilſt he was buſied in theſe thoughts, a ſummons came to him from the ſeven commiſſioners, ſent over by the committee of ſafety to take care of the affairs of Ireland, requiring him to attend them immediately at the caſtle of Dublin. His friends adviſed him to be upon his guard, and not put himſelf in the power of his enemies; but, as he thought himſelf not ſtrong enough yet to take ſuch a ſtep, he reſolved to obey the ſummons. Taking therefore his own troop with him as a guard, he ſet out for Dublin. When he came to the city, leaving his troop in the ſuburbs, he acquainted the commiſſioners that in obedience to their commands, he was come to know their farther pleaſure. Next day, on appearing before them, they told him, that the ſtate was apprehenſive he would practiſe againſt their government, and that therefore they had orders to confine him, unleſs he would give ſufficient ſecurity for his peaceable behaviour. He deſired to know what ſecurity they expected. They told him that ſince he had a great intereſt in Munſter, they only deſired him to engage, on the forfeiture of his life and eſtate, that there ſhould be no commotion in that province. He now plainly perceived the ſnare which was laid for him; and that, if he entered into ſuch an engagement, his enemies themſelves might raiſe ſome commotions in Munſter. He ſaw himſelf, however, in their power, and made no manner of doubt but that if he refuſed to give them the ſecurity they demanded, they would immediately put him up in priſon. He, therefore, deſired ſome time to conſider of their propoſal; but was told, they could give him no time, and expected his immediate anſwer. Finding himſelf thus cloſely preſſed, he humbly deſired to be ſatisfied in one point, namely, whether they intended to put the whole power of Munſter into his hands? if they did, he ſaid, he was ready to enter into the engagement they demanded; but if they did not, he muſt appeal to all the world how cruel and unreaſonable it was, to expect he ſhould Budgell, p. 76.

anſwer for the behaviour of people over whom he had no command. The commiſſioners found themſelves ſo much embarraſſed by this queſtion, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At laſt Steel, one of the commiſſioners, who was alſo lord chancellor of Ireland, declared, that he was afraid, that even the honeſt party in Ireland would think it very hard to ſee a man thrown into priſon, who had done ſuch ſignal ſervices to the proteſtants; but that on the other hand, he could never conſent to the increaſe of lord Broghill's power, which the ſtate was apprehenſive might one day be employed againſt them. He, therefore, propoſed that things ſhould ſtand as they did at preſent; that his lordſhip ſhould be ſent back to his command in Munſter in a good humour, and be ſuffered at leaſt to continue there till they received further inſtructions from England. This propoſal was agreed to by the majority of the board, and lord Broghill being called in, was told, in the moſt obliging manner, that the board was ſo ſenſible of the gallant actions he had performed in the Iriſh wars, and had ſo high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Budgel. Upon his return to Munſter, he applied himſelf as cloſely as ever, to form a party for the king's reſtauration. After making ſure of his own officers, the firſt perſon of weight he engaged in the deſign was colonel Wilſon, governor of Limerick, in which place there was a garriſon of 2000 men: and having now ſecured all Munſter, he ſent a truſty agent to ſir Charles Coote to perſuade that gentleman to do in the north of Ireland, what he himſelf had done in the ſouth. Sir Charles, who had taken diſguſt at the ſuperiority of lieutenant general Ludlow, and the parliament's commiſſioners, and thought his eminent ſervices were not ſufficiently rewarded by the preſidency of Connaught, came readily into the deſign. Lord Broghill being empowered by moſt of the chief officers in Ireland under their hands, diſpatched his brother, the lord Shannon, to the king then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majeſty with the meaſures he had taken, and inviting him to come into his kingdom of Ireland, aſſuring him, that if he pleaſed to land at Cork, he ſhould be received with a ſufficient force to protect him againſt all his enemies. At the ſame time, he diſpatched a meſſenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to perſuade him to do the like.

Oldmixon's hiſt. of the Steuarts, Vol. I. p. 449.

like. Shannon was ſcarce embarked for Flanders, when Lord Broghill received a letter from Sir Charles Coote, acquainting him, that their deſign of declaring for the king, or, what was the ſame thing, for a free parliament, had taken air, and that he had therefore been obliged to declare ſomewhat ſooner than they had agreed upon; and, conjuring his lordſhip to declare himſelf likewiſe; which Broghill did immediately, that he might not deſert his friend, though he was a little apprehenſive, that ſir Charles's precipitancy might ruin their deſign. By this means, thoſe who had aſſumed the government of Ireland, finding themſelves in the midſt of two powerful parties, made little or no reſiſtance; and lord Broghill and ſir Charles Coote ſecured that kingdom for his majeſty.

Upon the king's reſtoration, the lord Broghill came to England; but, inſtead of being thanked for his ſervices in Ireland, he was received with the utmoſt coldneſs. Upon inquiry, he learnt, that Sir Charles Coote had aſſured the king, that he was the firſt man that ſtirred for him in Ireland; that the lord Broghill oppoſed his majeſty's return, and was not at laſt brought to conſent to it without much difficulty. His lordſhip recollecting that he ſtill had by him ſir Charles's letter, in which were theſe words: 'Remember, 'my lord, that you firſt put me on this deſign; and I be'ſeech you, forſake me not in that which you firſt put me 'upon, which was, to declare for king and parliament;' deſired his brother Shannon to put it into the hands of the king, who being fully convinced by it, how ſerviceable Broghill had been to him, looked upon him with as gracious an eye as he could himſelf deſire or expect. His lordſhip was ſoon after made earl of Orrery, ſworn of the king's privy-council, appointed one of the lord's juſtices, and lord preſident of Munſter. Budgell. Sept. 5, 1660.

After the king's return the Iriſh Roman Catholics ſent over ſir Nicholas Plunket, and ſome other commiſſioners, with a petition to his majeſty, praying to be reſtored to their eſtates. As this would, in effect, have ruined the proteſtants, they therefore choſe the earl of Orrery, Montrath, and ſix more, to oppoſe their adverſaries before the king and his council. The Iriſh commiſſioners were ſo apprehenſive of the earl's eloquence and addreſs upon this occaſion, that they Budgell. Morrice.

(B) His majeſty was infinitely pleaſed at the receipt of lord Broghill's letters; but received letters from England ſoon after, to acquaint him, that in all probability he would be very ſoon invited thither. Budgell, p. 84.

offered

offered him eight thouſand pounds in money, and to ſettle eſtates of ſeven thouſand pounds a year upon him, if he would not appear againſt them; which propoſal the earl rejected with a generous diſdain. When the cauſe came to a hearing, after the Iriſh commiſſioners had offered all they thought proper, the earl of Orrery, after a handſome compliment to the king, boldly affirmed, that his proteſtant ſubjects in Ireland were the firſt who formed an effectual party for reſtoring him; that the Iriſh had broken all the treaties which had been made with them; that they had fought againſt the authority both of the late and preſent king, and had offered the kingdom of Ireland to the pope, the king of Spain, and the king of France. Laſtly, to the great ſurpriſe, not only of the Iriſh, but of his own brother commiſſioners, he proved his aſſertions by producing ſeveral original papers ſigned by the Iriſh ſupreme council, of which ſir Nicholas Plunket himſelf was one. This laſt unexpected blow decided the diſpute in favour of the proteſtants; and obliged his majeſty to diſmiſs the Iriſh commiſſioners with ſome harſher expreſſions than he commonly made uſe of (c.)

Soon after this affair, his lordſhip, with ſir Charles Coote, lately made earl of Montrath, and ſir Maurice Euſtace, were conſtituted lords juſtices of Ireland, and commiſſioned to call and hold a parliament. Some time before the meeting of the parliament he drew with his own hand the famous act of ſettlement, by which he fixed the property, and gave titles to their eſtates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munſter, of which province he was preſident. By virtue of this office, he heard and determined cauſes in a court called the reſidency-court; and acquired ſo great a reputation in this judicial capacity, that he was offered the ſeals both by the king and the duke of York after the fall of the great earl of Clarendon; but being very much afflicted with the gout, he declined a poſt that required conſtant attendance. During the firſt Dutch war, wherein France acted as a confederate with Holland, he defeated the ſcheme formed by the duke de Beaufort, admiral of France, to get poſſeſſion of the

Budgell.

July 28, 1662.

Budgell, p. 112.

(c) After the hearing was over, the earl being preſſed by his brother commiſſioners to acquaint them how he came by thoſe papers, told them a formal ſtory of their being found in the enemy's quarters, and put into his hands by a perſon unknown to him. It is much more probable, that the Iriſh, among whom he conſtantly maintained ſeveral ſpies, were betrayed on this occaſion by ſome whom they imagined to be their friends. Budgell, p. 109.

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harbour of Kinſale, and took advantage of the fright of the people and the alarm of the government to get a fort erected under his own directions, which was named fort Charles. He promoted a ſcheme for enquiring into and improving the king's revenue in Ireland; but his majeſty having applied great ſums out of the revenue of that kingdom, which did not come plainly into account, the enquiry was never begun. Ormond, liſtening to ſome malicious inſinuations, began to entertain a jealouſy of Orrery, and prevailed with the king to direct him to lay down his preſidential court; as a compenſation for which, his majeſty made him a preſent of 8000 l. Sir Thomas Clifford, who had been brought into the miniſtry in England, apprehenſive that he could not carry his ends in Ireland, whilſt Orrery continued preſident of Munſter, procured articles of impeachment of high-treaſon and miſmemeanours to be exhibited againſt him in the Engliſh houſe of commons: his lordſhip being heard in his place, gave an anſwer ſo clear, circumſtantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the French alliance, and the reducing of the Dutch. At the deſire of the king and the duke of York, he drew the plan of an act of limitation, by which the ſucceſſor would have been diſabled from encroaching on civil and religious liberty; but the propoſing thereof being poſtponed till after the excluſion-bill was ſet on foot, the ſeaſon for making uſe of it was paſſed. The king, to hinder his returning to Ireland, and to keep him about his perſon, offered him the place of lord treaſurer; but the earl of Orrery plainly told his majeſty, that he was guided by unſteady counſellors, with whom he could not act. He died on the 16th of October 1679, in the fifty-ninth year of his age, leaving behind him the character of an able general, ſtateſman, and writer (D.) He ſeems to have been particularly happy in what we

Carte's life of the D. of Ormond, Vol. II. p. 238.

Ibid. Vol. II. p. 369.

Carte's Life of the D. of Ormond, Vol. II. p. 391.

(D) His writings are theſe:

1. The Iriſh colours diſplayed; in a reply of an Engliſh proteſtant, to a letter of an Iriſh Roman catholic. London, 1662. 4to.

2. An anſwer to a ſcandalous letter lately printed, and ſubſcribed by Peter Walſh, procurator for the ſecular and regular popiſh prieſts of Ireland, entituled: A letter deſiring a juſt and merciful regard of the Roman catholics of Ireland, given about the end of October 1660, to the then marquis, now duke of Ormond, and the ſecond time lord lieutenant of that kingdom. By the right honourable the earl of Orrery, &c. being a full diſcovery of the treachery of the Iriſh rebels, ſince the beginning of the rebellion there, neceſſary to be conſidered by all adventurers, and other perſons eſtated in that kingdom. Dublin, 1662, 4to.

3.

Budgell. we uſually call a preſence of mind; his parts and courage, whenever he was hardeſt preſſed, afforded him unuſual ſuccours, and enabled him to extricate himſelf from the greateſt difficulties with a ſurpriſing dexterity. His natural parts were much improved by literature, and his wit and courage rendered ſtill more amiable by his religion. He was vaſtly generous to men of merit in diſtreſs, and charitable to the poor, for whoſe benefit he erected ſeveral ſchools and almshouſes. When Ireton had determined to deſtroy the men, women, and children in an Iriſh barony, who, after being once pardoned, had rebelled a ſecond time, the then lord Broghill never left him till he had perſuaded him to lay aſide ſo cruel a reſolution. A remarkable ſaying of his was, 'That the greateſt 'cha-

3. A poem on his majeſty's happy reſtoration.

4. A poem on the death of the celebrated Mr. Abraham Cowley. London 1667, fol.

5. The hiſtory of Henry V. a tragedy. London, 1668, fol.

6. Muſtapha, the ſon of Soliman, the Magnificent, a tragedy. London, 1667, fol. and 1668.

7. The black prince, a tragedy. London, 1672. fol.

8. Triphon, a tragedy. London, 1672, fol. Theſe four plays were collected and publiſhed together in folio in 1690, and make now the entire firſt volume of the new edition of the earl's dramatic works.

9. Partheniſſa, a romance in three volumes, London 1665, 4to. 1677, fol.

10. A dream. In this piece he introduces the genius of France, perſuading Charles II. to promote the intereſt of that kingdom, and act upon French principles. He afterwards introduced the ghoſt of his father diſſuading him from it, anſwering all the arguments the genius of France had urged; and proving to him from his own misfortunes and tragical end, that a king's chief treaſure, and only real ſtrength, is the affections of his people.

11. A treatiſe upon the art of war.

12. Poems on the faſts and feſtivals of the church.

His poſthumous works are, 1. Mr. Anthony, a comedy, 1692. 2. Guzman, a comedy, 1693. 3. Herod the Great, a tragedy, 1694. 4. Altemira, a tragedy, brought upon the ſtage by Mr. Francis Manning, in 1702, with a prologue by Henry St. John, Eſq; afterwards lord viſcount Bolingbroke, and an epilogue by the hon. Charles Boyle, eſq; the late earl of Orrery, who alſo interſperſed ſeveral ſongs in the work itſelf. 5. State-letters publiſhed in folio, in 1742. Mr. Morrice ſays, that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could ſpeak of with certainty. But this hath never been publiſhed. The duke of Ormond, having by his majeſty's command, conſulted with the earl of Orrery upon the propoſitions to be laid before the parliament of Ireland in 1677, his lordſhip delivered to him five ſheets of paper, containing the moſt effectual methods of protecting the nation from foreign and domeſtic enemies, advancing the proteſtant intereſt, increaſing the revenue, and ſecuring private property. But theſe, with other papers, were deſtroyed when lord Orrery's houſe was burnt to the ground in the year 1690 by a party of king James's ſoldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandſon to our author, being a minor, and abroad on his travels.

'charity conſiſted in keeping people from needing it.' With this view he procured grants of fairs at Rathgogran and Ballymaathra, two of his villages; which were thereby ſo greatly improved, that he afterwards obtained charters, by which they were erected into boroughs, each ſending two members to the Iriſh parliament; and eſtabliſhed beſides, manufactures in them for their better ſupport. With regard to his domeſtics he was alike careful of their bodies, eſtates, and minds: they lived in the utmoſt plenty, but he ſuffered no waſte; and he had the utmoſt abhorence for debauchery. He provided for them according to their ſeveral capacities, that having lived well with him, they might not fall into indigence after they left him: and he not only obliged his chaplain to have a due attention to their ſpiritual concerns, but frequently inſpected the diſcharge of his duty in this particular. He had iſſue by his lady two ſons and five daughters. Collins's Peerage.

BOYLE, (ROBERT) one of the greateſt philoſophers as well as beſt men, that our own, or indeed any nation, has produced, was the ſeventh ſon, and the fourteenth child, of Richard earl of Cork, and born at Liſmore in the province of Munſter in Ireland, upon the 25th of January 1626-7. He was committed to the care of a country nurſe, with inſtructions to bring him up as hardy as if he had been her own ſon; for his father, he tells us, "had a perfect averſion for "the fondneſs of thoſe parents, which made them breed "their children ſo nice and tenderly, that a hot ſun or a "good ſhower of rain as much endangers them, as if they "were made of butter, or of ſugar." By this he gained a ſtrong and vigorous conſtitution, which however he afterwards loſt by being treated too tenderly. He acquaints us with ſeveral misfortunes, which happened to him in his youth. When he was about three years old, he loſt his mother, who was a moſt accompliſhed woman, and whom he regrets on that account, becauſe he did not know her. A ſecond misfortune was, that he learned to ſtutter, by mocking ſome children of his own age: of which, though no endeavours were ſpared, he could never be perfectly cured. A third, that in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father's gentlemen had not taken him out of a coach, which in paſſing a brook, raiſed by ſome ſudden ſhowers, was overturned and carried away by the ſtream. His own account of the earlier part of his life, under the name of Philarchus, publiſhed by Dr. Birch, in his life of the hon. Robert Boyle, p. 18. 8vo. edit. Ib. p. 19, 20. p. 21.

While he continued at home, he was taught to write a very fair hand, and to ſpeak French and Latin, by one of the earl's

earl's chaplains, and a Frenchman that he kept in the houſe.

Ibid. In the year 1635, his father ſent him over to England, in order to be educated at Eaton ſchool under Sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he ſoon diſcovered a force of underſtanding, which promiſed great things, and a diſpoſition to cultivate and improve it to the utmoſt. "What made him ſo paſſionate a "friend to reading was, the accidental peruſal of Quintus "Curtius; which firſt made him in love with other than pe-"dantick books, and conjured up in him that unſatisfied ap-"petite of knowledge that is yet as greedy, as when it was "firſt raiſed. In gratitude to this book, I have heard him "hyperbolically ſay, that not only he owed more to Quin-"tus Curtius, than Alexander did; but derived more advan-"tages from the hiſtory of that great monarch's conqueſts,

p. 25. "than ever he did from the conqueſts themſelves." Theſe are Mr. Boyle's own words; for in the account hitherto referred to, he ſpeaks of himſelf in the third perſon. While he remained at Eaton, there were ſeveral extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The firſt was, the ſudden fall of the chamber where he lodged, when himſelf was in bed: when beſides the hazard he run of being cruſhed to pieces, he had certainly been choaked with the duſt, during the time he lay under the rubbiſh, if he had not had preſence of mind enough to have wrapped his head up in the ſheet, which gave him an opportunity of breathing without hazard. A little after this he had been cruſhed to pieces by a ſtarting horſe, that roſe up ſuddenly, and threw himſelf backwards, if he had not happily diſengaged his feet from the ſtirrups, and caſt himſelf from his back before he fell. A third accident proceeded from the careleſſneſs of an apothecary's ſervant; who, by miſtaking the phials, brought

p. 25, 26, 27. him a ſtrong vomit, inſtead of a cooling julep.

He remained at Eaton upon the whole between three and four years; and then his father carried him to his own ſeat at Stalbridge, in Dorſetſhire, where he remained ſome time under the care of one of his chaplains, who was the parſon of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle eſpouſed Mrs. Elizabeth Killigrew, and then, towards the end of October, within four days after the marriage, the two brothers Francis and Robert were ſent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Suſſex, and

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from thence proceeded to Dieppe in Normandy; then they travelled by land to Rouen, ſo to Paris, and from thence to Lyons; from which city they continued their journey to Geneva, where his governor had a family; and there the two gentlemen purſued their ſtudies quietly, and without interruption. Mr. Boyle, during his ſtay here, reſumed his acquaintance with the mathematicks, or at leaſt with the elements of that ſcience, of which he had before gained ſome knowledge. For he tells us in his own memoirs, that while he was at Eaton, and afflicted with an ague before he was ten years old, by way of diverting his melancholy, they made him read Amadis de Gaule, and other romantic books, which produced ſuch a reſtleſſneſs in him, that he was obliged to apply himſelf to the extraction of the ſquare and cube roots, and to the more laborious operations of Algebra, in order to fix and ſettle the volatility of his fancy. p. 34, 37. p. 28.

While he remained at Geneva, he made ſome excurſions to viſit the adjacent country of Savoy, and even proceeded ſo far as to Grenoble in Dauphine. He took a view alſo of thoſe wild mountains, where Bruno the firſt author of the Carthuſian monks lived in ſolitude, and where the firſt and chief of the Carthuſian abbies is ſeated. Mr. Boyle relates, that "the devil taking advantage of that deep raving humour, "ſo ſad a place, his own humour," which was naturally grave and ſerious, "and the ſtrange ſtories and pictures he "found there of Bruno, ſuggeſted ſuch ſtrange and hideous "diſtracting doubts of ſome of the fundamentals of Chriſ-"tianity, that, though, he ſays, his looks did little betray "his thoughts, nothing but the forbiddenneſs of ſelf-diſ-"patch hindered his acting it." He laboured under this perplexity and melancholy many months; but at length getting out of it, he ſet about enquiring into the grounds and foundation of the Chriſtian Religion, "that ſo, ſays he, "though he believed more than he could comprehend, he "might not believe more than he could prove; and owe the "ſtedfaſtneſs of his faith to ſo poor a cauſe, as the igno-"rance of what might be objected againſt it." He became confirmed in the belief of chriſtianity, and in a conviction of its truth; yet not ſo, he ſays, but that "the fleeting "clouds of doubt and diſbelief did never after ceaſe now and "then to darken the ſerenity of his quiet: which made him "often ſay, that injections of this nature were ſuch a diſ-"eaſe to his faith, as the tooth-ach is to the body; for, "though it be not mortal, it is very troubleſome." p. 41.

In

In September 1641, he quitted Geneva, after having ſpent one and twenty months in that city: and paſſing through Switzerland, and the country of the Griſons, entered Lombardy. Then, taking his rout through Bergamo, Breſcia, and Verona, he arrived at Venice; where, having made a ſhort ſtay, he returned to the continent, and ſpent the winter at Florence. Here he employed his ſpare hours in reading the modern hiſtory in Italian, and the works of the celebrated aſtronomer Galileo, who died at a village near this city, during Mr. Boyle's reſidence in it. It was at Florence that
P. 44. he acquired the Italian language, which he underſtood perfectly, though he never ſpoke it ſo fluently as the French. Of this indeed he was ſuch a maſter, that, as occaſion required, he paſſed for a native of that country in more places than one during his travels. "When the Carnaval was "come, the ſeaſon, ſays Mr. Boyle, when madneſs is ſo "general in Italy, that lunacy does for that time loſe its "name, he had the pleaſure to ſee the tilts maintained by "the great duke's brothers, and to be preſent at the gentle-"men's balls. Nor did he ſometimes ſcruple, in his go-"vernor's company, to viſit the famouſeſt Bordellos, or "brothels; whither reſorting out of bare curioſity, he re-"tained there an unblemiſhed chaſtity, and ſtill returned "thence as honeſt as he went thither; profeſſing, that he "never found any ſuch ſermons againſt them, as they were "againſt themſelves: the impudent nakedneſs of vice "cloathing it with a deformity, deſcription cannot reach, "and the worſt of epithets cannot but flatter. But though "he were no fuel for forbidden flames, he proved the ob-"ject of unnatural ones; for being at that time in the flower "of youth, and the cares of the world having not yet faded "a complexion naturally freſh enough, as he was once un-"accompanied diverting himſelf abroad, he was ſomewhat "rudely preſſed by the prepoſterous courtſhip of two Friars, "whoſe luſt makes no diſtinction of ſexes, but that, which "its preference of their own creates; and not without dif-"ficulty and danger, forced a ſcape from thoſe gowned ſo-"domites, whoſe goatiſh heats ſerved not a little to arm him "againſt ſuch people's ſpecious hypocriſy, and heightened "and fortified in him an averſeneſs for opinions, which now
P. 45, 46. "the religious diſcredit as well as the religion." Theſe are Mr. Boyle's own words; and we thought the contents of them too curious to be omitted.

About the end of March 1642, he began his journey from Florence to Rome, which took up but five days. He ſurveyed

veyed the numerous curioſities of that city; among which, he tells us, "he had the fortune to ſee pope Urban VIII. at "chapel, with the cardinals, who ſeverally appearing "mighty princes, in that aſſembly looked like a company of "common friars." He viſited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer ſtay, had not the heats diſagreed with his brother. He returned to Florence, from thence to Leghorn, and ſo by ſea to Genoa. Then paſſing through the county of Nice, he croſſed the ſea to Antibes, where he fell into danger for refuſing to honour the crucifix: from whence he went to Marſeilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250 l. then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who ſupplied them with as much at leaſt as carried them thither. They continued there a conſiderable time, without either advices or ſupplies from England: upon which Mr. Marcombes was obliged to take up ſome jewels on his own credit, which were afterwards diſpoſed of with as little loſs as might be; and with the money thus raiſed, they continued their journey for England, where they arrived in the year 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample proviſion for him, as well by leaving him his manor of Stalbridge, in England, as other conſiderable eſtates in Ireland, yet it was ſome time, before he could receive any money. However he procured protections for his eſtates in both kingdoms from the powers then in being; from whom alſo he obtained leave to go over to France for a ſhort ſpace, probably to ſettle accounts with his governor Mr Marcombes: but he could not ſtay long abroad, ſince we find him at Cambridge the December following

p. 48.

In March 1646, he retired to his manor at Stalbridge, where he reſided for the moſt part till May 1650. He made excurſions, ſometimes to London, ſometimes to Oxford; and in February 1647, he went over to Holland: but he made no conſiderable ſtay any where. During his retirement at Stalbridge, he applied himſelf with incredible induſtry to ſtudies of various kinds, to thoſe of natural philoſophy and chemiſtry in particular. He omitted no opportunity of obtaining the acquaintance of perſons diſtinguiſhed for parts and learning, to whom he was in every reſpect a ready, uſeful,

Boyle's Life by Birch, p. 51. Lond. 1744, 8vo.

generous aſſiſtant, and with whom he held a conſtant correſpondence. He was alſo one of the firſt members of that ſmall, but learned body of men, which, when all academical ſtudies were interrupted by the civil wars, ſecreted themſelves about the year 1645; and held private meetings, firſt in London, afterwards at Oxford, for the ſake of canvaſſing ſubjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They ſtiled themſelves then "The Philoſophical College;" and, after the Reſtoration, when they were incorporated and diſtinguiſhed openly, took the name of the "Royal Society." His retired courſe of life however could not hinder his reputation from riſing to ſuch a height, as made him taken notice of by ſome of the moſt eminent members of the Republick of Letters; ſo that, in the year 1651, we find Dr. Nathaniel Highmore, a very eminent phyſician, dedicating to him a book, under the title of "The Hiſtory of Generation: examining the ſeveral opinions of diverſe authors, eſpecially that of Sir Kenelm Digby, in his Diſcourſe upon Bodies."

Sprat's Hiſtory, &c.

In 1652, he went over to Ireland, in order to viſit and ſettle his eſtates in that kingdom; and returned from thence in Auguſt 1653. He was ſoon after obliged to go over to Ireland again; where he had ſpent his time very unpleaſantly, if it had not been for his intimate friend and acquaintance Sir William Petty, in whoſe converſation he was extremely happy. In the ſummer of 1654, he returned to England, and put in execution a deſign he had formed ſome time, of reſiding at Oxford; where he continued for the moſt part till April 1668, and then he ſettled at London in the houſe of his ſiſter Ranelagh in Pall Mall. At Oxford he choſe to live in the houſe of Mr. Croſſe, an apothecary, rather than in a college, for the ſake of his health, and becauſe he had more room to make experiments. Oxford was indeed at that time the only place in England, where Mr. Boyle could have lived with much ſatisfaction; for here he found himſelf ſurrounded with a number of learned friends, ſuch as Wilkins, Wallis, Ward, Willis, Wren, &c. ſuited exactly to his taſte, and who had reſorted thither for the ſame reaſons that he had done; the philoſophical ſociety being now removed from London to Oxford. It was during his reſidence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678, or 1679. By this he made ſeveral experiments, and was enabled to diſcover and demonſtrate ſeveral

Birch's life, &c. p. 109.

qualities of the air, ſo as to lay a foundation for a compleat theory. He was not however ſatisfied with this, but laboured inceſſantly in collecting and digeſting, chiefly from his own experiments, the materials requiſite for this purpoſe. He declared againſt the philoſophy of Ariſtotle, as having in it more of words than things, promiſing much and performing little; and giving the inventions of men for indubitable proofs, inſtead of building upon obſervation and experiment. He was ſo zealous for, and ſo careful about, this true method of learning, by experiment, that, though the Carteſian philoſophy then made a great noiſe in the world, yet he would never be perſuaded to read the works of Deſcartes; for fear he ſhould be amuſed and led away by plauſible accounts of things, founded on conjecture, and merely hypothetical.

But philoſophy and enquiries into nature, though they engaged his attention deeply, did not occupy it intirely; ſince we find, that he ſtill continued to purſue critical and theological ſtudies. In theſe he had the aſſiſtance of ſome great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their ſkill in the oriental languages. He had alſo a ſtrict intimacy with p. 113. Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards biſhop of Lincoln, a man of various and extenſive learning. In the year 1659, the famous Dr. Wallis, ſo diſtinguiſhed for his mathematical and philoſophical learning, did him the honour to dedicate to him his excellent treatiſe "On the Cycloid." This year alſo Mr. Boyle, being acquainted with the unhappy circumſtances of the learned Sanderſon, afterwards biſhop of Lincoln, who had loſt all his preferments on account of his attachment to the Royal party, conferred upon him an honorary ſtipend of 50 l. a year. This ſtipend was given, as an encouragement to that excellent maſter of reaſoning, to apply himſelf to the writing of "Caſes of Conſcience:" and accordingly he printed his lectures De obligatione conſcientiæ, which he read at Oxford in 1647, and dedicated them to his friend and patron. The dedication bears date November 22, 1659: and in it he ſpeaks of Mr. Boyle as a gentleman, much more diſtinguiſhed by his excellent diſpoſitions, love of learning, humanity, piety, and all kinds of virtue, than by his birth and quality. p. 120, 121.

Upon the reſtoration of Charles II. Mr. Boyle was treated with great civility and reſpect by the king, as well as by the two great miniſters, the lord treaſurer Southampton and the lord chancellor Clarendon. He was ſollicited by the latter

to enter into holy orders, not only out of regard to him and his family, but chiefly with a view to ſerve the church itſelf: for Mr. Boyle's noble family, his diſtinguiſhed learning, and above all his unblemiſhed reputation, induced lord Clarendon to think, that any eccleſiaſtical preferments he might attain would be ſo worthily diſcharged, as to do honour to the clergy, and ſervice to the eſtabliſhed communion. Mr. Boyle conſidered all this with due attention; but to ballance theſe he reflected, that in the ſituation of life he was in, whatever he wrote with reſpect to religion, would have ſo much the greater weight, as coming from a layman; ſince he well knew, that the irreligious fortified themſelves againſt all that the clergy could offer, by ſuppoſing and ſaying that it was their trade, and that they were paid for it. He conſidered likewiſe, that, in point of fortune and character, he needed no acceſſions; and indeed he never had any appetite for either. But biſhop Burnet, who preached his funeral ſermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greateſt weight in determining his judgment, was, "the not feeling within "himſelf any motion or tendency of mind, which he could "ſafely eſteem a call from the Holy Ghoſt, and ſo not ven- "turing to take holy orders, leſt he ſhould be found to have "lied unto it." He choſe therefore to purſue his philoſophical ſtudies in ſuch a manner, as might be moſt effectual for the ſupport of religion; and began to communicate to the world the fruits of thoſe ſtudies.

Funeral Sermon, p. 29. edit. in 4to.

The firſt of theſe was printed at Oxford in 1660, in 8vo. under the title of, 1. New Experiments Phyſico-mechanical, touching the ſpring of the air and its effects, made for the moſt part in a new pneumatical engine: addreſſed to his nephew the lord Dungarvan. This work was attacked by Franciſcus Linus and Mr. Hobbes; which occaſioned Mr. Boyle to ſubjoin to a ſecond edition of it, printed at London 1662, in 4to, A Defence, &c. in which he refuted the objections of thoſe philoſophers with equal candour, clearneſs, and civility. A third edition was printed in 1682, 4to. 2. Seraphick Love; or, ſome motives and incentives to the love of God, pathetically diſcourſed of in a letter to a friend, 1660, 8vo. This piece, though it did not appear till now, was finiſhed as early as the year 1648. It has run through many editions, and been tranſlated into Latin. The fame of Mr. Boyle's great learning and abilities extended itſelf even at this time beyond the bounds of our iſland, ſo that the grand duke of Tuſcany, a prince diſtinguiſhed for learning,

was

was extremely desirous of a correspondence with him: of which he was advertised in a letter, dated October 10, 1660, from Mr. Southwell, then resident at Florence. 3. Certain Physiological Essays and other tracts, 1661, 4to. They were printed again in 1669, 4to, with large additions, especially of "A Discourse about the absolute rest of bodies:" and were translated into Latin. 4. Sceptical Chemist, 1662, 8vo. A very curious and excellent work; reprinted in 1679, 8vo, with the addition of Divers experiments and notes about the producibleness of chemical principles. Boyle's Works, vol. V. p. 403, 404.

In the year 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheless did not hinder him from interesting himself very warmly, for procuring the application of those impropriations, to the promoting true religion and learning. He interposed likewise in favour of the corporation for propagating the gospel in New England; and was very instrumental in obtaining a decree in the court of chancery, for restoring to that corporation an estate, which had been injuriously repossessed by one col. Bedinfield, a papist, who had sold it to them for a valuable consideration. His activity in matters of this nature was so much the more honourable, as he was naturally inclined to, and generally speaking followed that inclination in leading a private and retired life. But whenever the cause of virtue, learning, or religion, required it, his interest and endeavours were never wanting; and, what is very remarkable, were seldom employed but with success. In the year 1663, the Royal Society being incorporated by king Charles II. Mr. Boyle was appointed one of the council; and, as he might be justly reckoned among the founders of that learned body, so he continued one of its most useful and industrious members, during the whole course of his life. In June 1663, he published, 5. Considerations touching the usefulness of experimental natural philosophy, 4to. reprinted the year following. 6. Experiments and considerations upon colours; to which was added a letter, containing Observations on a diamond that shines in the dark, 1663, 8vo. reprinted in the same size in 1670. It was also translated into Latin. This treatise is full of curious and useful remarks on the hitherto unexplained doctrine of light and colours; in which he shews great judgment, accuracy, and penetration, and may be said to have led the way to that mighty genius, the great Sir Isaac Newton, who has since set that important point in the clearest and most convincing light. 7. Considerations Birch, p. 134. Ibid, p. 140, 141.

rations upon the ſtyle of the holy ſcriptures, 1663, 8vo. A Latin tranſlation of it was printed at Oxford, where moſt of his writings were publiſhed, in 1665. It was an extract from a larger work, intitled, An Eſſay on Scripture; which was afterwards publiſhed by Sir Peter Pett, a friend of Mr. Boyle's.

In 1664, he was elected into the company of the Royal mines; and was all this year taken up in the proſecution of various good deſigns, which probably was the reaſon why he did not ſend abroad any treatiſes either of religion or philoſophy. The year following came forth, 8. Occaſional Reflections upon ſeveral ſubjects; whereto is prefixed A Diſcourſe about ſuch kind of thoughts, 1665, 8vo. reprinted in 1669, 8vo. This piece is addreſſed to Sophronia, under whoſe name he concealed that of his beloved ſiſter, the viſcounteſs of Ranelagh. The thoughts themſelves are on a vaſt variety of ſubjects, written many years before; ſome indeed upon trivial occaſions, but all with great accuracy of language, much wit, more learning, and in a wonderful ſtrain of moral and pious reflection. Yet this expoſed him to the only ſevere cenſure, that ever was paſſed upon him, and that too from no leſs a man than the celebrated dean Swift; who, to ridicule theſe diſcourſes, wrote A pious meditation upon a broomſtick, in the ſtyle of the honourable Mr. Boyle. But, as his noble relation the preſent lord Orrery has ſaid, "to what a height muſt the ſpirit of ſarcaſm ariſe "in an author, who could prevail upon himſelf to ridicule "ſo good a man, as Mr. Boyle? The ſword of wit, like the "ſcythe of time, cuts down friend and foe, and attacks every "object, that accidentally lies in its way. But, ſharp and "irreſiſtible as the edge of it may be, Mr. Boyle will always "remain invulnerable." A certain writer, by way of making repriſals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjuſt, as it is trivial and indecent, has obſerved, that, from this very treatiſe, which he has thus turned into ridicule, he borrowed the firſt hint of his Gulliver's travels. He grounds his conjecture upon the following paſſage, to be found in the Occaſional Reflections. "You put me in mind of a fancy of your friend Mr. Boyle, "who was ſaying, that he had thoughts of making a ſhort "romantick ſtory, where the ſcene ſhould be laid in ſome "iſland of the ſouthern ocean, governed by ſome ſuch ra-"tional laws and cuſtoms as thoſe of the Utopia or the New "Atalantis. And in this country he would introduce an ob-"ſerving native, that upon his return home, from his tra-"vels

Boyle's Works, vol. V. p. 328.

Remarks on the life and writings of Swift, lett. VIII.

Biograph. Britann. Boyle, note L.

" vels made in Europe, ſhould give an account of our coun-
" tries and manners under feigned names; and frequently
" intimate in his relations, or in his anſwers to queſtions
" that ſhould be made him, the reaſons of his wondering,
" to find our cuſtoms ſo extravagant, and differing from
" thoſe of his own country. For your friend imagined, that
" by ſuch a way of expoſing many of our practices, we
" ſhould ourſelves be brought unawares to condemn, or per-
" haps to laugh at them; and ſhould at leaſt ceaſe to won-
" der, to find other nations think them as extravagant, as
" we think the manners of the Dutch and Spaniards, as they
" are repreſented in our travellers books." Boyle's Works, vol. II. p. 220.

The ſame year he publiſhed an important work, intitled, 9. New Experiments and Obſervations upon cold; or, an experimental hiſtory of cold begun: with ſeveral pieces thereunto annexed, 1665, 8vo. reprinted in 1683, 4to. His excellent character in all reſpects had procured him ſo much eſteem and affection with the king, as well as with every body elſe, that his majeſty, unſollicited and unaſked, nominated him to the provoſtſhip of Eton College, in Auguſt 1665. This was thought the fitteſt employment for him in the kingdom; yet, after mature deliberation, though contrary to the advice of all his friends, he abſolutely declined it. He had ſeveral reaſons for declining it. He thought the duties of that employment might interfere with his ſtudies: he was unwilling to quit that courſe of life, which, by experience, he found ſo ſuitable to his temper and conſtitution: and, above all, he was unwilling to enter into holy orders, which he was perſuaded was neceſſary to qualify himſelf for it. In this year and the next, he was much taken up with looking into an affair, that made a very great noiſe in the world; and the deciſion of which, from the high reputation he had gained, was in a manner univerſally expected from him. The caſe was this: one Mr. Valentine Greatracks, an Iriſh gentleman, perſuaded himſelf that he had a peculiar gift of curing diſeaſes by ſtroaking; in which, though he certainly ſucceeded often, yet he ſometimes failed; and this occaſioned a great controverſy, in which moſt of the parties concerned addreſſed themſelves to Mr. Boyle. Among the reſt, the famous Mr. Henry Stubbe wrote a treatiſe upon this ſubject, intitled, " The Miraculous Conformiſt: or, an account of ſeveral " marvellous cures, performed by the ſtroaking of the hands " of Mr. Valentine Greatracks; with a phyſical diſcourſe " thereupon, in a letter to the honourable Robert Boyle, " eſq;" Mr. Boyle received this book upon the 8th of Birch, p. 149, 150.

March, 1665-6; and wrote a letter to Mr. Stubbe the next morning, which begins in the following manner:

" Sir,

" It was ſo late yeſternight, before I received your account " of Mr. Greatrack's ſtupendous performances, that I had " much ado to run it over before I went to bed: and this " morning being to take care of ſome little affairs in order " to a remove, that I am to make in the afternoon for ſome " days, I am obliged to anſwer your letter in as much haſte " as you tell me you writ it in; which intimation I hope will " excuſe me to you, for my not taking a ſolemn notice of " thoſe ſuperfluous acknowledgments, you are pleaſed to " begin with for ſervices, that are not conſiderable enough " to deſerve or expect a publick retribution; having been " but ſuch, as a leſs intereſt in the muſes than yours, would " have intitled you to from one, that is ſo much their ſervant " as I. To begin then, I muſt confeſs to you, that I was " ſomewhat ſurprized to find this epiſtle of yours brought me " from the preſs, before I had ſeen it any other way; and " it is no ſmall trouble to me, both upon your ſcore and my " own, that I did not ſee the manuſcript before it came " abroad. For if I had ſeaſonably ſeen what you wrote about " miracles, I ſhould freely have diſſuaded you from publickly " addreſſing to me, what I cannot but much diſſent from; " and perhaps I ſhould have been able to prevail with you " to omit all that part of your epiſtle. For beſides that, " ſince you take notice yourſelf of the prejudice your former " meddling with theological matters has done you, you can " ſcarce doubt but that it has made many perſons indiſpoſed " to put the beſt conſtructions upon what you write: beſides " this, I ſay, I confeſs I think you might have ſpared ſo much " pains, as you take in the former part of your letter, to " ſhew, that Mr. Greatrack's gift may be miraculous, ſince " the latter part of it's employed to make out what he per-
Birch, p. 157. " forms by natural means, &c."

We perceive, from this ſhort tranſcript, how extremely tender Mr. Boyle was of religion; and how jealous of admitting and countenancing any principle or opinions, that he thought might have a tendency to its hurt or diſcredit. But what is moſt incumbent on us to obſerve at preſent, is, that this letter is certainly one of the cleareſt teſtimonies of Mr. Boyle's vaſt abilities and extenſive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo; very learned, and very judicious; wonderfully

correct

correct in the diction and ſtyle, remarkably clear in the method and form, highly exact in the obſervations and remarks, and abounding in pertinent and curious facts to illuſtrate his reaſoning. Yet it appears, from the letter itſelf, that it was written within the compaſs of a ſingle morning: a fact, we ſhould have imagined next to impoſſible, if it had not been atteſted by one whoſe veracity was never queſtioned, that is, by Mr. Boyle himſelf. In the year 1666, Dr. John Wallis addreſſed to Mr. Boyle his piece Upon the Tides; as did the famous phyſician, Dr. Thomas Sydenham, his Method of curing Fevers, grounded upon his own obſervations. Himſelf likewiſe publiſhed that year, 10. Hydroſtatical Paradoxes made out by new experiments, for the moſt part phyſical and eaſy, in 8vo; which he ſent abroad at the requeſt of the Royal Society, thoſe experiments having been made at their deſire about two years before. 11. The Origin of forms and qualities, according to the Corpuſcular philoſophy, illuſtrated by conſiderations and experiments, 1666, 4to; and reprinted the year following, in 8vo. This treatiſe did great honour to Mr. Boyle, whether we conſider the quickneſs of his wit, the depth of his judgment, and his indefatigable pains in ſearching after truth. We muſt not forget to obſerve, that both in this and the former year, he communicated to his friend Mr. Oldenburgh, who was ſecretary to the Royal Society, ſeveral curious and excellent ſhort treatiſes of his own, upon a great variety of ſubjects, and others tranſmitted to him by his learned friends both at home and abroad, which are printed and preſerved in the Philoſophical Tranſactions. Another thing it may not be improper to obſerve, that, in the warm controverſy raiſed at this time about the Royal Society, Mr. Boyle eſcaped all cenſure; and though Mr. Stubbe among others attacked it in ſeveral pamphlets with all the fury imaginable, yet he preſerved a juſt reſpect for Mr. Boyle's great learning and abilities: who, on his part, ſhewed a ſingular goodneſs of temper, in bearing, as he did, with ſo much pride, paſſion, and indecent treatment from a perſon whom he had highly obliged, becauſe he thought him, with all his faults, capable of being uſeful to the world.

Birch, p. 184, 185.

About this time, namely, in the year 1668, Mr. Boyle reſolved to ſettle himſelf in London for life; and removed, for that purpoſe, to the houſe of his ſiſter, the lady Ranelagh, in Pall-Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the Royal Society; to whom he gave great and continual aſſiſt-

ance, as the ſeveral pieces communicated to them from time to time, and printed in their Tranſactions, do abundantly teſtify. Thoſe who applied to him, either to deſire his help, or to communicate to him any new diſcoveries in ſcience, he had his ſet hours for receiving; otherwiſe it is eaſy to conceive, that he would have had very little of his time to himſelf. But beſides theſe, he kept a very extenſive correſpondence with perſons of the greateſt figure, and moſt famous for learning, in all parts of Europe. In the year 1669, he publiſhed, 12. A Continuation of new experiments touching the ſpring and weight of the air; to which is added A Diſcourſe of the atmoſpheres of conſiſtent bodies; and the ſame year he reviſed and made many additions to ſeveral of his former tracts, ſome of which, as we have before obſerved, were now tranſlated into Latin, in order to gratify the curious abroad. 13. Tracts about the coſmical qualities of things; coſmical ſuſpicions; the temperature of the ſubterranean regions; the bottom of the ſea: to which is prefixed an introduction to the hiſtory of particular qualities, 1670, 8vo. This book occaſioned much ſpeculation, as it ſeemed to contain a vaſt treaſure of new knowledge, which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments juſtly drawn from them, inſtead of that notional and conjectural philoſophy, which, in the beginning of the ſeventeenth century, had been ſo much in faſhion. About this time Dr. Peter du Moulin, who was ſon of the famous French divine of the ſame name, and had travelled as governor to Mr. Boyle's nephew, dedicated to him his collection of Latin poems.

In the midſt of all theſe ſtudies and labours for the publick, he was attacked by a ſevere paralytick diſtemper; of which, though not without great difficulty, he got the better, by ſtrictly adhering to a proper regimen. In the year 1671, he publiſhed, 14. Conſiderations on the uſefulneſs of experimental and natural philoſophy. The ſecond part, 4to. And, 15. A Collection of tracts upon ſeveral uſeful and important points of practical philoſophy, 4to: both which works were received as new and valuable gifts to the learned world. 16. An Eſſay about the origin and virtue of gems, 1672, 8vo. 17. A Collection of tracts upon the relation between flame and air; and ſeveral other uſeful and curious ſubjects; beſides furniſhing in this, and in the former year, a great number of ſhort diſſertations upon a vaſt variety of topicks, addreſſed to the Royal Society, and inſerted in their Tranſactions. 18. Eſſays on the ſtrange ſubtlety, great efficacy, and determinate nature

of

of effluvia; to which were added variety of experiments on other ſubjects, 1673, 8vo. The ſame year Anthony le Grand, the famous Carteſian philoſopher, printed his Hiſtoria Naturæ, &c. at London, and dedicated it to Mr. Boyle. He does juſtice to Mr. Boyle's univerſal reputation for extenſive learning and amazing ſagacity in every branch of experimental philoſophy; and ſays of him, what Averroes ſaid of Ariſtotle, that "Nature had formed him as an exemplar or pat-"tern of the higheſt perfection, to which humanity can at-"tain." 19. A Collection of tracts upon the ſaltneſs of the ſea, the moiſture of the air, the natural and preternatural ſtate of bodies, to which is prefixed a Dialogue concerning cold, 1674, 8vo. 20. The excellency of theology compared with natural philoſophy, 1673, 8vo. This diſcourſe was written in the year 1665, while Mr. Boyle, to avoid the great plague which then raged in London, was forced to go from place to place in the country, and had little or no opportunity of conſulting his books. It contains a great number of curious and uſeful, as well as juſt and natural, obſervations. Birch, p. 216. 21. A Collection of tracts, containing ſuſpicions about hidden qualities of the air; with an appendix touching celeſtial magnets; animadverſions upon Mr. Hobbes's problem about a vacuum; a diſcourſe of the cauſe of attraction and ſuction, 1674, 8vo. 22. Some Conſiderations about the reconciliableneſs of reaſon and religion. By T. E. a layman. To which is annexed a diſcourſe about the poſſibility of the reſurrection by Mr. Boyle, 1675, 8vo. The reader muſt be informed, that both theſe pieces were of his writing; only he thought fit to mark the former with the final letters of his name. Among other papers that he communicated this year to the Royal Society, there were two connected into one diſcourſe, that deſerve particular notice. The former was intitled, An experimental diſcourſe of quickſilver growing hot with gold; the other related to the ſame ſubject, and both of them contained diſcoveries of the utmoſt importance. To be convinced of this, obſerve only the following paſſages of a letter written by Mr. Newton, afterwards Sir Iſaac Newton, to Mr. Oldenburgh, the ſecretary of the Royal Society, upon the occaſion of it. The letter is dated from Cambridge, April 26, 1676.

"Yeſterday I reading the two laſt philoſophical tranſac-"tions, had an opportunity to conſider Mr. Boyle's uncom-"mon experiment about the incaleſcence of gold and mer-"cury. I believe the fingers of many will itch to be at the "knowledge of the preparation of ſuch a mercury; and for "that

" that end ſome will not be wanting to move for the pub-
" liſhing of it, by urging the good it may do to the world.
" But, in my ſimple judgment, the noble author, ſince he
" has thought fit to reveal himſelf ſo far, does prudently in
" being reſerved in the reſt. Not that I think any great
" excellence in ſuch a mercury, either for medicinal or chy-
" mical operations; for it ſeems to me, that the metalline
" particles with which that mercury is impregnated, may
" be groſſer than the particles of the mercury, &c.——But
" yet, becauſe the way by which mercury may be ſo im-
" pregnated, has been thought fit to be concealed by others,
" that have known it, and therefore may poſſibly be an in-
" let to ſomething more noble, not to be communicated with-
" out immenſe damage to the world, if there ſhould be any
" verity in the hermetick writers; therefore I queſtion not,
" but that the great wiſdom of the noble author will ſway
" him to high ſilence, till he ſhall be reſolved of what con-
" ſequence the thing may be, either by his own experience,
" or the judgment of ſome other, that throughly underſtands
" what he ſpeaks about; that is, of a true hermetick philo-
" ſopher, whoſe judgment, if there be any ſuch, would be
" more to be regarded in this point, than that of all the
" world beſide to the contrary; there being other things be-
" ſide the tranſmutation of metals, if thoſe great pretenders
" brag not, which none but they underſtand. Sir, becauſe
" the author ſeems deſirous of the ſenſe of others in this
" point, I have been ſo free as to ſhoot my bolt; but pray
" keep this letter private to yourſelf. Your ſervant,

Iſaac Newton."

Birch, p. 222.

In the year 1676, Mr. Boyle publiſhed, 23. Experiments and notes about the mechanical origin or production of particular qualities, in ſeveral diſcourſes on a great variety of ſubjects, and, among the reſt, of electricity. He had been for many years a director of the Eaſt India company, and very uſeful in this capacity to that great body, more eſpecially in procuring their charter; and the only return he expected for his labour, was, the engaging the company to come to ſome reſolution in favour of the propagation of the goſpel, by means of their flouriſhing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpoſe, he cauſed five hundred copies of the goſpels and acts of the apoſtles in the Malayan tongue, to be printed at Oxford in 1677, 4to, and to be ſent abroad at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that tranſlation

ſlation, which was publiſhed under his direction. It was the ſame ſpirit and principle which made him ſend, about three years before, ſeveral copies of Grotius de veritate chriſtianæ religionis, tranſlated into Arabick by Dr. Edward Pocock, into the Levant, as a means of propagating chriſtianity there. Birch, p. 211. There was printed in 1677, at Geneva, a Miſcellaneous Collection of Mr. Boyle's works in Latin, without his conſent or even knowledge; of which there is a large account given in the Philoſophical Tranſactions. In 1678, he communicated to Mr. Hooke a ſhort memorial of ſome obſervations, made upon An artificial ſubſtance that ſhines without any preceding illuſtration; which that gentleman thought fit to publiſh in his Lectiones Cutlerianæ. He publiſhed the ſame year, 24. Hiſtorical Account of a degradation of gold made by an anti-elixir: a ſtrange chemical narrative, 4to, reprinted in the ſame ſize in 1739. This made a very great noiſe both at home and abroad, and is looked upon as one of the moſt remarkable pieces that ever fell from his pen; ſince the facts contained in it would have been eſteemed incredible, if they had been related by a man of leſs integrity and piety than Mr. Boyle. The regard, which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the ſake of laying before him his ſentiments upon that etherial medium, which he afterwards propoſed, in his Opticks, as the mechanical cauſe of gravitation. This letter is to be found in the life of our author by the reverend Dr. Birch. No. cxxx. p. 234.

In the year 1680, Mr. Boyle publiſhed, 25. The Aerial Noctiluca; or ſome new phænomena, and a proceſs of a factitious ſelf-ſhining ſubſtance, 8vo. It was upon the 30th of November this year, that the Royal Society, as a proof of the juſt ſenſe of his great worth, and of the conſtant and particular ſervices, which through a courſe of many years he had done them, made choice of him for their preſident; but he being extremely and, as he ſays, peculiarly tender in point of oaths, declined the honour done him, by a letter addreſſed to "his much reſpected friend Mr. Robert Hooke, "profeſſor of mathematicks at Greſham college." About this time, Dr. Burnet being employed in compiling his admirable hiſtory of the Reformation, Mr. Boyle contributed very largely to the expence of publiſhing it; as is acknowledged by the doctor in his preface to the ſecond volume. 26. Diſcourſe of things above reaſon; inquiring, whether a philoſopher ſhould admit there are any ſuch? 1681, 8vo. 27. New Experiments and obſervations made upon the Icy Noctiluca:

tiluca: to which is added, a Chemical paradox, grounded upon new experiments, making it probable, that chemical principles are tranſmutable, ſo that out of one of them others may be produced, 1682, 8vo. 28. A Continuation of new experiments phyſico-mechanical, touching the ſpring and weight of the air, and their effects, 1682, 8vo. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the goſpel among the Indians; ſince the letter, which he wrote upon that ſubject, was in anſwer to one from Mr. John Elliot of New England, dated November 4, 1680. This letter of Mr. Boyle's is preſerved by his hiſtorian; and it ſhews, that he had a vaſt diſlike to perſecution, on account of opinions in religion. He publiſhed in 1683, nothing but a ſhort letter to Dr. Beale, in relation to the making of freſh water out of ſalt. In 1684, he printed two very conſiderable works; 29. Memoirs for the natural hiſtory of human blood, eſpecially the ſpirit of that liquor, 8vo. 30. Experiments and Conſiderations about the poroſity of bodies, 8vo.

Birch, p. 254.

Mr. Boyle's writings grew now ſo very numerous, that Dr. Ralph Cudworth, celebrated for his immortal work The Intellectual Syſtem, wrote to him in moſt preſſing terms, to make an intire collection of his ſeveral treatiſes, and to publiſh them together in the Latin tongue; and "then, ſays he, "what you ſhall ſuperadd, will be eaſily collected and added afterwards. And I pray God continue your life and "health, that you may ſtill inrich the world with more. "The writers of hypotheſes in natural philoſophy will be "confuting one another a long time before the world will "ever agree, if ever it do. But your pieces of natural hiſ-"tory are unconfutable, and will afford the beſt grounds "to build hypotheſes upon. You have much outdone Sir "Francis Bacon in your natural experiments; and you have "not inſinuated any thing, as he is thought to have done, "tending to irreligion, but the contrary." This letter is dated October 16, 1684. In 1685, he obliged the world with, 31. Short Memoirs for the natural experimental hiſtory of mineral waters, with directions as to the ſeveral methods of trying them, including abundance of new and uſeful remarks, as well as ſeveral curious experiments. 32. An Eſſay on the great effects of even languid and unheeded motion; whereunto is annexed an experimental diſcourſe of ſome hitherto little regarded cauſes of the ſalubrity and inſalubrity of the air, and its effects; reprinted in 1690, 8vo. None of his treatiſes, it is ſaid, were ever received with greater

Birch, p. 257.

greater or more general applauſe, than this. 33. Of the Reconcileableneſs of ſpecifick medicines to the corpuſcular philoſophy; to which is annexed, A Diſcourſe about the advantages of the uſe of ſimple medicines, 8vo. Beſides theſe philoſophical tracts, he gave the world likewiſe, the ſame year, an excellent theological one, 34. Of the high veneration man's intellect owes to God, peculiarly for his wiſdom and power, 8vo. This was part of a much larger work, which he ſignified to the world in an advertiſement, to prevent any exception from being taken at the abrupt manner of its beginning.

At the entrance of the ſucceeding year, came abroad his, 35. Free inquiry into the vulgarly received notion of nature; a piece, which was then, and will always be, greatly admired by thoſe, who have a true zeal and reliſh for pure religion and ſound philoſophy. It was tranſlated into Latin, and reprinted in 12mo the year after. In June 1686, his friend Dr. Gilbert Burnet, afterwards biſhop of Saliſbury, tranſmitted to him from the Hague the manuſcript account of his travels, which he had drawn up in the form of letters, addreſſed to Mr. Boyle; who, in his anſwer to the doctor, dated the 14th of that month, expreſſes his ſatisfaction in "finding, that all men do not travel, as moſt do, to obſerve "buildings, and gardens, and modes, and other amuſe-"ments of a ſuperficial and almoſt inſignificant curioſity: "for your judicious remarks and reflections, ſays he, may "not a little improve both a ſtateſman, a critick, and a "divine, as well as they will make the writer paſs for all "three." In 1687, Mr. Boyle publiſhed, 36. The Martyrdom of Theodora and Dydimia, 8vo: a work he had drawn up in his youth. 37. A Diſquiſition about the final cauſes of natural things; wherein it is enquired, whether, and, if at all, with what caution a naturaliſt ſhould admit them. With an appendix, about vitiated light, 1688, 8vo. In the month of May this year, our author, though very unwillingly, was conſtrained to make his complaint to the publick, of ſome inconveniences under which he had long laboured; and this he did by "an advertiſement about the "loſs of many of his writings addreſſed to J. W. to be com-"municated to thoſe of his friends that are virtuoſi; which "may ſerve as a kind of a preface to moſt of his mutilated "and unfiniſhed writings." He complains in this advertiſement of the treatment he had met with from plagiaries, both at home and abroad; and though it might have been difficult in any other man to have done ſo, without incurring the

Birch, p. 262. and Boyle's Works, vol. V. p. 624.

the imputation of ſelf-conceit and vanity, yet Mr. Boyle's manner is ſuch, as only to raiſe in us an higher eſteem and admiration of him. This advertiſement is inſerted at length in his life.

Birch, p. 265.

He began now to find that his health and ſtrength, notwithſtanding all his care and caution, gradually declined, as he obſerves in a letter to Mr. Le Clerc, dated May 30, 1689; which put him upon adviſing every poſſible method of huſbanding his remaining time for the benefit of the learned. In doing this, as a certain writer ſays, he preferred generals to particulars; and the aſſiſtance of the whole republic of letters to that of any branch, by what ties ſoever he might be connected therewith. It was with this view, that he no longer communicated particular diſcourſes or new diſcoveries to the Royal Society; becauſe this could not be done, without withdrawing his thoughts from taſks which he thought of ſtill greater importance. It was the more ſteadily to attend to theſe, that he reſigned his poſt of governor of the corporation for propagating the goſpel in New-England; nay, he went ſo far as to ſignify to the world, that he could no longer receive viſits as uſual, in an advertiſement, which begins in the following manner. "Mr. Boyle finds himſelf obliged "to intimate to thoſe of his friends and acquaintance, that "are wont to do him the honour and favour of viſiting him, "1. That he has by ſome unlucky accidents, namely, by "his ſervant's breaking a bottle of oil of vitriol, over a cheſt "which contained his papers, had many of his writings "corroded here and there, or otherwiſe ſo maimed, that "without he himſelf fill up the lacunæ out of his memory "or invention, they will not be intelligible. 2. That his "age and ſicklineſs have for a good while admoniſhed him "to put his ſcattered, and partly defaced, writings into ſome "kind of order, that they may not remain quite uſeleſs. "And, 3. That his ſkilful and friendly phyſician, ſir Ed- "mund King, ſeconded by Mr. Boyle's beſt friends, has "preſſingly adviſed him againſt ſpeaking daily with ſo many "perſons as are wont to viſit him, repreſenting it as what can- "not but much waſte his ſpirits," &c. He ordered likewiſe a board to be placed over his door, with an inſcription ſignifying, when he did and did not receive viſits.

Boyle's Works, vol. v. p. 246.

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Birch, p. 272.

Among the other great works, which by this means he gained time to finiſh, there is great reaſon to believe, that one was a collection of elaborate proceſſes in chemiſtry; concerning which, he wrote a letter to a friend, which is ſtill extant; but the piece itſelf was never publiſhed, though we

Birch, p. 274.

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"important diſcoveries were contained in them; chemiſtry
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"ſuch a new ſcene of wonders, as eaſily perſuaded him of
"the poſſibility of tranſmuting metals into gold. This per-
"ſuaſion of his is evident from ſeveral parts of his writings,
"and was avowed by himſelf to the great Dr. Halley, the
"late royal aſtronomer, who related to me his converſation
"with him upon that ſubject. And it was probably in con-
"ſequence of this opinion, that he took ſo much pains to
"procure, as he did in Auguſt 1689, an ACT for the RE-
"PEAL of a STATUTE, made in the fifth year of king
"Henry IV. againſt the MULTIPLYING of GOLD and Birch, p.
"SILVER." 278.

In the mean time Mr. Boyle publiſhed ſome other works before his death; as, 38. "Medicina Hydroſtatica: or, Hy-
"droſtaticks applied to the materia medica, ſhewing how by
"the weight, that divers bodies uſed in phyſic have in water,
"one may diſcover whether they be genuine or adulterate.
"To which is ſubjoined a previous hydroſtatical way of eſti-
"mating ores." 1690, 8vo. He informs us, in the poſtſcript of this treatiſe, that he had prepared materials for a ſecond volume, which he intended to publiſh; but it never appeared. "39. The chriſtian virtuoſo: ſhewing, that by
"being addicted to experimental philoſophy, a man is ra-
"ther aſſiſted than indiſpoſed to be a good chriſtian. The
"firſt part. To which are ſubjoined, 1. A diſcourſe about
"the diſtinction that repreſents ſome things as above reaſon,
"but not contrary to reaſon. 2. The firſt chapters of a diſ-
"courſe, intitled, Greatneſs of mind promoted by chriſtian-
"ity." 1690, 8vo. In the advertiſement prefixed to this work, he mentions a ſecond part of the chriſtian virtuoſo; which, however, he did not live to finiſh. But the papers he left behind him for that purpoſe are printed, imperfect as they are, in the late edition of his works in folio. The laſt work, which he publiſhed himſelf, was in the ſpring of 1691; and is intitled, 40. "Experimenta & Obſervationes

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"procure, as he did in Auguſt 1689, an ACT for the RE-
"PEAL of a STATUTE, made in the fifth year of king
"Henry IV. againſt the MULTIPLYING of GOLD and Birch, p.
"SILVER." 278.

In the mean time Mr. Boyle publiſhed ſome other works before his death; as, 38. "Medicina Hydroſtatica: or, Hy-
"droſtaticks applied to the materia medica, ſhewing how by
"the weight, that divers bodies uſed in phyſic have in water,
"one may diſcover whether they be genuine or adulterate.
"To which is ſubjoined a previous hydroſtatical way of eſti-
"mating ores." 1690, 8vo. He informs us, in the poſtſcript of this treatiſe, that he had prepared materials for a ſecond volume, which he intended to publiſh; but it never appeared. "39. The chriſtian virtuoſo: ſhewing, that by
"being addicted to experimental philoſophy, a man is ra-
"ther aſſiſted than indiſpoſed to be a good chriſtian. The
"firſt part. To which are ſubjoined, 1. A diſcourſe about
"the diſtinction that repreſents ſome things as above reaſon,
"but not contrary to reaſon. 2. The firſt chapters of a diſ-
"courſe, intitled, Greatneſs of mind promoted by chriſtian-
"ity." 1690, 8vo. In the advertiſement prefixed to this work, he mentions a ſecond part of the chriſtian virtuoſo; which, however, he did not live to finiſh. But the papers he left behind him for that purpoſe are printed, imperfect as they are, in the late edition of his works in folio. The laſt work, which he publiſhed himſelf, was in the ſpring of 1691; and is intitled, 40. "Experimenta & Obſervationes

" Phyſicæ: wherein are briefly treated of ſeveral ſubjects, " relating to natural philoſophy in an experimental way. " To which is added, a ſmall collection of ſtrange reports." 8vo. About the entrance of the ſummer, he began to feel ſuch an alteration in his health, as induced him to think of ſettling his affairs; and accordingly, on the 18th of July, he ſigned and ſealed his laſt will, to which he afterwards added ſeveral codicils. In October, his diſtempers increaſed; which might perhaps be owing to his tender concern for the tedious illneſs of his dear ſiſter the lady Ranelagh, with whom he had lived many years in the greateſt harmony and friendſhip, and whoſe indiſpoſition brought her to the grave on the 23d of December following. He did not ſurvive her above a week; for, on the laſt day of the year 1691, or, as moſt authors account it, on the 30th of December, at three quarters paſt twelve at night, he departed this life in the 65th year of his age.

Birch, p. 282.

He was buried in St. Martin's church in the Fields, Weſtminſter, on the 7th of January following; and his funeral ſermon was preached by his friend Dr. Gilbert Burnet, biſhop of Saliſbury. The biſhop made choice upon this occaſion of a text very appoſite to his ſubject, namely, " For God " giveth to a man, that is good in his ſight, wiſdom, know- " ledge, and joy." After explaining the meaning of the words, he applies the doctrine to the honourable perſon deceaſed; of whom, he tells us, he was the better able to give a character, from the many happy hours he had ſpent in converſation with him, in the courſe of nine and twenty years. He gives a large account of Mr. Boyle's ſincere and unaffected piety, and more eſpecially of his zeal for the chriſtian religion, without having any narrow notions concerning it, or miſtaking, as ſo many do, a bigotted heat in favour of a particular ſect, for that zeal which is the ornament of a true chriſtian. He mentions, as a proof of this, his noble foundation for lectures in defence of the goſpel againſt infidels of all ſorts; the effects of which have been ſo conſpicuous in the many volumes of excellent diſcourſes, which have been publiſhed in conſequence of that noble and pious foundation. He had, ſays our prelate, deſigned it in his life-time, though ſome accidents did, upon great conſiderations, divert him from ſettling it; but not from ordering by his will, that a liberal proviſion ſhould be made for one, who ſhould, in a very few well-digeſted ſermons, every year ſet forth the truth of the chriſtian religion in general, without deſcending to the ſubdiviſions among chriſtians. He was at the charge of the tran-

Eccleſ. xi. 26.

tranſlation and impreſſion of the New Teſtament, into the Malayan tongue, which he ſent over all the Eaſt-Indies. He gave a noble reward to him that tranſlated Grotius's incomparable book, "of the truth of the chriſtian religion," into Arabick; and was at the charge of a whole impreſſion, which he took care ſhould be diſperſed in all the countries, where that language is underſtood. He was reſolved to have carried on the impreſſion of the New Teſtament in the Turkiſh language; but the company thought it became them to be the doers of it, and ſo ſuffered him only to give a large ſhare towards it. He was at 700 l. charge in the edition of the Iriſh bible, which he ordered to be diſtributed in Ireland; and he contributed liberally, both to the impreſſion of the Welch bible, and of the Iriſh bible for Scotland. He gave, during his life, 300 l. to advance the deſign of propagating the chriſtian religion in America; and, as ſoon as he heard that the Eaſt-India company were entertaining propoſitions for the like deſign in the Eaſt, he preſently ſent a hundred pounds for a beginning, as an example; but intended to carry it much farther, when it ſhould be ſet on foot to purpoſe. When he underſtood how large a ſhare he had in impropriations, he ordered conſiderable ſums to be given to the incumbents in thoſe pariſhes, and even to the widows of thoſe who were dead, before this diſtribution of his bounty. He did this, twice in his life-time, to the amount of above 600 l. and ordered another diſtribution, as far as his eſtate would bear, by his will. In other reſpects, his charities were ſo bountiful and extenſive, that they amounted, as this prelate tells us, from his own knowledge to upwards of 1000 l. per annum.

But that part of his diſcourſe, which concerns us moſt, is, the copious and eloquent account he has given of this great man's abilities. "His knowledge," ſays he, was of ſo vaſt "an extent, that if it were not for the variety of vouchers "in their ſeveral ſorts, I ſhould be afraid to ſay all I know. "He carried the ſtudy of the Hebrew very far into the rab- "binical writings, and the other oriental tongues. He had "read ſo much of the fathers, that he had formed out of it "a clear judgment of all the eminent ones. He had read "a vaſt deal on the ſcriptures, had gone very nicely through "the various controverſies in religion, and was a true maſ- "ter of the whole body of divinity. He read the whole "compaſs of the mathematical ſciences; and, though he "did not ſet himſelf to ſpring any new game, yet he knew "even the abſtruſeſt parts of geometry. Geography, "in the

" ſeveral parts of it, that related to navigation or travelling; " hiſtory, and books of novels were his diverſions. He " went very nicely through all the parts of phyſick; only " the tenderneſs of his nature made him leſs able to endure " the exactneſs of anatomical diſſections, eſpecially of liv- " ing animals, though he knew theſe to be moſt inſtructing. " But for the hiſtory of nature, ancient and modern, of the " productions of all countries, of the virtues and improve- " ments of plants, of ores and minerals, and all the varieties " that are in them in different climates, he was by much, " by very much, the readieſt and the perfecteſt I ever knew, " in the greateſt compaſs, and with the niceſt exactneſs. " This put him in the way of making all that vaſt variety " of experiments beyond any man, as far as we know, that " ever lived. And in theſe, as he made a great progreſs in " new diſcoveries, ſo he uſed ſo nice a ſtrictneſs, and deli- " vered them with ſo ſcrupulous a truth, that all who have " examined them have found, how ſafely the world may " depend upon them. But his peculiar and favourite ſtudy " was chemiſtry, in which he was engaged with none of " thoſe ravenous and ambitious deſigns, that drew many into " it. His deſign was only to find out nature, to ſee into what " principles things might be reſolved, and of what they " were compounded, and to prepare good medicaments for " the bodies of men. He ſpent neither his time nor fortune " upon the vain purſuits of high promiſes and pretenſions. " He always kept himſelf within the compaſs that his eſtate " might well bear: and, as he made chemiſtry much the " better for his dealing in it, ſo he never made himſelf either " worſe or the poorer for it. It was a charity to others, as " well as an entertainment to himſelf; for the produce of it " was diſtributed by his ſiſter and others, into whoſe hands he " put it." To this elogium of the biſhop, we will only add that of the celebrated phyſician, philoſopher, and chemiſt, Dr. Herman Boerhaave; who, after having declared lord Bacon to be the father of experimental philoſophy; aſſerts, that " Mr. Boyle, the ornament of his age and country, " ſucceeded to the genius and inquiries of the great chancel- " lor Verulam. Which, ſays he, of all Mr. Boyle's writ- " ings ſhall I recommend? All of them. To him we owe " the ſecrets of fire, air, water, animals, vegetables, foſſils: " ſo that from his works may be deduced the whole ſyſtem " of natural knowledge." The reader, perhaps, may here be pleaſed to know, that Mr. Boyle was born the ſame year in which lord Bacon died.

Burnet's funeral ſermon, &c. p. 36, 37.

Boerhaave's Methodus diſcendi medicinam.

As to the perſon of this great man, we are told, that he was tall but ſlender; and his countenance pale and emaciated. His conſtitution was ſo tender and delicate, that he had divers ſorts of cloaks to put on when he went abroad, according to the temperature of the air; and in this he governed himſelf by his thermometer. He eſcaped indeed the ſmall-pox during his life; but for almoſt forty years he laboured under ſuch a feebleneſs of body, and ſuch lowneſs of ſtrength and ſpirits, that it was aſtoniſhing how he could read, meditate, make experiments, and write as he did. He had likewiſe a weakneſs in his eyes, which made him very tender of them, and extremely apprehenſive of ſuch diſtempers, as might affect them. He imagined alſo, that if ſickneſs ſhould confine him to his bed, it might raiſe the pains of the ſtone to a degree which might be above his ſtrength to ſupport; ſo that he feared leſt his laſt minutes ſhould be too hard for him. This was the ground of all the caution and apprehenſion, with which he was obſerved to live: but as to life itſelf, he had that juſt indifference for it, which became a philoſopher and a chriſtian. However his ſight began to grow dim, not above four hours before he died; and, when death came upon him, he had not been above three hours in bed, before it had made an end of him with ſo little pain, that the flame appeared to go out, merely for want of oil to maintain it. The reader may wonder, that Mr. Boyle was never made a peer, eſpecially when it is remembered, that his four elder brothers were all peers. A peerage was often offered him, and as often refuſed by him. It is eaſy to imagine, that he might have had any thing he ſhould expreſs an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were ſo highly pleaſed with his converſation, that they often uſed to diſcourſe with him in the moſt familiar manner. Not that Mr. Boyle was at any time a courtier; he ſpake freely of the government, even in times which he diſliked, and upon occaſions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactneſs of reſpect. Birch, p. 288.

Mr. Boyle was never married: but Mr. Evelyn was aſſured, that he courted the beautiful and ingenious daughter of Cary, earl of Monmouth; and that to this paſſion was owing his "Seraphick Love." In the memorandum of Mr. Boyle's life, ſet down by biſhop Burnet, it is remarked, that he abſtained from marriage, at firſt out of policy, afterwards more philoſophically: and we find by a letter of Dr. John Wallis Ibid. p. 289.

to him, dated at Oxford, July 17, 1669, that he had an overture made him with reſpect to the lady Mary Haſtings, ſiſter to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the leaſt thoughts of that kind; nay, there is a letter of his, wrote when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almoſt ſhews that he never did. The letter is written with great politeneſs, and in the true ſpirit of gallantry; and is a clear proof, that though Mr. Boyle did not chuſe to marry, yet it was no miſanthropick cynical humour, which reſtrained him from it. It is impoſſible to entertain the reader better, than by preſenting him with that part of it which concerns the point in queſtion.—"It is high time for me to "haſten the payment of the thanks I owe your ladyſhip for "the joy you are pleaſed to wiſh me, and of which that "wiſh poſſibly gives me more, than the occaſion of it would. "You have certainly reaſon, madam, to ſuſpend your belief "of a marriage, celebrated by no prieſt but fame, and made "unknown to the ſuppoſed bridegroom. I may poſſibly ere "long give you a fit of the ſpleen upon this theme; but at "preſent it were incongruous to blend ſuch pure raillery, as "I ever prate of matrimony and amours with, among things "I am ſo ſerious in, as thoſe this ſcribble preſents you. I "ſhall therefore only tell you, that the little gentleman and "I are ſtill at the old defiance. You have carried away too "many of the perfections of your ſex, to leave enough in "this country for the reducing ſo ſtubborn a heart as mine; "whoſe conqueſt were a taſk of ſo much difficulty, and is ſo "little worth it, that the latter property is always likely to "deter any, that hath beauty and merit enough to overcome "the former. But though this untamed heart be thus inſenſible to the thing itſelf called love, it is yet very acceſſible "to things very near of kin to that paſſion; and eſteem, "friendſhip, reſpect, and even admiration, are things, that "their proper objects fail not proportionably to exact of me, "and conſequently are qualities, which in their higheſt degrees, are really and conſtantly paid my lady Barrimore by "her moſt obliged humble ſervant, and affectionate uncle,

"Robert Boyle."

Boyle's works, vol. v. p. 514.

Birch, p. 290.

We will conclude our account of Mr. Boyle, with the mention of his poſthumous works: which are as follow, "1. The General hiſtory of the air deſigned and begun." 1692, 4to. Concerning the nature and value of this work, we have the teſtimonies of two of the moſt ingenious and able

men

men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, obſerves, that "tho' this treatiſe was left imperfect, yet I think, "ſays he, the very deſign of it will pleaſe you; and it is caſt "into a method, that any one who pleaſes may add to it "under any of the ſeveral titles, as his reaſon and obſerva- "tion ſhall furniſh him with matter of fact. If ſuch men as "you are, curious and knowing, would join to what Mr. "Boyle had collected and prepared, what comes in their "way, we might hope in ſome time to have a conſiderable "hiſtory of the air, than which I ſcarce know any part of "natural philoſophy would yield more variety and uſe. But "it is a ſubject too large for the attempts of any one man, "and will require the aſſiſtance of many hands, to make it an "hiſtory very ſhort of complete." To which Mr. Molineux anſwered: "I am extremely obliged to you for Mr. Boyle's "book of the air, which lately came to my hands. It is a "vaſt deſign, and not to be finiſhed but by the united labours "of many heads, and indefatigably proſecuted for many "years; ſo that I deſpair of ſeeing any thing compleat there- "in. However, if many will lend the ſame helping hands "that you have done, I ſhould be in hopes; and certainly, "there is not a chapter in all natural philoſophy of greater "uſe to mankind, than what is here propoſed." 2. "Gene- "ral heads for the natural hiſtory of a country, great or "ſmall; drawn out for the uſe of travellers and navigators. "To which are added, other directions for navigators, &c. "with particular obſervations on the moſt noted countries in "the world. By another hand." 1692, 12mo. Theſe general heads were firſt printed in the Philoſophical Tranſactions, being drawn up by Mr. Boyle, at the requeſt of the Royal Society. The other directions added in this edition were drawn up by various perſons at divers times, by order of the Royal Society, and printed in different numbers of the Philoſophical Tranſactions; but being in purſuance of the plan, ſketched out by Mr. Boyle, were very properly annexed to the preceding ones. 3. "A paper of the honourable "Robert Boyle's, depoſited with the ſecretaries of the Royal "Society, October 14, 1680, and opened ſince his death; "being an account of his making the phoſphorus, Sept. 30, "1680." printed in the Philoſophical Tranſactions. 4. "An "account of a way of examining waters, as to freſhneſs or "ſaltneſs. To be ſubjoined as an Appendix, to a lately "printed letter about ſweetned water: October 30, 1683." Printed in the Philoſophical Tranſactions. 5. "A Free

Locke's works, vol. iii.

" Diſcourſe againſt cuſtomary ſwearing, and a diſſuaſive from " curſing." 1695, 8vo. 6. " Medicinal Experiments: or, " a collection of choice remedies, chiefly ſimple, and eaſily " prepared, uſeful in families, and fit for the ſervice of the " country people. The third and laſt volume, publiſhed " from the author's original manuſcript; whereunto is " added ſeveral uſeful notes, explicatory of the ſame." 1698, 12mo. The firſt edition of this book was printed in 1688, under the title of " Receipts ſent to a friend in America:" in 1692, it was reprinted with the addition of a ſecond part, and a new preface: and in 1698, as we now obſerve, was added the third and laſt volume. They have been all ſeveral times reprinted ſince in a ſingle volume, and juſtly accounted the beſt collection of the kind.

Birch, p. 286, &c.

Theſe poſthumous works, joined to thoſe we have mentioned in the courſe of this article, together with many pieces in the Philoſophical Tranſactions, which we had not room to be particular about, were all collected and printed in five volumes in folio, at London, in the year 1744: whereunto was prefixed, an accurate life of Mr. Boyle by the reverend Dr. Birch, to whom we ought in juſtice to make our grateful acknowledgments, as we are chiefly indebted to his painful collections for the materials of this article.

BOYLE (CHARLES) earl of Orrery in Ireland, and baron of Marſton in Somerſetſhire, was ſecond ſon of Roger, ſecond earl of Orrery, by lady Mary Sackville, daughter to Richard earl of Dorſet and Middleſex. He was born in Auguſt 1676; and at fifteen was entered as a nobleman of Chriſt-Church in Oxford, under the care of the celebrated Dr. Francis Atterbury, afterwards biſhop of Rocheſter, and the reverend Dr. Freind. Dr. Aldrich, the head of that ſociety, obſerving his uncommon application to his ſtudies, drew up for his uſe that compendium of Logick, which is now read at Chriſtchurch, wherein he ſtiles him, " the great " ornament of our college." Having quitted the univerſity, he was, in 1700, choſen member for the town of Huntington. A petition being preſented to the houſe of commons, complaining of the illegality of his election, he ſpoke in ſupport of it with great warmth, this probably gave riſe to the duel he fought with Mr. Wortley, the other candidate in Hyde-park; in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of ſickneſs, that laſted for many months. On the death of his elder brother, he ſucceeded to the title of earl of Orrery. Soon after

Budgell.

Ibid. p. 209.

after he had a regiment given him, and was elected a knight of the Thiſtle. In 1706, he married lady Elizabeth Cecil, daughter to the earl of Exeter. (A) In 1709, he was promoted to the rank of major-general, and ſworn of her majeſty's privy council. He was envoy extraordinary from the queen to the ſtates of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht, when ſome in authority at Bruſſels, knowing they were ſoon to become the emperor's ſubjects, and that his imperial majeſty was not on good terms with the queen, ſhewed leſs reſpect to her miniſter than they had formerly done. Orrery, who looked upon their behaviour as an indignity to the crown of Great Britain, managed with ſo much reſolution and dexterity, that when they thought his power was declining, or rather that he had none at all, he got every one of them turned out of his poſt. Her majeſty, on the tenth year of her reign, raiſed him to the dignity of a Britiſh peer by the title of Lord Boyle, baron of Marſton in Somerſetſhire. On the acceſſion of king George I. he was made a lord of the bedchamber, and lord lieutenant and cuſtos rotulorum of the county of Somerſet. His frequent voting againſt the miniſters, gave riſe to a report that he was to be removed from all his poſts: upon which he abſented himſelf from the court; but his friends aſſuring him, that they had ground to believe the king had a perſonal eſteem for him, he wrote a letter to his majeſty, ſignifying, that tho' he looked upon his ſervice as a high honour; yet, when he firſt entered into it, he did not conceive it was expected from him that he ſhould vote againſt his conſcience and his judgment: that he muſt confeſs it was his misfortune to differ widely in opinion from ſome of his majeſty's miniſters; that if thoſe gentlemen had repreſented this to his majeſty as a crime not to be forgiven, and his majeſty himſelf thought ſo, he was ready to reſign thoſe poſts he enjoyed; from whence he found he was already removed by a common report, which was rather encouraged than contradicted, by the miniſters. The king going ſoon after to Hanover, lord Orrery's regiment was taken from him; which his lordſhip looking upon as a mark of diſpleaſure, reſigned his poſt of lord of the bedchamber.

Budgell.

Budgell, p. 214.

On the 28th of September 1722, he was committed cloſe priſoner to the Tower, by warrant of a committee of the

(A) By this lady, who died a few years after her marriage, he had his only ſon, the preſent earl of Corke.

lords

lords of the privy council, upon ſuſpicion of high-treaſon, and of being concerned in Layer's plot. His confinement brought on ſuch a dangerous fit of ſickneſs, that Dr. Mead went and remonſtrated to the council, that unleſs the earl of Orrery was immediately ſet at liberty, he would not anſwer for his life twenty-four hours: upon which, after ſix months impriſonment, he was admitted to bail. Upon the ſtricteſt enquiry, no ſufficient ground for a proſecution being found, he was, after paſſing through the uſual forms, abſolutely diſcharged. After this, he conſtantly attended in his place in the houſe of peers, as he had done before, and though he never ſpoke in that aſſembly, his pen was frequently employed to draw up the proteſts entered in its journals. He died after a ſhort indiſpoſition, on the 21ſt of Auguſt 1731, in the 57th year of his age. He was of a middle ſize, and ſo very ſlender, and had ſuch a gait, that a ſtranger walking behind him would have taken him, the year he died, for a young fellow of five and twenty. (B) His dreſs was always neat, and ſometimes gay, but he had ſomething ſo naturally genteel in the make of his perſon, and his whole behaviour, that no dreſs, however mean, could hinder him from looking like a man of quality. To his tutor, Mr. Atterbury, he probably owed a good part of that fine reliſh he had for the writings of the antients. He made theſe his conſtant ſtudy; and expreſſed a high contempt, ſays Budgell, for the greater part of our modern wits and authors (C). He was delighted with the company of two ſorts of perſons, either ſuch as were really genius's of the firſt rank, who had fine underſtandings, ſtrong judgments, and true taſtes, or ſuch as had a few foibles, and an eye of ridicule in them, which ſerved to make him

Budgell.

(B) He was ſhort-ſighted; and two or three other celebrated wits happening to have the ſame blemiſh, the ſops of the town, who had an ambition to be thought wits, all of them affected to appear ſhort-ſighted. Budgell.

(C) The firſt thing he publiſhed while a ſtudent at Chriſtchurch, was, a tranſlation of the life of Lyſander, from the Greek of Plutarch. Dr. Aldrich, dean of Chriſtchurch, finding Mr. Boyle to be a good Grecian, put him upon publiſhing a new edition of the Epiſtles of Phalaris, which appeared in the beginning of 1695, under the title of Phalaridis Agrigentinorum tyranni epiſtolæ. Ex MSS. recenſuit, verſione, annotationibus, & vita inſuper auctoris donavit Car. Boyle, ex æde Chriſti, Oxon. 8vo.

The authenticity of theſe epiſtles being called in queſtion by Dr. Bentley, Mr. Boyle wrote an anſwer, entituled, Dr. Bentley's Diſſertation on the epiſtles of Phalaris examined.

His lordſhip wrote a comedy, called, As you find it; printed in the ſecond volume of the works of Roger earl of Orrery.

Lord Orrery was alſo author of a Copy of Verſes to Dr. Garth, upon his Diſpenſary, and of a Prologue to Mr. Southern's play, called, The ſiege of Capua.

laugh.

laugh. He would rally theſe in ſo agreeable, and yet in ſo tender a manner, that though it diverted himſelf and others, it was never offenſive to the perſon rallied. No man was of more eaſy acceſs to thoſe he valued; to ſuch he was always at home, and never denied; at the ſame time he did not think himſelf obliged to carry the point of ceremony ſo far, as to loſe much of his time (D) with people whom he deſpiſed, or did not care for; and ſometimes deſired to be excuſed from admitting the viſits of ſome men of the firſt quality.

The inſtrument which was invented by him, and bears his name, repreſenting the ſolar ſyſtem, according to the ſentiments of the new aſtronomers, is an undeniable proof of his mechanic genius. His lordſhip had alſo a turn for medicine; which led him not only to buy and read whatever was publiſhed on that ſubject; but alſo to employ his friends to ſend him accounts of herbs and drugs in foreign countries (E).

A coldneſs, occaſioned by a family diſpute, between lord Orrery and the earl of Orkney gave riſe to a miſunderſtanding between the former and his ſon the preſent earl, who married Orkney's daughter; during which, Orrery, in a paſſion, made a will wherein he bequeathed to Chriſt-church-college in Oxford, his noble library, ſave only the journals of the houſe of lords, and ſuch works as related to the Engliſh hiſtory and conſtitution, which he left to the preſent earl. This unhappy difference between the father and ſon was, however, of ſhort continuance; and the earl of Orrery intending to ſet out for Paris a few days before he died, had actually ſent for the gentleman who made his will about four years before, to draw another, in which this library was to be left to his ſon: but his ſudden and unexpected death defeated this purpoſe. Budgell, p. 253.

BOYSE, BOYS, or BOIS, (JOHN) one of the tranſlators of the Bible, in the reign of king James I. was ſon of Mr. William Bois, rector of Weſt-Stowe, near St. Edmundſbury, in Suffolk, and born at Nettleſtead, in Suffolk, on the 3d of January, 1560. He was taught the firſt rudiments of learning by his father, and his capacity was ſuch, Wood's Faſts, Oxon. Vol. I. col. 153. Fuller's Worthies in Suffolk.

(D) He was uſually up by ſix in the morning, and often on horſeback by ſeven.

(E) I have ſeen a great number of preſcriptions, all wrote with his own hand, in the ſtile of a regular phyſician, and ſome diaries of the progreſs of diſtempers, after the manner of Hippocrates. Budgell.

that

Life by Dr. Anthony Walker, in Peck's Deſiderata Curioſa, Vol. II. p. 38, 42.

that at the age of five years he read the bible in Hebrew. He went afterwards to Hadley ſchool, and at fourteen was admitted of St. John's college, Cambridge, where he diſtinguiſhed himſelf by his ſkill in the Greek. Happening to have the ſmall-pox when he was elected fellow, he, to preſerve his ſeniority, cauſed himſelf to be carried, wrapped up in blankets, to be admitted. He applied himſelf for ſome time to the ſtudy of medicine, but fancying himſelf affected with every diſeaſe he read of, he quitted that ſcience. June 21, 1583, he was ordained deacon, and next day, by virtue of a diſpenſation, prieſt. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for ſome years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he ſucceeded him in the rectory of Weſt-Stowe; but his mother going to live with her brother, he reſigned that preferment, though he might have kept it with his fellowſhip. At the age of thirty-ſix, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeſhire, whom he ſucceeded in that living October the 13th, 1596. On his quitting the univerſity, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowſon, proving a bad œconomiſt, and he himſelf being wholly addicted to his ſtudies, he ſoon became ſo much involved in debt, that he was forced to ſell his choice collection of books, containing almoſt every Greek author then extant, to a loſs as great as the ſum to which the debt paid by its produce amounted. The loſs of his library afflicted him ſo much, that he had thought of quitting his native country. He was however ſoon reconciled to his wife, and he even continued to leave all domeſtic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houſes by turns, to give an account of their ſtudies. He uſually kept ſome young ſcholar in his houſe, to inſtruct his own children, and the poorer ſort of the town, as well as ſeveral gentlemen's children, who were boarded with him. When a new tranſlation of the bible was, by king James I. directed to be made; Mr. Bois was elected one of the Cambridge tranſlators. He performed not only his own, but alſo the part aſſigned to another, with great reputation, though with no profit, for which he had no allowance but his commons (A). He was alſo one of the ſix who met

Ibid.

Ibid.

(A) The king indeed nominated him one of the fellows of his new college at Chelſea; but he never had any benefit thereby, that foundation taking no effect.

at

at Stationers hall to reviſe the whole; which taſk they went through in nine months, having each from the company of ſtationers during that time thirty ſhillings a week. He afterwards aſſiſted Sir Henry Savile, in publiſhing the works of St. Chryſoſtom. A preſent of a ſingle copy of the book was the whole reward of many years labour ſpent upon it. This diſappointment was owing to the death of Sir Henry Savile, who intended to have made him fellow of Eaton. In 1615, Dr. Lancelot Andrews, biſhop of Ely, beſtowed on him unaſked, a prebend in his church. He died on the 14th January, 1643, in the 84th year of his age. He left a great many manuſcripts behind him, particularly a commentary on almoſt all the books of the new teſtament (B). He had a ſaying in his mouth frequently, which he learned from Tully, viz. A mis-ſpent youth leaves a ſpent body to old age. According to which rule his perſon, even at the time of his deceaſe, gave evidence of his having lived virtuouſly and ſoberly in the days of his youth; for his brow was without wrinkles, his ſight was quick, his hearing ſharp, his countenance freſh, his head not bald, and his body perfectly ſound, a rupture only excepted, which accident, when it firſt befell him, a perſon ſkilled in the cure of that diſtemper, told him, he could not ſurvive half a year, in hopes of getting a conſiderable ſum out of him, for renewing, which he pretended was in his power, of a leaſe ſo near expiring. But the doctor, either having no opinion of this man's ſkill, or not thinking his own caſe ſo deſperate, declined his aſſiſtance, and defeated his prediction, by living twenty years, without any great inconvenience. When he was a young ſtudent at Cambridge, he received from the learned doctor Whitaker, theſe three rules for avoiding thoſe diſtempers which uſually attend a ſedentary life, to which he adhered with equal conſtancy and ſucceſs. The firſt was to ſtudy always ſtanding, the ſecond never to ſtudy in a window, the third never to go to bed with his feet cold.

Fuller's Ch. Hiſtory, lib. 10, p. 45.

(B) This book was afterwards publiſhed under the title of Johannis Boiſii veteris interpretis cum Beza aliiſque recentioribus collatio in iv evangelus & actis apoſtolorum. Lond. 1655, 8vo.

BRACTON, (HENRY DE) a celebrated Engliſh lawyer in the thirteenth century, was, according to Mr. Prince, born in Devonſhire. He ſtudied at Oxford, where he took the degree of doctor of laws. Applying himſelf afterwards to the ſtudy of the laws of England, he roſe to great eminence at the bar, and, in 1244, was, by king Henry III. made

Worthies of Devonſhire, p. 5.

made one of his judges itinerant. At preſent, he is chiefly known by his learned work De legibus et conſuetudinibus Angliæ; the firſt printed edition of it is at London in 1569, in folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the moſt authentic manuſcripts of this work was burnt in the fire, which conſumed a part of the Cotton library, Oct. 23, 1731.

BRADY, (Nicholas) was ſon of major Nicholas Brady, an officer in the army of king Charles I. and born at Bandon in the county of Cork, on the 28th of October 1659. At the age of twelve, he was ſent to Weſtminſter-ſchool, where he was choſen king's ſcholar, and from thence elected ſtudent of Chriſt-Church, Oxford. After four years reſidence at Oxford, he removed to the college of Dublin, where he took his degrees in arts, and was by diploma created doctor of divinity. Dr. Wettenhall, biſhop of Cork, made choice of him for one of his domeſtic chaplains, and collated him a prebend in the cathedral of St. Barry, in Cork, and to the pariſh of Kinaglarchy, in the county of Cork. In 1690, during the diſturbances in Ireland, he prevailed with M'Carty, king James's general, to ſuſpend the execution of the order which that prince had given three ſeveral times to burn his native town of Bandon; and being the ſame year deputed by the inhabitants of that town to apply to the Engliſh parliament, for a redreſs of the grievances they had ſuffered during king James's ſtay in Ireland, he came over to London, where he ſettled, and being choſen miniſter of St. Catherine Cree Church, and lecturer of St. Michael's, Wood Street, he reſigned his preferments in Ireland. He became afterwards miniſter of Richmond in Surry, and of Stratford-upon-Avon, in Warwickſhire, and at length rector of Clapham (A). He held this rectory, together with Richmond, to the time of his death, which happened on the 20th of May, 1726, in his ſixty-ſeventh year (B).

(A) He was alſo chaplain to the duke of Ormond's troop of horſe-guards, as he was to their majeſties king William and Queen Mary, and afterwards to Queen Anne.

(B) His writings are,

1. A New Verſion of the Pſalms of David, done in conjunction with Tate.

2. The Æneids of Virgil, four volumes, 8vo.

3. Forty-three Sermons, in three volumes, 8vo.

After the doctor's death, his eldeſt ſon, a clergyman, publiſhed three volumes more of his father's ſermons. Lond. 8vo.

BRADY, (Robert) was born in Norfolk, and admitted in Caius college, Cambridge, in February 1643. He took both

both his degrees in phyſick, and, in 1660, was, by virtue of the king's mandate, choſen maſter of his college. He was afterwards elected regius profeſſor of phyſick in the univerſity of Cambridge, which he was choſen in the years 1681 and 1685, to repreſent in parliament. In the laſt mentioned year he was appointed keeper of the records in the Tower of London. He was alſo phyſician in ordinary to king James II. His death happened on the 19th of Auguſt, 1700. His writings are, 1. An Introduction to the old Engliſh hiſtory. 2. A complete hiſtory of England from the firſt entrance of the Romans unto the end of the reign of king Richard II. in three volumes, folio. Beſides theſe, he wrote A Treatiſe on burghs, in a thin folio.

BRAHE, (TYCHO) a celebrated aſtronomer, deſcended of an illuſtrious family originally of Sweden, but ſettled in Denmark, was born on the 14th of December, 1546, at Knudſtorp, in the county of Schonen, near Helſimbourg. He was, by the direction of George Brahe his father's brother, taught Latin when ſeven years old. He ſtudied five years under private tutors, and acquired a taſte for poetry. His uncle ſent him in April 1559, to ſtudy rhetoric and philoſophy at Copenhagen: his father had died a little before. The great eclipſe of the ſun on the 21ſt of Auguſt, 1560, happening at the preciſe time the aſtronomers had foretold, he began to look upon aſtronomy as ſomething divine, and purchaſing the tables of Stadius, gained ſome notion of the theory of the planets. In 1562, he was ſent by his uncle to Leipſic to ſtudy law, but aſtronomy wholly engroſſed his thoughts: in purchaſing books of that ſcience he employed his pocket money. Having procured a ſmall celeſtial globe, he was wont to wait till his tutor was gone to bed, in order to examine the conſtellations and learn their names: when the ſky was clear he ſpent whole nights in viewing the ſtars. In 1565, the death of his uncle occaſioned his return home; but his relations thinking the ſtudy of aſtronomy beneath his rank, he went in April the year following to Wittemberg, which the plague forced him to leave the autumn following, to go to Koſtock. In December that year, a difference ariſing between Brahe and a Daniſh nobleman, they fought, and the former had part of his noſe cut off; which defect he ſo artfully ſupplied with one made of gold and ſilver, that it was not perceivable. It was about this time that he began to apply himſelf to chemiſtry, propoſing nothing leſs than to obtain the philoſopher's ſtone. In 1569, he removed to Augſburg, where he was viſited by the famous Peter Ramus. In 1571, he

Ib'd.

he returned to Denmark and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his caſtle of Herritzvad near Knudſtorp, for making his obſervations, and building a laboratory. His marrying a country girl, beneath his rank, occaſioned ſuch a violent quarrel between him and his relations, that the king was
Ibid. obliged to interpoſe, to reconcile them. In 1574, by his majeſty's command, he read lectures upon the theory of the comets at Copenhagen; the year following he viſited Heſſe Caſſel, Frankfort, and Baſil, and ſome other parts of Switzerland; from thence he went to Italy, ſtaid ſome time in Venice, and returned by way of Germany to Copenhagen before winter, to ſettle his affairs, purpoſing to remove with his family to Baſil the following ſpring, but he dropt this deſign upon the king of Denmark's beſtowing on him for life in the iſland of Kuen in the Sound, between the iſle of Cealand and the province of Schonen in Sweden, and a promiſe that an obſervatory and laboratory ſhould be built for him, and that he ſhould be ſupplied with money for carrying on his deſigns. The firſt ſtone of the obſervatory was laid the eighth of Auguſt 1576. Though that, with the ſeveral buildings belonging to it and the neceſſary machines, coſt the king an immenſe ſum, Brahe laid out of his own money above an hundred thouſand crowns during the twenty years he continued there, ſparing no expence to cultivate the ſcience of Aſtronomy. He commonly maintained in his houſe ten or twelve young men, who aſſiſted him in his obſervations, and whom he inſtructed in aſtronomy and the mathematicks. The king likewiſe aſſigned him a penſion of two thouſand crowns out of the treaſury, a fee in Norway, and the canonry of Roſhild, worth a thouſand crowns a year. James VI. of Scotland coming into Denmark to marry Anne, daughter of king Frederick II. viſited Brahe at Uraniburgh, the name given to the obſervatory, made him ſeveral noble preſents,
Ibid. and wrote a copy of latin verſes in his honour. The particular diſtinctions paid to Brahe excited the jealouſy of ſome of the nobles. The phyſicians alſo were uneaſy, becauſe their patients deſerted them to apply to him for the ſovereign medicines which he diſtributed gratis. Valkendorf, treaſurer of the houſhold, was incenſed againſt him on account of a diſpute occaſioned by a dog of Brahe's having bit him. All theſe things conſpired to his ruin. It was repreſented to the king that the treaſury being exhauſted, many penſions, particularly Brahe's, ought to be retrenched; that the fee which he had long enjoyed ought to be given to ſome perſon more capable

capable to ſerve the ſtate, and that though Brahe was obliged to make the neceſſary reparations to the chapel belonging to his canonry at Roſhild, he had ſuffered it to fall to ruin. Theſe inſinuations had their effect. In 1596 he was deprived of his penſion, his fee, and his canonry. Being thus rendered incapable of ſupporting the expences of his laboratory, he went to Copenhagen, and continued his aſtronomical obſervations and chymical experiments in that city, till Valkendorf brought him an order from the king to deſiſt. This put him upon thoughts of getting himſelf introduced to the emperor, who was fond of mechaniſm and chymical experiments. He waited upon his imperial majeſty at Prague, and was moſt graciouſly received, had a magnificent houſe given him till one more proper for aſtronomical obſervations could be procured, and a penſion of three thouſand crowns aſſigned him, with a promiſe of a fee for himſelf and his deſcendants. This good fortune he enjoyed but a ſhort time, for going to dine with a nobleman, he forgot to make water before he ſat down to his table according to his uſual cuſtom. During the entertainment he drank more than common, and found himſelf uneaſy. However he continued ſome time longer at table; but upon his return home was ſeized with a total ſuppreſſion of urine, and died the 24th of October 1601. His great ſkill in aſtrology is univerſally acknowledged. He was very credulous with reſpect to judicial aſtrology, and preſages. If he met an old woman when he went out of doors, or an hare upon the road on a journey, he uſed to turn back immediately, being perſuaded that it was a bad omen. When he lived at Uraniabourg he had at his houſe a mad man, whom he placed at his feet at table and fed himſelf. As he imagined that every thing ſpoken by mad perſons preſaged ſomething, he carefully obſerved all that this man ſaid, and becauſe it ſometimes proved true, he imagined it might always be depended upon. A mere trifle put him in a paſſion; and againſt perſons of the firſt rank, with whom it was his duty to keep in good terms, he openly diſcovered his reſentment. He was very apt to rally others, but highly provoked if the ſame liberty was taken with himſelf.

BRAMHALL, (JOHN) a very learned divine of the church of England, was deſcended from an ancient and genteel family, and born at Pontfract in Yorkſhire, about the year 1593. He received his ſchool education at the place of his birth; and was removed from thence to Sidney college in Cam- Life of Bramhall, prefixed to his works, edit. 1677, folio.

Cambridge, in the year 1608. After taking the degrees of batchelor and maſter of arts, he quitted the univerſity; and entering into orders, had a living given him in the city of York. About the ſame time he married a clergyman's widow, with whom he received a good fortune, and, what was equally if not more acceptable, a valuable library, left by her former huſband. In the year 1623, he had two publick diſputations at North-Allerton with a ſecular prieſt and a jeſuit. The match between prince Charles and the Infanta of Spain, was then depending; and the papiſts expected great advantages and countenance to their religion from it. Theſe two therefore, by way of preparing the way for them, ſent a publick challenge to all the proteſtant clergy in the county of York; and when none durſt accept it, our author, though then but a ſtripling in the ſchool of controverſy, undertook the combat. His ſucceſs in this diſpute gained him ſo much reputation, and ſo recommended him in particular to Matthews, archbiſhop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and after that of Rippon; at which laſt place, he went and reſided after the archbiſhop's death, which happened in 1628, and managed moſt of the affairs of that church in the quality of ſub-dean. He had great weight in the town of Rippon, and was alſo appointed one of his majeſty's high commiſſioners, in the adminiſtration of which office he was by ſome accounted ſevere.

In the year 1630, he took a doctor of divinity's degree at Cambridge; and ſoon after was invited to Ireland by the lord viſcount Wentworth, deputy of that kingdom, and Sir Chriſtopher Wandesford, maſter of the rolls. He went over in the year 1633, having firſt reſigned all his church-preferments in England; and a little while after, obtained the archdeaconry of Meath, the beſt in that kingdom. The firſt publick ſervice he was employed in was a royal viſitation; when finding the revenues of the church miſerably waſted, the biſhopricks in particular wretchedly dilapidated by fee-farms and long leaſes and ſmall rents, the diſcipline ſcandalouſly deſpiſed, and the miniſters but meanly provided, he applied, in proceſs of time, proper remedies to theſe ſeveral evils. In the year 1634, he was promoted to the biſhoprick of Londdon-derry; and improved that ſee very much, not only by advancing the rents, but alſo by recovering lands detained from his predeceſſors. But the greateſt ſervice he did the church of Ireland, was, by getting, with the lord

Ibid.

deputy's aſſiſtance, ſeveral acts paſſed in the parliament, which met in that kingdom on the 14th of July, 1634, for the aboliſhing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the ſpace of four years, 30 or 40,000 l. a-year. In the convocation that met at the ſame time, he prevailed upon the church of Ireland, to be united in the ſame faith with the church of England, by embracing the xxxix articles of religion, agreed upon in the convocation, holden at London in the year 1562. He would fain alſo have got the Engliſh canons eſtabliſhed in Ireland; but could obtain no more than that ſuch of our canons as were proper for the Iriſh, ſhould be removed thither, and others new framed and added to them. In the mean time he met, from ſeveral quarters, with a great deal of detraction and envy, and, according to the faſhion of thoſe times, was charged with Arminiaſm and Popery: but he was not of a ſpirit to be daunted with noiſe and ill words.

In the year 1637, he took a journey into England; and was there ſurprized with the news of an information exhibited againſt him in the ſtar-chamber, "for being preſent "at Rippon when one Mr. Palmes had made ſome reflecting "diſcourſe upon his maj ſty, and neither reproving nor in- "forming againſt him." The words deſerved no very great Ibid.
puniſhment, if they had been true, being no more than, that "he feared a Scottiſh miſt was come over their town; be- "cauſe the king had altered his lodgings from Rippon, where "he had deſigned them, to Sir Richard Graham's houſe, "not far from that place." But the biſhop eaſily cleared himſelf and the whole company. After having received much honour from king Charles I. and many civilities from archbiſhop Laud and other great perſons, he returned to Ireland; and, with 6000 l. for which he ſold his eſtate in England, purchaſed another at Omagh, in the county of Tyrone, and began a plantation, which the diſtractions of that kingdom hindered him from perfecting. In March 1640-41, articles of high treaſon were exhibited againſt him in Ireland, wherein he was charged with having conſpired with others, to ſubvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The biſhop was at London-derry when he received intelligence of this accuſation. All his friends wrote to him to decline the trial; but thinking it diſhonourable to fly, he went directly to Dublin, and was made a cloſe priſoner by the parliament. In this diſtreſs he wrote to the primate Uſher, then in England, for

his advice and comfort; who mediated ſo effectually in his behalf with the king, that his majeſty ſent a letter over to Ireland, to ſtop proceedings againſt biſhop Bramhall. This letter was very ſlowly obeyed; however, the biſhop was at length reſtored to liberty, but without any publick acquittal, the charge lying ſtill dormant againſt him, to be awakened when his enemies pleaſed. Shortly after his return to London-derry, Sir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he deſired, "that according to their articles ſuch a gate of the "city ſhould be delivered to him:" expecting that the Scots in the place would upon the diſcovery become his executioners. But the perſon, who was to manage the matter, run away with the letter. Though this deſign took no place, the biſhop did not find any ſafety there. The city daily filling with diſcontented perſons out of Scotland, he began to be afraid, leſt they ſhould deliver him up. One night they turned a cannon againſt his houſe to affront him; whereupon, being perſuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's ſervice, till his affairs were grown deſperate; and then, embarking with ſeveral perſons of diſtinction, he landed at Hamburgh upon the 8th of July 1644. Shortly after at the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that biſhop Bramhall, together with archbiſhop Laud, &c. ſhould be excepted out of the general pardon.

From Hamburg he went to Bruſſels, where he continued for the moſt part till 1648, with Sir Henry de Vic, the king's preſident; conſtantly preaching every Sunday, and frequently adminiſtring the ſacrament. In that year he returned to Ireland; from whence, after having undergone ſeveral dan-
Ibid. gers and difficulties, he narrowly eſcaped in a little bark. All the while he was there, his life was in continual danger. At Limerick he was threatned with death, if he did not ſuddenly depart the town. At Portumnagh indeed he afterwards enjoyed more freedom, and an allowance of the church ſervice, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell ſo, that he declared he would have given a good ſum of money for that Iriſh Canterbury, as he called him. His eſcape from Ireland is accounted wonderful: for the veſſel he was in was cloſely hunted by two of the parliament frigates; and when they

they were come ſo near, that all hopes of being ſaved were taken away, on the ſudden the wind ſunk into a perfect calm, yet ſome how ſuffered the veſſel to get off, while the frigates were unable to proceed at all. During this ſecond time of being abroad, he had many diſputes about religion with the learned of all nations, ſometimes occaſionally, at other times by appointment and formal challenge; and wrote ſeveral things in defence of the church of England. He likewiſe purpoſed to draw a parallel between the liturgy of the church of England, and the publick forms of the proteſtant churches abroad; and with this view he deſigned to travel about. But he met with a very unexpected interruption in his firſt day's journey: for he no ſooner came into the houſe where he intended to refreſh himſelf, but he was known and called by his name by the hoſteſs. While the biſhop was wondering at his being diſcovered, ſhe revealed the ſecret by ſhewing him his picture, and aſſured him there were ſeveral of them upon the road, that being known by them he might be ſeized; and that her huſband among others had power to that purpoſe, which he would certainly make uſe of, if he found him. The biſhop ſaw evidently he was a condemned man, being already hanged in effigy; and therefore, making uſe of this intelligence, prudently withdrew into ſafer quarters.

Upon the Reſtoration of the church and monarchy, biſhop Bramhall returned to England; and was from the firſt deſigned for ſome higher promotion. Moſt people imagined it would be the archbiſhoprick of York; but at laſt he was appointed archbiſhop of Armagh, primate and metropolitan of all Ireland, to which he was tranſlated upon the 18th of January 1660-61. In this ſame year he viſited his dioceſe, Ibid. where he found great diſorder; ſome having committed horrible outrages, and many imbibed very ſtrong prejudices, both againſt his perſon and the doctrine and diſcipline of the church; but by argument, perſuaſion, and long ſuffering, he gained upon them even beyond his own expectation. He uſed to ſay, "Men muſt have ſome time to return to their "wits who had been ſo long out of them:" therefore by his prudence and moderation he greatly ſoftened the ſpirit of oppoſition, and effectually obtained the point he aimed at. As he was by his place preſident of the convocation, which met upon the 8th of May 1661, ſo was he alſo for his merit choſen ſpeaker of the houſe of lords, in the parliament which met at the ſame time. And ſo great a value had both houſes for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and ordered the ſcandalous charges againſt them

to be torn out, which was accordingly done. In this parliament many advantages were procured, and more deſigned, for the church, in which archbiſhop Bramhall was very induſtrious. About this time he had a violent ſickneſs, being a ſecond fit of a palſy, which was very near putting an end to his life: but he recovered. A little before his death, he viſited his dioceſe; and having provided for the repair of his cathedral, and other affairs ſuitable to his paſtoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was ſeized with a third fit of the palſy; of which he ſoon died, being then ſeventy years old. At this time he had a trial for ſome part of his temporal eſtate at Omagh, with Sir Audley Mervyn, depending in the court of claimes; and there, at the time of hearing, the third fit of the palſy ſo ſmote him, that he ſunk in the court, was carried out ſenſeleſs, and ſo continued till death put an end to him. The cauſe however was determined in his favour.

Biſhop Bramhall was the author of ſeveral works, which were publiſhed, as they were written, at different times; but they were reprinted at Dublin in the year 1677, collected into one volume in folio, to which were added ſome pieces, never before printed. This volume is divided into four parts, the firſt of which contains Diſcourſes againſt the Romaniſts; as, 1. An Anſwer to M. de Milletiere his impertinent dedication of his imaginary triumph: intitled, The Victory of Truth; or his epiſtle to the king of Great Britain, wherein he inviteth his majeſty to forſake the church of England, and to embrace the Roman catholick religion: with the ſaid Milletiere's epiſtle prefixed. This was firſt publiſhed at the Hague in 1654, 12mo, but not by the author. The occaſion of it was, that the Romaniſts endeavoured to perſuade king Charles II. during his exile, to hope his Reſtoration by embracing their religion: and for that purpoſe employed Milletiere, councellor in ordinary to the king of France, to write him this epiſtle. 2. A juſt Vindication of the church of England from the unjuſt aſperſion of criminal ſchiſme: wherein the nature of criminal ſchiſme, the divers ſorts of ſchiſmaticks, the liberties and privileges of national churches, the rights of ſovereign magiſtrates, the tyranny, extortion, and ſchiſm of the Roman court, with the grievances, complaints, and oppoſition of all princes and ſtates of the Roman communion of old, and at this very day, are manifeſted to the view of the world. Firſt printed, ſays a certain author, at London in 1661, 8vo; but he ſeems to be miſtaken, for the very edition from whence we have tranſcribed the title, is in 12mo, and dated London 1654.

This

This is reckoned biſhop Bramhall's principal work. The other pieces in this firſt part are of a polemick kind againſt the papiſts; among which is a confutation of the ſtory of the conſecration of the firſt proteſtant biſhops, at the Nag's head in Cheapſide, London. The ſecond part is againſt the Engliſh ſectaries, and comprehends, 1. Fair warning to take heed of the Scotiſh diſcipline, as being of all others moſt injurious to the civil magiſtrate, moſt oppreſſive to the ſubject, moſt pernicious to both. Written in the beginning of the civil wars. 2. The Serpents ſalve: or, a remedy for the biting of an aſp. Written in vindication of king Charles I. wherein the author endeavours to prove, that power is not originally inherent in, and derived from, the people. Firſt printed in 1643. 3. Vindication of himſelf and the epiſcopal clergy from the Preſbyterian charge of popery, as it is managed by Mr. Baxter in his treatiſe of the Grotian religion. The third part is employed againſt Mr. Hobbes, and contains, 1. A Defence of true liberty from antecedent and extrinſical neceſſity. Printed in 1656. 2. Caſtigations of Mr. Hobbes's animadverſions upon the ſame, in 1658. 3. The Catching of Leviathan, or the great whale. Demonſtrating out of Mr Hobbes's own works, that no man, who is thoroughly an Hobbiſt, can be a good chriſtian, or a good commonwealth's man, or reconcile himſelf to himſelf: becauſe his principles are not only deſtructive to all religion, but to all ſocieties, extinguiſhing the relation between prince and ſubject, parent and child, maſter and ſervant, huſband and wife; and abound with palpable contradictions. The fourth part contains ſmall pieces and occaſional ſermons. He had likewiſe prepared an hundred ſermons for the preſs, but they were torn by the rats before his death. Bramhall's Life.

As for biſhop Bramhall's perſon and character, we are told, that he was of a middle ſtature and active, but his mien and preſence not altogether ſo great, as his endowments of mind. His complexion highly ſanguine, pretty deeply tinctured with choler, which in his declining years became predominant, and would ſometimes overflow with ſome tartneſs of expreſſion, but without proceeding any further. As he was a great lover of plain dealing and plain ſpeaking, ſo his converſation was free from the affectation of phraſe and fancy; and he uſed to ſay, "It was a boyiſh ſport to hunt "for words, and argued a penury of matter, which would "alway find expreſſion for itſelf." His underſtanding was very good, and greatly improved by labour and ſtudy. As a ſcholar, his excellency lay in the rational and argumentative part of learning. He was alſo well acquainted with eccle-

ſiaſtical and other hiſtories; and in the pulpit an excellent perſuaſive orator. He was a firm friend to the church, bold in the defence of it, and patient in ſuffering for it. My name, ſays he, in the motto to his vindication of it; "My name is Chriſtian, my ſurname is Catholick: by the one I am known from infidels, by the other from hereticks and ſchiſmaticks." Yet he was far from any thing like bigotry: on the contrary, he made a great allowance, and entertained great charity, for men of different perſuaſions, looking upon thoſe churches as in a tottering condition, who ſtood upon nice opinions. Accordingly, he made a diſtinction between articles neceſſary for peace and order, and articles neceſſary to ſalvation: and he often declared, that the church was not to be healed but by general propoſitions.

The life and deſigns of the reverend Mr. Tho. Bray.

BRAY (THOMAS) a very pious divine of the church of England, was born at Marton in Shropſhire, in 1656. He was placed at Hart-hall, Oxford; but the ſcantineſs of his fortune forced him to leave the univerſity ſoon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgenorth in Shropſhire; from whence he ſoon removed to Warwickſhire, to officiate as chaplain to Sir Thomas Price, by whom the donative of Lac Marſin was conferred upon him. Being introduced to the acquaintance of lord Simon Digby, his lordſhip recommended him to his brother (afterwards lord Digby) who gave him the vicarage of Over-Whitacre in the ſame county, and generouſly endowed it with the great tithes. In 1690, the rectory of Sheldon being vacant by the incumbent's refuſing to take the oaths at the revolution, his lordſhip alſo preſented Mr. Bray to it. This living he held till about three months before his death, when he reſigned it on account of his advanced age. December 12, 1693, he took the degree of maſter of arts at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he compoſed at Sheldon, determined Dr. Compton, biſhop of London, to make choice of him to be his commiſſary in Maryland, for the eſtabliſhment and better regulation of church-affairs in that province. Mr. Bray taking into conſideration the ſtate of the country, and the moſt effectual methods to promote this deſign, it readily occurred to him, that only the poorer clergy would leave their friends and native lands to go to ſettle there; and it was not to be ſuppoſed, that theſe men would ſupply themſelves with ſuch a number of books, as would properly qualify them for the ends of their miſſion, he endeavoured to provide a ſupply of this defect.

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He repreſented the ſtate of the caſe to the biſhops, deſiring their aſſiſtance and encouragement in procuring parochial libraries for the uſe of the miſſionaries. His endeavours met with encouragement and ſucceſs. Many libraries were founded, not only in Maryland, but alſo in many other provinces on the continent, and iſlands in America, and the factories in Africa; and their preſervation was inſured by ſolemn acts of aſſembly.

While he was thus engaged in ſoliciting benefactions for libraries in the plantations, he often met with anſwers to this effect: That we had poor cures and poor miniſters enough in England; and that charity ſhould begin at home. The doctor, zealous to do good in every way, took advantage of this diſpoſition, and improved it to the good purpoſe of founding parochial libraries in England. This ſcheme alſo met with encouragement. Many libraries were founded in ſeveral dioceſes of this kingdom; and, by public authority, proviſion was made for their ſecurity and preſervation. An act of parliament paſſed in the ſeventh year of queen Anne, intitled, "An act for the better preſervation of parochial libraries in "that part of Great Britain, called England." For this depoſitum, every incumbent is made accountable to his ordinary, the poſſeſſion is moreover ſecured from miſapplication or embezzlement by a parliamentary proviſion.

Mr. Bray alſo formed a deſign of raiſing libraries in ſeaport towns, where the miſſionaries might be detained by contrary winds, that they might be at once ſecured from the temptations idleneſs and bad company might expoſe them to, and loſe no time towards improving themſelves in their intended employment. He obtained ſeveral benefactions for that purpoſe, and took with him a quantity of books to depoſit in each port, that ſhould happen in his way; and being detained in three ſeveral places in a ſubſequent voyage to Maryland, he put this deſign in execution in every one of them, viz. Graveſend, Deal, and Plymouth. He likewiſe made a beginning towards parochial catechetical libraries in the Iſle of Man. In 1696, Mr. Bray accumulated the degrees of batchelor and doctor of divinity at Magdalen-college, Oxford; and in December that year, publiſhed Bibliotheca Parochialis, or, a ſcheme of ſuch theological and other heads as ſeem requiſite to be peruſed, or occaſionally conſulted by the reverend clergy, together with a catalogue of books, which may be profitably read on each of thoſe points. At the ſame time he ſent abroad another tract, entitled, Apoſtolic charity, its nature and excellency; being a diſcourſe preach-

preached at St. Paul's at the ordination of ſome proteſtant miſſionaries to be ſent into the plantations; to which he prefixed a general view, of the Engliſh colonies in America, in order to ſhew what proviſion was wanting for the propagation of chriſtianity in thoſe parts. In 1697, he petitioned the houſe of commons that a ſhare of the alienated lands (formerly given to ſuperſtitious uſes) which were propoſed to be veſted in Greenwich hoſpital, might be appropriated for the propagation of religion in the plantations. This petition was well received, and a fourth part of all that ſhould be diſcovered (after one moiety to the diſcoverer) was allowed by the committee. But the bill was never reported. Not diſcouraged by this diſappointment, he went over to Holland to make application to his majeſty for a grant of ſome arrears of taxes due to the crown; but the recovery of theſe arrears was very difficult, and they proved of little value. He next drew up the plan of a ſociety pro fide propaganda, to be eſtabliſhed by charter; and, in conſequence thereof, letters patent for erecting a corporation by the name of, The ſociety for the propagation of the goſpel in foreign parts, paſſed the great ſeal in 1701.

In 1702, having waited a conſiderable time for the return of a law from Maryland for the eſtabliſhment of the church, with ſuch amendments as would render it unexceptionable at the court of England, he reſolved to go over to that country, as well to haſten the paſſing this act in their aſſemblies, as to promote other matters for the ſervice of religion. Some of his friends, ſeeing that he received no advantage from his commiſſary's place, nor had no allowance made, or preferment given him at home, to ſupport the expences he was at, adviſed him to lay aſide his deſign of going abroad, and take two good preferments that were offered him at home, that of ſub-almoner, and the donative of Aldgate; but he declined every offer inconſiſtent with the intereſt of the affair he was engaged in, and though forced to diſpoſe of his own effects, and raiſe money on credit for his ſupport in the undertaking, he ſet ſail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous paſſage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained ſingular reſpect from all, but ſo much of the aſſembly's confidence, that they ordered the attorney-general to conſult with him in drawing up the bill, which paſſed nemine contradicente. After the breaking up of the aſſembly, and that of a general viſitation at Annapolis, to which all the clergy were cited, many apprehending the oppoſition of the quakers

quakers might get this new enacted law again annulled, intimated to Dr. Bray, that it would be of great conſequence to the preſervation and final ſettlement of the church, if he were to go home with the law, and ſollicit the royal aſſent. The doctor came over accordingly, and found that their apprehenſions were not groundleſs. But he refuted the ſuggeſtions of the quakers by a printed memorial, and his majeſty decided, without heſitation, in the church's favour.

Mr. Bray's ſmall fortune being conſumed in theſe undertakings, lord Weymouth generouſly preſented him with a bill of 300 l. for his private uſe; great part of which, however, the doctor devoted to his public deſigns. Though he was veſted with the character of commiſſary, yet no part of the propoſed revenue was annexed to it; nevertheleſs, he never made any complaint or remonſtrance againſt this unjuſt diſappointment; and when two ſums, of fifty pounds each, were preſented to him in Maryland, he generouſly threw them in towards defraying the charges of their libraries and law. In 1701, he publiſhed his circular letters to the clergy of Maryland; a memorial repreſenting the preſent ſtate of religion on the continent of North-America, and the acts of his viſitation, held at Annapolis. In 1706, he accepted of the donative of St. Botolph without Aldgate, worth about 150 l. per annum. In 1712, he printed his Martyrology, or Papal Uſurpation, in folio. This work is a ſelect collection of ſcarce and valuable treatiſes, diſgeſted into as regular a hiſtory as the nature of the ſubject would admit, in order to trace the origin and growth of the exorbitant claims of the papal ſee. He propoſed to compile a ſecond volume, but for want of leiſure laid the deſign aſide, and bequeathed, by will, his valuable collection of materials, both printed and manuſcript, to Sion-college. In Dr. Bray's beforementioned voyage to Holland, his diſintereſted and public ſpirit gained him the eſteem of Mr. d'Allone of the Hague, private ſecretary to king William, who kept up an epiſtolary correſpondence with him; the reſult whereof was, that he gave in his life-time a ſum to be applied to the converſion of the negroes in the Britiſh plantations; and at his death, in 1723, left 900 l. out of his Engliſh eſtate to Dr. Bray and his aſſociates towards raiſing a capital ſtock for the ſame purpoſe. In 1726, the doctor printed his Directorium miſſionarium, and Primordia bibliothecaria, and ſome other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians muſt precede any ſucceſsful attempt for their converſion. He wrote, likewiſe, a ſhort account of

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Mr. Rawlet, author of the Chriſtian monitor; and reprinted the liſe of Mr. Gilpin; and with a view to fix upon the minds of ſuch as were deſigned for the miniſtry, a juſt and awful ſenſe of their many and important duties, he reprinted the Eccleſiaſtes of Eraſmus.

In 1727, an acquaintance, who had made a caſual viſit to Whitechapel-priſon, repreſenting to the doctor, the miſerable ſtate of the unhappy perſons there confined, he ſoon obtained ſufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and ſometimes on the intervening days, for that place, and alſo for Woodſtreet-compter. His benevolence did not ſtop here; he employed the intended miſſionaries in preaching to them. This enquiry into the ſtate of the gaols, brought him acquainted with general Oglethorpe, and ſome others of high rank and diſtinction, who were afterwards employed in the ſame enquiry, in conſequence of an order of the houſe of commons. Theſe gentlemen he engaged as his aſſociates in his deſigns of founding libraries and converting negroes. Moſt of the religious ſocieties and good deſigns in London are in a great meaſure formed on the plans he projected, particularly the charity-ſchools, the ſociety for reformation of manners, and that for the relief of poor proſelytes, &c.

He died February 15, 1740, aged 73, leaving only one daughter.

Wood, II. 161. BRENT, (Sir NATHANAEL) was born at Little Woolford in Warwickſhire, in 1573; he was educated at Merton-college in Oxford, and after taking the degree of maſter of arts, entered upon the law line. In 1613, he travelled abroad, and at his return married the daughter and heir of Dr. Robert Abbot biſhop of Saliſbury, and neice to Dr. Abbot, archbiſhop of Canterbury; who ſent him to Venice about the year 1618, to procure a copy of the hiſtory of the council of Trent. He received from the joint authors, father Paul and father Fulgentio, the ſheets as they were compoſed, and ſent them over weekly to the archbiſhop. When it was finiſhed, he returned, and tranſlated it from Italian into Engliſh and Latin (A). In 1621, he was, by the archbiſhop's intereſt, choſen warden of Merton-college: his grace alſo made him his vicar-general, commiſſary of the dioceſe of Canterbury, maſter of the faculties, and at length judge of the preroga-

Wood, Faſti, col. 154.

Ubi ſupra.

(A) Beſides this tranſlation, he reviſed and publiſhed, in 1625, Mr. Fr. Maſon's vindication of the church of England, concerning the conſecration and ordination of biſhops, &c. Wood. Ath. I. 464. II. 162.

tive,

tive. In 1623, he accumulated the degrees of batchelor and doctor of laws; and in 1629, was knighted by king Charles I. at Woodſtock; he afterwards ſided with the puritans, and took the covenant, for which reaſon he was, by his majeſty's command, deprived of his wardenſhip of Merton-college: but when Oxford ſurrendered to the parliament in 1646, he was reſtored, and was appointed chief viſitor of that univerſity the two following years. The order made againſt pluralities forced him to leave Merton-college in 1651, and at the ſame time he refuſed to take the engagement. Retiring to h s houſe in Little-Britain, London, he there ended his days, on the 6th of November, 1652, at the age of ſeventy-nine. Wood, Faſti, col. 154. Ibid. Ibid.

BREREWOOD (EDWARD) a very learned Engliſh mathematician and antiquary, was the ſon of Robert Brerewood a tradeſman, who was thrice mayor of Cheſter; and born in that city in the year 1565. He was educated in grammar learning at the free-ſchool in Cheſter; and afterwards admitted, in the year 1581, of Brazen-noſe-college in Oxford. He ſtudied hard there for ſeveral years, taking his degrees in arts; and then, as it is ſaid, removed himſelf to St. Mary hall. In the year 1596, he became the firſt profeſſor of Aſtronomy in Greſham-college, in London; where he led the ſame private and retired courſe of life, as he had before done in Oxford. He died there of a fever, upon the 4th of November 1613, much lamented; for he was a very learned and very excellent perſon. He was a great ſearcher into antiquity and curious knowledge; but is remarkable for having never publiſhed any thing during his life-time. After his death came out the following works: 1. De Ponderibus, & pretijs veterum nummorum, eorumque cum recentioribus collatione, 1614, 4to. This was publiſhed by his nephew Robert Brerewood of Cheſter, who was commoner of Brazen-noſe-college in 1605, aged 17; and who ſucceeded our author in his eſtate and fortunes. It was afterwards reprinted in the eighth volume of the Critici Sacri, and in the Apparatus before the firſt volume of the Poliglot bible. 2. "Enquiries touching the diverſity of languages and religion, through the chief parts of the world." 1614, 4to. Publiſhed alſo by Robert Brerewood, who hath written a large and learned preface to it. 3. "Elementa Logicæ in gratiam ſtudioſæ juventutis in Acad. Oxon. 1614, 8vo. 4. "Tractatus quidam logici de prædicabilibus & prædicamentis." 1628, 8vo. 5. "Treatiſe of the Sabbath." 1630, 4to. Wood's Athenæ Oxon.

4to. 6. "A ſecond treatiſe of the ſabbath." 1632, 4to. 7. "Tractatus duo, quorum primus eſt de meteoris, ſecundus de oculo." 1631. 8. "Commentarij in Ethica Ariſtote-"lis." 1640, 4to. Mr. Wood tells us, that the original manuſcript of this, written with his own hand, is in the ſmalleſt and neateſt character, that his eyes ever yet beheld; and that it was finiſhed by him on the 27th of October, 1586. 9. "The patriarchal government of the ancient "church, declared by way of anſwer to four queſtions," &c. 1641, 4to.

Vie des Peintres, 4to. BREUGEL (PETER.) There were three painters of the name of Breugel, viz. Peter the father, and his two ſons Peter and John: Breugel the father, commonly called old Breugel, was born at a village of the ſame name near Breda, in the year 1565. He was firſt the pupil of Peter Cock, whoſe daughter he married, and afterwards ſtudied under Jerom Cock of Bolduc. It was his common cuſtom to dreſs like a countryman in company with one of his friends, that he might have better acceſs to aſſociate with country people, and join in their frolicks at their feaſts and marriages. By theſe means, he acquired a perfect knowledge of their manners and geſtures, of which he made excellent uſe in his pic-

Ibid. tures. He travelled to France and Italy, where he employed himſelf in every thing that came in his way. In all his works he took nature for his guide. He ſtudied landſkips for a long time on the mountains of Tyrol. His chearful and humourous turn of mind diſplayed itſelf in all his pictures, which generally conſiſted of marches of armies, ſports and diverſions, country dances and marriages. At his return from Italy, he ſettled in the city of Antwerp, where he fell in love with one of his ſervant-maids, but one of a temper ſo different from his, that whatever inclination he had to marry her, his reaſon at laſt got the better of his paſſions. In 1551, he married at Bruſſels the daughter of Peter Cock. In his laſt illneſs he cauſed his wife to gather together all his immodeſt pictures and drawings, and burn them before his face. His death happened at Antwerp, but the time of it, and conſequently his age, cannot be aſcertained.

The works of old Breugel in the poſſeſſion of the great duke of Tuſcany, are, Chriſt carrying his croſs, with a great number of figures; and a country feaſt. The emperor has the tower of Babel, the maſſacre of the Innocents, and the converſion of St. Paul, of his painting. The elector Palatine a landſkip with St. Philip baptizing queen Candace's eunuch,

and

and St. John preaching in the wilderneſs, with a great many figures.

BREUGEL (JOHN) the ſon of Peter, was born at Breugel, a village near Breda, about the year 1575. Two Flemiſh authors give different accounts of his education, one aſſures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalſt, his uncle by the mother, with whom he learned to paint in miniature, and that thereafter he ſtudied painting in oil with one Peter Goekint, whoſe fine cabinet ſerved him at once inſtead of a ſchool and a maſter. The other author, who often contradicts the former, aſſerts, that John Breugel learned the firſt principles of his art under the tuition of his father; but the difference obſervable in their manner, renders this opinion very improbable. Whatever be in this, John Breugel applied himſelf to the painting flowers and fruits with great care and wonderful ſagacity; he afterwards had great ſucceſs in drawing landſkips, and views of the ſea, ſet off with ſmall figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent uſe in embelliſhing his other works. He lived long in the city of Cologn, and acquired a reputation which will laſt to the lateſt poſterity. He made a journey to Italy, where his reputation had got before him, and his fine landſkips, adorned with ſmall figures, ſuperior to thoſe of his father, gave very great ſatisfaction. He had the name of FLUWEELER, from his generally affecting to wear velvet cloaths. If we may judge by the great number of pictures he left behind him, he muſt have been exceeding active and laborious, and his pieces, as they are all highly finiſhed, muſt have taken up much of his time. He did not ſatisfy himſelf with embelliſhing his own works only, but was very uſeful in this reſpect to his friends. Even Rubens made uſe of Breugel's hand in the landſkip part of ſeveral of his ſmall pictures, ſuch as his Vertumnus and Pomona; the ſatyr viewing the ſleeping nymph, and the terreſtrial paradiſe, which is looked upon as his maſter-piece; and, together with the two former was done for king William III. of Great Britain. And to conclude with a remarkable circumſtance concerning Breugel, his drawings are ſo perfect that no perſon has been yet able to copy them. He died in 1642, and in the 67th year of his age, having never brought up any pupil.

Several of his works are to be ſeen in the archbiſhop's gallery at Milan, particularly, a hunting-piece with a vaſt many figures; a landſkip, repreſenting a deſert, with the picture of St.

St. Hierom painted by Cerano, alias Gro Baptiſta Creſpi. In the Ambroſian library are twenty pieces of this maſterly hand, particularly, Daniel in the lion's den, the inſide of the great church at Antwerp, the four Seaſons on copper, the burning of Gomorrha. In the poſſeſſion of the elector Palatine at Duſſeldorp, Chriſt preaching on the ſea ſhore. A country dance. A ſea-port, with a great many figures. A coach and two chariots with a multitude of figures and animals. A landſkip wherein Flora is crowned by a nymph. The wiſe men worſhipping Scipio Africanus. St. John preaching in the wilderneſs. A ſmall ſea-landſkip, and ſeveral other pieces. In the poſſeſſion of the king of France. A woman playing with a dog. The battle between Alexander and Darius, both in wood. Orpheus in hell, &c.

BREVINT (DANIEL) was born in the iſle of Jerſey, in the year 1616. Before the revocation of the edict of Nantz, and till king Charles I. by archbiſhop Laud's perſuaſion, founded three fellowſhips in the colleges of Pembroke, Exeter, and Jeſus at Oxford, for the iſlands of Jerſey and Guernſey alternately, the young gentlemen of thoſe iſlands deſigned for the miniſtry, were ſent to ſtudy among the proteſtants in France, particularly at Saumur (A). Here Brevint ſtudied logic and philoſophy. October 12, 1638, he was incorporated maſter of arts at Oxford, as he ſtood at Saumur, and the ſame year was choſen to be the firſt fellow at Jeſus-college, upon the foundation juſt mentioned. Being ejected from his fellowſhip by the parliament-viſitors, for refuſing to take the covenant, he withdrew to his native country, and upon the reduction of that place by the parliament's forces, fled into France, and became paſtor of a proteſtant congregation in Normandy. Soon after the viſcount de Turenne, afterwards marſhal of France, appointed him to be one of his chaplains (B).

(A) This univerſity was founded by the learned Philip de Mornay, Lord of Pleſſis Marly, who brought profeſſors to teach academical learning in that town, of which king Henry IV. had made him governor. It was for ſeveral years in great repute, on account of its eminent profeſſors of divinity, John Cameron, Lewis Cappel, Moſes Amyrauld, John de la Place, &c. The learned Le Feve, father of madam Dacier, was alſo one of the regents, or maſters, in that univerſity. It was at length ſuppreſſed by Lewis XIV. in 1684. Account of Jerſey by P. Falle, p. 316.

(B) Whilſt he held this office, he was one of the perſons employed in the deſign of reconciling the proteſtant and popiſh religions; which gave him an acceſs into, and made him acquainted with, every corner of the Romiſh church, as he ſays himſelf.

At

At the reſtoration of king Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, preſented to the tenth prebend in the church of Durham. Dr. Coſin, biſhop of that ſee, who had been his fellow-ſufferer, alſo collated him to a living in his dioceſe. On the 27th of February 1661-2, he took his degree of doctor of divinity at Oxford, and in December 1681, he was promoted to the deanery of Lincoln (c). He died May 5, 1659.

(c) He wrote,

1. Miſſale Romanum; or, the depth and myſtery of the Roman maſs, laid open and explained, for the uſe of both reformed and unreformed chriſtians. Oxford, 1672.

2. The Chriſtian ſacrament and ſacrifice, by way of diſcourſe, meditation, and prayer, upon the nature, parts, and bleſſings of the holy communion. Written at the deſire of the princeſſes of Turenne and Bouillon. Oxford 1637. A third edition was publiſhed at London in 1739, upon the recommendation given of it by Dr. Waterland, in his charge, intituled, The Chriſtian ſacrifice explained.

3. Saul and Samuel at Endor; or the new ways of ſalvation and ſervice, which uſually tempt men to Rome, and detain them there, truly repreſented and refuted. Oxford, 1674.

4. Eccleſiæ primitivæ ſacramentum & ſacrificium, à pontificiis corruptelis, & exinde natis controverſiis liberum; written at the deſire of the princeſſes of Turenne and Bouillon.

5. Euchariſtiæ chriſtianæ præſentia realis, & pontificia ficta, luculentiſſimis non teſtimoniis modo, ſed etiam fundamentis, quibus fere tota, S. S. Patrum theologia nititur, hæc exploſa, illa ſuffulta & aſſerta.

6. Pro ſereniſſima principe Weimarienſi ad theſes jenenſes accurata reſponſio.

7. Ducentæ plus minus prælectiones in S. Matthæi xxv. capita & aliorum evangeliſtarum locos hiſce paſſim parrallelos.

He alſo tranſlated into French, The judgment of the univerſity of Oxford, concerning the ſolemn league and covenant. Wood's Hiſt. Antiq. Univ. Oxon. l. xi. p. 322.

BRIGGS, (HENRY) one of the greateſt mathematicians of the xvith century, was born at Warley Wood, in the pariſh of Hallifax in Yorkſhire, about the year 1556. From a grammar-ſchool in the country he was ſent to St. John's college in Cambridge about the year 1577, and admitted a ſcholar of the houſe, November 5, 1579. He took the degree of batchelor of arts in 1581, that of maſter in 1585, and was choſen fellow of his college March 29, 1588. His chief ſtudy was the mathematicks, in which he excelled; and in 1592, he was made examiner and lecturer in that faculty, and ſoon after, reader of the phyſick-lecture, founded by Dr. Linacer. When Greſham college in London was eſtabliſhed, he was choſen the firſt profeſſor of geometry there, about the beginning of March 1596. In 1609, Mr. Briggs contracted an intimacy with the learned Mr. James Uſher, afterwards archbiſhop of Armagh, which continued many

Ward's Lives of the Greſham profeſſors, p. 120.

Ibid.

many years by letters, two of which, written by our author, are yet extant. In one of theſe letters, dated in Auguſt 1610, he tells his friend, he was engaged in the ſubject of eclipſes; and in the other, dated March 10, 1615, he acquaints him with his being wholly employed about the noble invention of Logarithms, then lately diſcovered; in the improvement of which he had afterwards a large ſhare. In 1619, he was made Savilian profeſſor of geometry at Oxford; and reſigned his profeſſorſhip of Greſham college on the twenty-fifth of July 1620 (A). Soon after his going to Oxford he was incorporated maſter of arts in that univerſity, where he continued till his death, which happened on the twenty-ſixth of January 1630.

Dr. Smith gives him the character of a man of great probity; eaſy and acceſſible to all; free from arrogance, moroſeneſs, envy, ambition, and avarice; a contemner of riches, and contented with his own ſtation; preferring a ſtudious retirement to all the ſplendid circumſtances of life. The learned Mr. Thomas Gataker, who attended his lectures when he was reader of mathematicks at St. John's college in Cambridge, repreſents him as highly eſteemed by all perſons.

(A) His writings are,

1. A table to find the heighth of the pole, the magnetical declination being given. Publiſhed in Blondeville's Theoriques of the planets. Lond. 1602, 4to.

2. Tables for the improvement of navigation. Printed in the ſecond edition of Wright's Errors in navigation detected. Lond. 1610, 4to.

3. A Deſcription of an inſtrumental table to find the part proportional, deviſed by Mr. Edward Wright. Lond. 1616, 12mo.

4. Logarithmorum chilias prima. Lond. 1617, 8vo.

5. Lucubrationes annotationes in opera poſtuma, J. Neperi. Edinb. 1619, 4to.

6. Euclidis elementorum ſex libri priores, ſecundum vetera exemplaria reſtituti, ex verſione latina Frederici Commandini, aliquam multis in locis caſtigati. Lond. 1620. fol.

7. A treatiſe of the north-moſt paſſage to the South ſea. London, 1622, 4to.

8. Arithmetica logarithmica, ſive logarithmorum chiliades triginta, pro numeris naturali ſpecie creſſentibus ab unitate ad 20,000, et a 90,000 ad 100,000. Lond. 1624, fol. There was a ſecond edition of this work publiſhed by Mr. Vlacq, in which the intervening numbers from 20,000 to 90,000 were filled up. Goudæ, 1628, fol. This edition was, ſoon after his death, tranſlated into Engliſh. Lond. 1631, fol.

9. Trigonometria Britannica. Goudæ, 1633, fol.

10. Two Letters to the learned James Uſher. Printed in the collection of archbiſhop Uſher's Letters.

11. Mathematica ab antiquis minus cognita. Publiſhed by Dr. George Hakewill in his Apologie.

Dr. Briggs wrote ſome other things which have not yet been publiſhed.

BRIGGS,

BRIGGS, (WILLIAM) an eminent phyſician, was ſon of Auguſtine Briggs, eſq; who was deſcended of an antient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this ſon was born. At thirteen years of age he was ſent to Benedict college in Cambridge, and placed under the care of Dr. Thomas Tenniſon, afterwards archbiſhop of Canterbury. He took both his degrees in arts, and was choſen fellow of his college on the 7th of November 1668. His genius leading him to the ſtudy of phyſic, he travelled into France, where he attended the lectures of the famous anatomiſt Monſ. Vieuſſens at Montpelier; and, after his return, publiſhed his Ophthalmographia in 1676 (A). The year following he was created doctor of medicine at Cambridge, and ſoon after was made fellow of the college of phyſicians of London. In 1682 he quitted his fellowſhip to his brother (B); and the ſame year his Theory of Viſion was publiſhed by Hooke. The enſuing year he ſent to the Royal Society a continuation of that diſcourſe, which was publiſhed in their Tranſactions; and the ſame year he was by king Charles II. appointed phyſician to St. Thomas's hoſpital. In 1684, he communicated to the Royal Society Two remarkable caſes relating to viſion, which were likewiſe printed in their Tranſactions; and in 1685 he publiſhed a Latin Verſion of his Theory of viſion, at the deſire of Mr. Newton, afterwards Sir Iſaac, profeſſor of the mathematicks at Cambridge, with a recommendatory epiſtle from him prefixed to it. And for completing this curious and uſeful ſubject relating to the eye, he promiſed, in the preface, two other treatiſes, one, De uſu partium oculi; and the other, De ejuſdem affectibus; neither of which, however, appear to have been ever publiſhed. But in the year 1687, came out a ſecond edition of his Ophthalmographia. He was afterwards made phyſician in ordinary to king William, and continued in great eſteem for his ſkill in his profeſſion till he died, September 4, 1704. He married

Ward's Lives of the Greſham profeſſors, p. 259.

See Pref. ad Ophthalmographiam.

Phil. Tranſ. No. 129.

Phil. Col. No. 6.

No. 147.

No. 159.

(A) It was printed at Cambridge in 12mo, under the following title, Ophthalmographia, ſive oculi ejuſque partium deſcriptio anatomica, cui acceſſit nova viſionis theoria.

(B) Robert Briggs, educated in Benedict college under William. He took both his degrees in arts, and, in 1685, quitted his fellowſhip. The year following he was choſen profeſſor of law in Greſham college, and, in 1693, fellow of the Royal Society. He died December 22, 1718, at Corton, a ſmall village in Suffolk, where he had an eſtate of about 100 l. a-year, which he, by his will, directed to be ſold, and the money to be divided among the three children of his brother Dr. W. Briggs. Ward's Lives of the Greſham profeſſors, p. 258.

Hannah, ſole daughter and heireſs of Edmund Hobart, gent. grandſon to Sir Henry Hobart, lord chief juſtice of the common pleas in the reign of James I. by whom he left three children, Mary, Henry, and Hannah. His motto was, Virtus eſt Dei.

BRIL, (MATHEW and PAUL) natives of Antwerp, and good painters. Mathew was born in the year 1550, and ſtudied for the moſt part at Rome. He was eminent for his performances in hiſtory and landſcape, in the galleries of the Vatican; where he was employed by pope Gregory XIII. He died in 1584, being no more than thirty-four years of age. Paul was born in 1554; followed his brother Mathew to Rome; painted ſeveral things in conjunction with him; and, after his deceaſe, brought himſelf into credit by his landſcapes, but eſpecially by thoſe which he compoſed in his latter time. The invention in them was more pleaſant, the diſpoſition more noble, all the parts more agreeable, and painted with a better guſto, than his earlier productions in this way; which was owing to his having ſtudied the manner of Hannibal Carrache, and copied ſome of Titian's works, in the ſame kind. He was much in favour with pope Sixtus V. and, for his ſucceſſor Clement VIII. painted the famous piece, about ſixty-eight feet long, wherein the ſaint of that name is repreſented caſt into the ſea, with an anchor about his neck. He died at Rome in the year 1626, aged ſeventy-two years.

BRISSONIUS, (BARNABY) preſident of the parliament of Paris, and one of the moſt eminent lawyers of his time, was born at Fontenay in Poictou, about the middle of the ſixteenth century. He appeared at firſt with great eclat at the bar of the parliament; and by his great knowledge and ſkill in the law, recommended himſelf ſo powerfully to Henry III. of France, that this prince made him his advocate general in the firſt place, then counſellor of ſtate, and at laſt in the year 1580, honoured him with the high dignity of preſident of the parliament. Scævola Sammarthanus relates, how Henry III. declared in his hearing, that there was not a prince in Chriſtendom, who could boaſt of ſo learned a man as Barnaby Briſſon. The king made uſe of him in ſeveral negotiations, and ſent him embaſſador into England. At his return his majeſty employed him to make a collection of his own ordinances, and of thoſe of his predeceſſors, which he performed with wonderful expedition. He wrote ſome works in law: De verborum, quæ ad jus pertinent, ſignificatione. De formulis & ſolemnibus populi Romani verbis. De regio Per-

In Elog. Gall.

Perſarum principatu, &c. He gave an expectation of more conſiderable performances, but his life was ſhortned by a very unfortunate accident. Living at Paris when that rebellious city was beſieged by king Henry the Great, the preſident Briſſonius remonſtrated againſt the treaſonable practices of the leaguers, who, under pretence of the Holy Union, contemned the royal authority, which was much more ſacred. Theſe religious traitors, being diſſatisfied with Briſſonius's loyalty, fell violently upon him, dragged him to priſon, and cruelly ſtrangled him the 15th of November, in the year 1591. See Thuanus, Mezeray, &c.

BRISSOT, (PETER) one of the moſt able phyſicians of the ſixteenth century, was born at Fontenai-le-Comte, in Poitou, in the year 1478. About the year 1495, he was ſent to Paris, where he went through a courſe of philoſophy under Villemar, a famous profeſſor of thoſe times. By his advice Briſſot reſolved to be a phyſician; and ſtudied phyſick there for four years. Then he began to teach philoſophy in the univerſity of Paris; and, after he had done this for ten years, he left it off, in order to prepare for the examinations neceſſary to his doctor of phyſick's degree, which he took in May 1514. Being one of thoſe men who are not contented with cuſtom and tradition, but chuſe to examine for themſelves, he made an exact compariſon between the practice of thoſe times and the doctrine of Hippocrates and Galen: and he found, that the Arabians had introduced many things into the practice of phyſick, that were contrary to the doctrine of thoſe two great maſters, and alſo to the knowledge which reaſon and experience might furniſh. He ſet himſelf therefore to reform phyſick; and for this purpoſe undertook publickly to explain Galen's books, inſtead of thoſe of Avicenna, Rhaſis, and Meſuï, which were commonly explained in the ſchools of phyſick. He found himſelf obſtructed in the work of reformation by his ignorance of botany; and therefore reſolved to travel, in order to acquire the knowledge of plants, and put himſelf into a capacity of correcting pharmacy. But before he left Paris, he undertook to convince the publick of an inveterate error. The conſtant practice of phyſicians, in the pleuriſy, was to bleed from the arm, not on the ſide where the diſtemper was, but on the oppoſite ſide. Briſſot diſputed about it in the phyſick-ſchools, confuted that practice, and ſhewed, that it was falſely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in the year 1518, and went into Portugal. He

ſtopped there in the city of Ebora, where he practiſed phyſick; but his new way of bleeding in the pleuriſy, notwithſtanding the great ſucceſs he had found by it, did not pleaſe every body. He received a long and diſobliging letter about it from Denys, phyſician to the king of Portugal; but he juſtified it by an apology, which he would have publiſhed, if death had not prevented him in the year 1522. It was printed three years after at Paris, and reprinted at Baſil in 1529. Renatus Moreau publiſhed a new edition of it at Paris, in the year 1622, with a treatiſe of his own, De miſſione ſanguinis in pleuritide, and the life of Briſſot; out of which theſe memorials of him are taken. He never would marry, being of opinion, that matrimony did not well agree with ſtudy. One thing is related of him, which deſerves to be taken notice of, becauſe it is ſingular in the men of his profeſſion; and it is, that he did not love gain. He cared ſo little for it, they ſay, that when he was called to a ſick perſon, he looked into his purſe; and, if he found but two pieces of gold in it, refuſed to go. This was owing to his great love of ſtudy, from which it was very difficult to take him.

It is remarkable, that the diſpute between Denys and Briſſot raiſed a kind of a civil war among the Portugueſe phyſicians. The buſineſs was brought before the tribunal of the univerſity of Salamanca, where it was throughly diſcuſſed by the faculty of phyſick; but while they were canvaſſing the reaſons pro and con, the partizans of Denys had recourſe to the authority of the ſecular power, and obtained a decree, forbidding phyſicians to bleed on the ſame ſide, in which the pleuriſy was. At laſt the univerſity of Salamanca gave their judgment; importing, that the opinion of Briſſot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæſar about the year 1529: they thought themſelves ſuperior both in authority and number, ſo that the matter was brought before Charles V. They were not contented to call the doctrine of their adverſaries falſe; they ſaid moreover, that it was impious, mortal, and as pernicious to the body as Luther's ſchiſm to the ſoul. They did not only blacken their adverſaries reputation by private arts, but alſo openly accuſed them of ignorance and raſhneſs, of attempts on religion, and of being downright Lutherans in phyſick. It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleuriſy, after he had been bled according to the practice, which Briſſot oppoſed. Had it not been for this the emperor, it's thought, would have

have granted every thing, that Briſſot's adverſaries deſired of him; but this accident cauſed him to leave the thing undecided. Two things occur in this relation, which all wiſe men muſt needs condemn; namely, the baſe, the diſingenuous, the unphiloſophic cuſtom of intereſting religion in diſputes about ſcience, and the folly and abſurdity of magiſtrates to be concerned in ſuch diſputes. A magiſtrate is for the moſt part a very incompetent judge of ſuch matters; and, as he knows nothing of them, ſo he ought to imitate Gallio in this at leaſt, that is, not to care for them; but to leave thoſe whoſe buſineſs it is, to fight it out among themſelves. Beſides, authority has nothing to do with philoſophy and the ſciences; it ſhould be kept at a great diſtance from them, for the ſame reaſon that armed forces are removed from a borough at the time of a general aſſize; namely, that reaſon and equity may have their full play.

BRITANNICUS, (JOHN) an Italian critick and grammarian, was born at Palazzolo near Breſcia, about the middle of the fifteenth century. He publiſhed notes on ſome claſſical authors, on Perſius, Terence, Statius, Ovid, and Juvenal; ſome rules of grammar; ſeveral little tracts and letters; and a panegyrick upon Bartholomew Cajetan, a brave and learned man. He taught with great application in Breſcia; and died in that city in the year 1510. When he dedicated his commentary on Juvenal to the ſenate and city of Breſcia, he gave a reaſon for it; which was, that the commentaries he had already dedicated to them, had procured him a conſiderable preſent. Was not this, ſays Mr. Bayle, aſking for another? why, if we will be candid, perhaps not. Theſe are Britannicus's words, tranſlated from the Latin: "But what made me think it right, moſt noble "fathers, to dedicate my lucubrations to you, was this; "that I remember ſome years ago, when I publiſhed com- "mentaries on the Achilleid of Statius and the Satires of "Perſius, and dedicated the latter to you, you were ſo pleaſ- "ed with them, that I had not only great commendation "and thanks from you, but a very handſome preſent was "alſo decreed me by a publick act of the ſenate." So far Mr. Bayle has quoted; and from this one ſhould be ready to aſk the queſtion he has aſked. But if we only add the ſentence that immediately follows, we ſhall perhaps be of opinion, that it was not ſo much to ſqueeze out another preſent, as gratefully to acknowledge the laſt, which induced Britan-

nicus, however indelicately and unartfully, to mention it. "By which ſingle act of generoſity you have ſo eternally "obliged me, that whatever I may hereafter perform in this "way, I ſhall think it my duty to dedicate and devote it "ſolely for you." Britannicus took his name from his anceſtors being of Great Britain, which gives him a particular right to a place in this work.

BROCARDUS, (JAMES) an honeſt madman and viſionary of Venice, was born in the beginning of the ſixteenth century. He embraced the proteſtant religion, and expreſſed a great zeal againſt popery. He publiſhed ſeveral books in Holland, wherein he maintained, that the particular events of the ſixteenth century had been foretold by the prophets. After he had applied ſcripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events; and, by virtue of ſuch and ſuch paſſages, he foretold, that ſuch and ſuch a thing would happen to the prince of Orange, Philip II. queen Elizabeth of England, the emperor, &c. Brocardus ſucceeded ſo far, as to delude a French gentleman of noble extraction and a proteſtant, into a perſuaſion, that a proteſtant prince would quickly overthrow the pope's kingdom, and make himſelf the head of all the united chriſtians. Ségur Pordaillan was the name of this gentleman. He was a faithful ſervant to the king of Navarre, afterwards Harry IV. and thought heaven deſigned his maſter for the glorious enterprize, which Brocardus had foretold. Big with theſe hopes, he propoſed to him to ſend an embaſſy to the proteſtant princes, offering to be his embaſſador; and, there being nothing in his propoſal but what ſuited with the neceſſities of the time, it was approved of, and he was actually deputed to thoſe princes in the year 1583. It was afterwards known, upon what motive he undertook the embaſſies; and we may be ſure, there were not wanting enough to ridicule him.

The catholick writers have abuſed Brocardus as an impoſtor, and a promoter of wars and inſurrections: but though he might have been the cauſe of diſturbances, as ſuch men often are, he does not appear to have been a knaviſh impoſtor. He ſeems to have been ſincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with perſons who were very kind and charitable to him. "I hear, (ſays Bongars in a letter to "Camerarius) that your republick has kindly received the "good old man J. Brocard, who in his youth appeared among

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"the moſt polite and learned men." This letter is dated February 3, 1591. He expreſſes the ſame affection for Brocard in another dated July 24, 1593. "I am mightily "pleaſed with the great affection you expreſs for Brocard. "He certainly deſerves that ſome perſons of ſuch probity as "yours is ſhould take care of him. As for me I am hardly "in a capacity to oblige him. I leave no ſtone unturned to "procure him the payment of 300 gold crowns, which Mr. "Segur left him by his will." In another of November 16, 1594: "I cannot but even thank you for your kind and ge- "nerous treatment of the poor, but good old Brocard." He died ſoon after; but we do not find exactly when. Bongars's Letters, V. I. p. 129. Hag. 1695. Ibid. Vol. II. p. 301. Ib. p. 335.

Among the works he publiſhed, which were moſt of them printed at Segur's expence, were his Commentary on the revelations of St. John, and his Myſtical and prophetical explication of Leviticus. Theſe both came out at Leyden in the year 1580; as did ſome other things not worth mentioning, the ſame year. The ſynods of the United Provinces were afraid, not without reaſon, that people would think they approved the extravagant notions advanced in them, if they were wholly ſilent about them; and therefore the national ſynod of Middleburg condemned, in the year 1581, that method of explaining the ſcripture; enjoining the divinity-profeſſor at Leyden to ſpeak to Brocard about his viſions. It has been ſaid, that Brocard, not being able to anſwer the objections raiſed againſt his ſyſtem, promiſed to leave off meddling with propheſies. It may be ſo: but he was a very good kind of man indeed, if it was; ſince religioniſts of his turn and character, whatever good qualities they may have, are ſeldom known to own themſelves in an error.

BRODEAU, (JOHN) in Latin Brodæus, a great critick, on whom Lipſius, Scaliger, Grotius, and all the learned have beſtowed high encomiums, was deſcended from a noble family in France, and born at Tours in the year 1500. He was liberally educated, and placed under Alciat to ſtudy the civil law; but ſoon forſaking that, he gave himſelf up wholly to languages and the belles lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits: and "here he applied himſelf to the ſtudy of philoſophy, mathematicks, and the ſacred languages, in which he made no ſmall proficiency. Then returning to his own country, he led a retired, but not an idle, life; as his many learned lucubrations abundantly teſtify. He was a man free from all ambition and vain glory, and ſuffered his Blount, Cenſura Authorum.

his works to be publiſhed rather under the ſanction and authority of others, than under his own: a ſingular example of modeſty in this age, when men ſeek glory not only from riches and honours, but even from letters; and that too with a vanity which diſgraceth them." Theſe are Thuanus's words: what would Thuanus have ſaid, if he had lived in theſe times, where he might have ſeen men, not only ſeeking glory from letters, and in the vaineſt and moſt oſtentatious manner, but writing anonymous pamphlets in praiſe of themſelves, and for the ſake of ſaying ſuch things as even flatterers would deſerve to be whipped for? Brodæus died, a batchelor, in the year 1563, and left behind him ſome publiſhed ſome unpubliſhed, notes and commentaries upon various authors of antiquity; upon Epigrammatica Græca, Oppii Cunegeticon. Q. Calabri Paralipomenon Homeri, upon Coluthus de Helenæ raptu, Euripides, Dioſcorides, &c.

Thuanus, ad ann. 1563.

BROKE, (Sir ROBERT) or Brook, ſon of Thomas Brooke of Claverly, in Shropſhire, was born, ſays Wood, at Claverly, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the moſt eminent lawyers of his time. In the year 1552, he was called to be ſerjeant at law; and, in the year 1553, being the firſt year of queen Mary, he was made lord chief juſtice of the common pleas, about which time he was knighted. He was not only eſteemed a great man in his profeſſion, but had likewiſe a good character for integrity and juſtice both at the bar and bench. He wrote, firſt, An Abridgment, containing an abſtract of the year-books till the time of queen Mary. Secondly, Certain Caſes adjudged in the time of Henry VIII. Edward VI. and queen Mary, from the ſixth of Henry VIII. to the fourth of queen Mary. Thirdly, Reading on the ſtatute of limitations made 32d Henry VIII. c. 2. Sir Robert died a judge 1558, and in his will remembered the church and poor of Putney, near London. There was another Robert Brooke, ſerjeant at law, and recorder of London, under whoſe name there is publiſhed a Reading upon the ſtatute of Magna Charta, chap. 16. Athen. Oxon.

BROSSIER, (MARTHA) a very remarkable woman, who pretended to be poſſeſſed by the devil, and had like to have occaſioned great diſorders in France, towards the latter end of the ſixteenth century. The French hiſtorians have given

given an account of her; and Thuanus has been very particular. Her father was a weaver at Romorantin; but, as Martha had the art of making a thouſand diſtortions, he found it more convenient and profitable to ramble about with her, than to ſtay at home and mind his trade. Going from town to town therefore, and ſhewing his daughter Martha, as a woman poſſeſſed by the devil, and needing the exorciſm of the church, a prodigious multitude of people reſorted to him. The cheat was found out at Orleans; and for that reaſon, in the year 1598, all the prieſts of the dioceſe were forbid to proceed to exorciſms, on pain of excommunication. Nor was the biſhop of Angers more eaſy to be impoſed upon, but quickly detected the cheat: for, having invited Martha to dinner, he cauſed ſome holy water to be brought her inſtead of common water, and common water inſtead of holy water. Martha was catched: ſhe was not at all affected when ſhe drank the holy water, but made a great many diſtortions, when the common water was preſented to her. Upon this the prelate called for the book of Exorciſms, and read the beginning of the Æneid. Martha was catched again: for, ſuppoſing thoſe Latin verſes of Virgil to be the beginning of the exorciſm, ſhe put herſelf into violent poſtures, as if ſhe had been tormented by the devil. The biſhop, convinced that ſhe was an impoſtor, only reproved her father in private, and adviſed him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be ſupported by credulous and ill-affected people, and by thoſe whom the edict of Nantz had lately exaſperated againſt the king. He pitched upon St. Genevieve's church to act his farce in; and it ſucceeded mightily. The capuchins, who immediately took up the buſineſs, loſt no time; but quickly exorciſed the wicked ſpirit of Martha without any previous enquiry, though it is ordered by the church. The poſtures ſhe made, while the exorciſts performed their function, eaſily perſuaded the common people that ſhe was a real demoniac; and the thing was quickly noiſed all over the town. The biſhop, willing to proceed orderly in the matter, appointed five of the moſt famous phyſicians in Paris to examine into it: who unanimouſly reported, "that the devil had no hand in the mat-
"ter, but that there was a great deal of impoſture, and ſome
"diſtemper in it." Thuanus, as above.

Two days after two of thoſe phyſicians ſeemed to waver; and, before they anſwered the biſhop, deſired the three others might

might be ſent for, and time granted them till the next day. On the 1ſt of April 1599, the thing was to be tried; when father Seraphin on the one ſide renewed his exorciſms, and Martha on the other her convulſions. She rolled her eyes, lolled out her tongue, quaked all over her body; and when the father came to theſe words, Et homo factus eſt, "and "was made man," ſhe fell down, and toſſed herſelf about from the altar to the door of the chapel. Upon this, the exorciſt cried out, That if any one perſiſted ſtill in his incredulity, he needed only to fight that devil, and try to conquer him, if he durſt venture his life. Mareſcot, one of the five phyſicians, anſwered that he accepted the challenge; and immediately took Martha by the throat, and bid her ſtop. She obeyed, and alledged for an excuſe, that the evil ſpirit had left her, which father Seraphin confirmed: but Mareſcot inſiſted, that he had frighted the devil away. People remained divided in their opinions of this woman; and, though theſe and other notorious proofs of impoſture were produced, yet many believed her to be an actual demoniac. At length, there being reaſon to fear that ſome anſwers might be ſuggeſted to her, which might raiſe a ſedition under pretence of the edict granted to the proteſtants, Henry IV. was adviſed not to neglect the matter. He enjoined the parliament of Paris to uſe their authority; upon which the parliament ordered her to be confined. She was ſo for forty days; during which time they ſhewed her to the beſt phyſicians, who aſſerted, that there was nothing ſupernatural in her caſe. In the mean time the preachers gave themſelves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that ſuch proceedings were ſuggeſted by the hereticks. They were ſilenced however after much ado; and, on the 24th of May 1599, James Broſſier was ordered to be carried with his daughter Martha to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal puniſhment. Notwithſtanding that prohibition, the father and his daughter went, and under the ſanction and protection of Alexander de la Rochefoucaud, abbot of St. Martins, into Auverne, and then to Avignon. The parliament of Paris ſummoned the abbot twice, and ordered at laſt that the revenues of his benefices ſhould be ſeized for contempt of the court: nevertheleſs this crew proceeded in their journey, and went to Rome; thinking, ſays Thuanus, that Martha would act her part much better on that great ſtage, and find more credulous people in that place, which is the fountain of belief. The biſhop of Clermont, brother

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to the abbot, and afterwards a cardinal, was ſo much ſuſpected of having ſuggeſted this fooliſh deſign to his brother, that he was likewiſe deprived of his eccleſiaſtical revenues. Henry IV. well informed of what was going forward, countermined them at Rome; ſo that the pope, who was forewarned, did nothing contrary to the ſentence given by the parliament of Paris againſt that pretended demoniac. Not long after the abbot fell ſick, and died, it is ſaid, of grief, for having undertaken ſo long a journey to make himſelf deſpiſed: and Martha and her father, being forſaken by every body, took ſanctuary in the hoſpitals. Thuanus, and Mezeray, Abreg. Chronol. ad ann. 1599.

Mr. Bayle, after he had run over the principal circumſtances of this affair, makes the following remarkable obſervation: "When I think, ſays he, that the wretched "daughter of a weaver, carried from town to town like a "bear, and at laſt engroſſed by two or three monks, who "pretended ſhe was a demoniac, made Henry IV. the "parliament of Paris, and all honeſt Frenchmen, very un-"eaſy; when I think that ſuch a creature gave occaſion to "fear that a large kingdom would fall again in to a combuſtion, "which was but juſt quenched; when I think that, upon "the news of her going to Rome, the agents of the French "court were directed to omit nothing with the pope, in "order to ward off that blow: I ſay, when I conſider all "theſe things, I cannot but pity the fate of ſovereigns, and "their unavoidable dependance upon the clergy. Whether "they be devout or not, they will always be obliged to have "a regard for them, and to fear them. They are a true "Imperium in imperio. It is true, the kingdom of Jeſus "Chriſt is not of this world; he ſays ſo himſelf: but thoſe "who pretend to repreſent him are frequently maſters of "the kings of the earth, and will give or take away crowns;" as it is notorious that the pope and his agents have often done. Bayle's Dict. Broſſier, Not. E.

BROUGHTON (Hugh) an Engliſh divine, who died in the year 1612, was very learned, and publiſhed a great number of books. He was ſo laborious, that, unleſs he was hindered by ſome particular buſineſs, he ſtudied twelve, or fourteen, or ſixteen hours a day. His "Commentaries on "the Apocalypſe and the prophet Daniel," are very poor; and if we may believe the Scaligerana, he is a very furious and abuſive writer. He was extraordinarily attached to the diſcipline of the church of England, and rigorouſly condemned that of the preſbyterians. The oration he addreſſes to the

the inhabitants of Geneva ſhews it in a very lively manner. It was printed in Greek at Mentz, in the year 1601, under this title, when tranſlated into Engliſh: "An Oration to "the inhabitants of Geneva, concerning the ſignification of "the expreſſion of deſcending into Hell." He aimed particularly at Theodore Beza, whom he reproached elſewhere for continually altering, in every edition, his notes on the New Teſtament. He wrote him very rough letters, and communicated copies of them to the jeſuit Serrarius, with full permiſſion to publiſh them: for though he would have thought it ſinful to have held any fellowſhip with Preſbyterians, yet he was ſomewhat more moderate in regard to Roman catholicks.

BROUNCKER, (WILLIAM) Viſcount Brouncker, of Caſtle Lyons, in the kingdom of Ireland, was grandſon of Sir Henry Brouncker, lord preſident of Munſter in that kingdom, by Anne his wife, ſiſter of Henry lord Morley; and was ſon of Sir William Brouncker, by Winifred, daughter of Daniel Leigh, eſq; of Newenham, in Warwickſhire; which Sir William had been commiſſary-general of the muſters in the expedition againſt the Scots in 1639, and afterwards of the privy chamber to king Charles I. and vice-chamberlain to Charles prince of Wales, and was advanced to the rank of a viſcount in Ireland, under the title of Viſcount Brouncker of Caſtle Lyons, Sept. 12, 1645, but did not long enjoy that honour, dying at Wadham college in Oxford, about the middle of November following, and was interred on the 20th of the ſaid month, in the cathedral of Chriſt church, in that univerſity, where a monument is erected to him (A).

His eldeſt ſon, the ſubject of the preſent article, was born about the year 1620 (B), and having received an excellent education, diſcovered an early genius for mathematicks, in which he afterwards became very eminent. He was created doctor of phyſick at Oxford June 23, 1646 (C). In the years 1657 and 1658, he was engaged in a correſpondence of letters on mathematical ſubjects with Dr. John Wallis, who publiſhed them in his Commercium Epiſtolicum, printed in 1658, at Oxford, in 4to. His own as well as his father's loyalty to the royal family having been conſtant and ſteady, he with others of the nobility and gentry, who had adhered to king Charles I. in and about London, ſigned the remarkable declaration publiſhed in April 1660 (D).

(A) Wood's Faſti, Oxonienſ. V. II. col. 25.

(B) Wood ſays, he was about 25 years old at his father's death.

(C) Id. col. 56.

(D) Kennet's Regiſt. and Chron. p. 120, 121.

After the reſtoration, he was made chancellor to the queen conſort, and one of the commiſſioners of the navy. He was one of thoſe great men who firſt formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the firſt preſident of it, which office he held with great advantage to the ſociety, and honour to himſelf, till the anniverſary election, November 30, 1677. Beſides the offices mentioned already he was maſter of St. Katherine's near the Tower of London, his right to which poſt, after a long conteſt between him and Sir Robert Atkyns, one of the judges (E), was determined in his favour, in November 1681. He died at his houſe in St. James's ſtreet, Weſtminſter, April 5, 1684, at the age of ſixty-four, and was interred on the 14th of that month, in the middle of the choir of the church of St. Katherine's, and was ſucceeded in his honour by his younger brother Harry, who died in January 1687 (F).

He publiſhed ſome papers in the Philoſophical Tranſactions, of which the chief is his Series for the quadrature of the Hyperbola, which was the firſt ſeries of the kind upon that ſubject.

(E) See an elogium of this judge upon a monument erected to ſeveral of the family in Weſtminſter-abbey.

(F) Iriſh Peerage under his article; and Birch's Hiſt. of the R. S. Vol. IV. p. 338.

BROUWER (ADRIAEN) an eminent painter, was born in the city of Haerlem, in the year 1608; and, beſides his great obligations to nature, was very much beholden to Frans Hals, who took him from begging in the ſtreets, and inſtructed him in the rudiments of painting. To make him amends for his kindneſs, Brouwer, when he found himſelf ſufficiently qualified to get a livelihood, ran away from his maſter into France, and after a ſhort ſtay there returned, and ſettled at Antwerp. Humour was his proper ſphere; and it was in little pieces, that he uſed to repreſent his pot companions drinking, ſmoaking tobacco, gaming, fighting, &c. He did this with a pencil ſo tender and free, ſo much of nature in his expreſſion, ſuch excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that ſubject. He was extremely facetious and pleaſant over his cups, ſcorned to work as long as he had any money in his pocket, declared for a ſhort life and a merry one; and reſolving to ride poſt to his grave by the help of wine and brandy, he got to his journey's end in the year 1638, only thirty years old. He died ſo very poor, that contributions were

were raiſed to lay him privately in the ground; from whence he was ſoon after taken up, and, as it is commonly ſaid, very handſomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (ROBERT) a famous ſchiſmatick, from whom the ſect of the Browniſts derived its name, was ſon of Anthony Brown, of Tolthorpe in Rutlandſhire, Eſq; ſtudied divinity at Cambridge, and was afterwards a ſchoolmaſter in Southwark. Brown fell at firſt into Cartwright's opinions; but, reſolving to refine upon them, he began about the year 1580, to inveigh openly againſt the diſcipline and ceremonies of the church of England, as antichriſtian and ſuperſtitious. He made his firſt eſſay upon the Dutch congregation at Norwich, many of whom were inclined to anabaptiſm, and having raiſed himſelf a character for zeal and ſanctity, his own countrymen began to follow him; upon which he called in the aſſiſtance of one Richard Harriſon, a country ſchoolmaſter. Brown, and this man, ſoon worked up their audience to ſeparate entirely from the church of England, and to form a ſociety among themſelves. Brown was convened before Dr. Freake, biſhop of Norwich, and other eccleſiaſtical commiſſioners; and having not only maintained his ſchiſm, but alſo miſbehaved to the court, was committed to the cuſtody of the ſheriff of Norwich; but the lord treaſurer Burleigh, to whom he was nearly related, foreſeeing, that this treatment would rather ſerve to propagate, than ſtifle, his erroneous notions, wrote a letter to the biſhop of Norwich, which procured his enlargement. After this, his lordſhip recommended his relation to archbiſhop Whitgift for his inſtruction and counſel; but Brown, who looked upon himſelf as inſpired by the ſpirit of God, and judged the archbiſhop's counſels to be ſuperfluous and his practice antichriſtian, ſoon left London, and ſettled at Middleburgh in Zealand, where he and his followers obtained leave of the ſtates, to form a church according to their own model. They equally condemned epiſcopacy and preſbytery as to the juriſdiction of conſiſtories, claſſes, and ſynods; and would not join with any other reformed church, becauſe they were not ſufficiently aſſured of the ſanctity and probity of its members, holding it an impiety to communicate with ſinners. Their form of church-government was democratical. Such as deſired to be members of a church made a confeſſion of their faith, and ſigned a covenant obliging themſelves to walk together in the order of the goſpel. The whole power of admitting and

excluding members, with the deciſion of all controverſies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were choſen from among themſelves, and ſeparated to their ſeveral offices by faſting, prayer, and impoſition of hands of ſome of the brethren. They did not allow the prieſthood to any diſtinct order, or to give any indelible character; but as the vote of the brotherhood made a man a miniſter, and gave authority to preach the word and adminiſter the ſacraments amongſt them; ſo the ſame power could diſcharge him from his office, and reduce him to a meer layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, ſo the power of their officers was preſcribed within the ſame limits. The miniſter or paſtor of a church could not adminiſter the ſacrament to, nor baptize the children of any but thoſe of his own ſociety. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was uſual for ſome of them, after ſermon, to aſk queſtions, and reaſon upon the doctrines that had been preached.

Brown appears to have been in England in 1585, for in that year he was cited to appear before archbiſhop Whitgift, to anſwer to certain tenets contained in a book by him publiſhed; and being brought by this prelate's reaſoning to a tolerable compliance with the church of England, the lord treaſurer Burghley ſent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be eaſily eradicated, he ſoon relapſed into his former opinions, and his good old father reſolving to own him for his ſon no longer than his ſon owned the church of England for his mother, diſcharged him his family. After wandering up and down for ſome time, and enduring great hardſhips, Brown at length went to live at Northampton; but whilſt he was induſtriouſly labouring to promote his ſect, Lindſell, biſhop of Peterborough, ſent him a citation to come before him, which Brown not obeying he was excommunicated for his contempt. The ſolemnity of this cenſure affected him ſo deeply, that he made his ſubmiſſion, and receiving abſolution was admitted into the communion of the church about the year 1590, and ſoon after preferred to a rectory in Northamptonſhire. Fuller is of opinion, that Brown never formally recanted his opinion, with regard to the main points of his doctrine; but that his promiſe of a general compliance with the church of

Collier's Eccleſiaſtical Hiſt. Vol. II. p. 382.

England, improved by the countenance of his patron and kinſman, the earl of Exeter, prevailed upon the archbiſhop, and procured this extraordinary favour for him. He adds, that Brown allowed a ſalary for one to diſcharge his cure, and though he oppoſed his pariſhioners in judgment, yet agreed in taking their tythes. Brown was a man of good parts and ſome learning, but was of a nature imperious and uncontroulable, ſo far from the ſabbatarian ſtrictneſs, afterwards eſpouſed by ſome of his followers, that he rather ſeemed a libertine therein. In a word, ſays Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other ſcenes of his life were ſtormy and turbulent, ſo was his end; for the conſtable of his pariſh, requiring ſomewhat roughly the payment of certain rates, his paſſion moved him to blows, of which the conſtable complained to juſtice St. John, who was inclined rather to pity than puniſh him; but Brown behaved with ſo much inſolence, that he was ſent to Northampton-gaol, on a feather bed in a cart, being very infirm, and aged above eighty years; where he ſoon after ſickened and died, anno 1630, after boaſting that he had been committed to thirty-two priſons, in ſome of which he could not ſee his hand at noon day.

The chief of Brown's works is a ſmall thin quarto, printed at Middleburgh in 1582, containing three pieces. The title of the firſt is, A treatiſe of reformation without tarrying for any, and of the wickedneſs of thoſe preachers who will not reform themſelves and their charge, becauſe they will tarry till the magiſtrate command and compel them. By me, Robert Brown. The ſecond piece is, A treatiſe upon the 23d chapter of St. Matthew, both for an order of ſtudying and handling the ſcriptures, and alſo for avoiding the popiſh diſorders, and ungodly communion of all falſe chriſtians, and eſpecially of wicked preachers and hirelings. The title of the third piece is, A book which ſheweth the life and manners of all true chriſtians, and how unlike they are unto Turks and papiſts, and heathen folk. Alſo the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their ſeveral definitions and diviſions.

BROWNE (GEORGE) archbiſhop of Dublin, and the firſt prelate who embraced the reformation in Ireland, was originally an Auſtin friar of London, and received his academical education in the houſe of his order, near Halywell in Oxford. He afterwards became provincial of the Auſtin monks

monks in England, and having taken the degree of doctor in divinity in ſome foreign univerſity, was admitted to the ſame degree at Oxford, in 1534, and alſo at Cambridge. After reading ſome of Luther's writings, he began to inculcate into the people, that they ought to make their applications ſolely to Chriſt, and not to the virgin Mary, or the ſaints. This recommended him to king Henry the VIIIth, who promoted him in March 1534-5 to the archbiſhoprick of Dublin; and a few months after his arrival in Ireland, Henry ſignified to him by the lord privy-ſeal, that, having renounced the papal ſupremacy in England, it was his pleaſure, that his ſubjects of Ireland ſhould obey his commands in that reſpect as in England; and nominated him one of the commiſſioners for the execution thereof. The difficulties attending this commiſſion appear from the following letter which the archbiſhop ſent to lord Cromwell, dated Nov. 28th, 1535.

'My moſt honoured lord,

'Your humble ſervant receiving your mandate, as one of 'his highneſs's commiſſioners, has endeavoured, almoſt to 'the danger and hazard of this temporal life, to procure the 'nobility and gentry of this nation to due obedience, in 'owning of his highneſs their ſupreme head, as well ſpiritual 'as temporal, and do find much oppugning therein, eſpeci-'ally by my brother of Armagh, who has been the main op-'pugner, and ſo has withdrawn moſt of his ſuffragans and 'clergy within his ſee and juriſdiction. He made a ſpeech 'to them, laying a curſe on the people whoſoever ſhould own 'his highneſs's ſupremacy; ſaying, that iſle, as it is in their 'Iriſh chronicles, Inſula ſacra, belongs to none but to the 'biſhop of Rome, and that it was the biſhop of Rome's 'predeceſſors gave it to the king's anceſtors. There be two 'meſſengers by the prieſts of Armagh, and by that archbi-'ſhop, now lately ſent to the biſhop of Rome. Your lord-'ſhip may inform his highneſs, that it is convenient to call 'a parliament in this nation to paſs the ſupremacy by act; 'for they do not much matter his highneſs's commiſſion which 'your lordſhip ſent us over. This iſland has been for a long 'time held in ignorance by the Romiſh orders; and as for 'their ſecular orders, they be in a manner as ignorant as the 'people, being not able to ſay maſs, or pronounce the words, 'they not knowing what they themſelves ſay in the Roman 'tongue: The common people of this iſle are more zealous 'in their blindneſs, than the ſaints and martyrs were in the

'truth at the beginning of the goſpel. I ſend to you, my 'very good lord, theſe things, that your lordſhip, and his 'highneſs, may conſult what is to be done. It is feared 'O-Neal will be ordered by the biſhop of Rome to oppoſe 'your lordſhip's order from the king's highneſs; for the na-'tives are much in numbers within his power. I do pray 'the Lord Chriſt to defend you from your enemies.'

In the parliament which met at Dublin, May 1, 1536, when the bill for eſtabliſhing the king's ſupremacy over the church of Ireland was depending, our prelate made the following ſpeech: 'My lords and gentry of this his majeſty's 'realm of Ireland, behold your obedience to your king is the 'obſerving of your God and Saviour Chriſt; for he, that 'high-prieſt of our ſouls, paid tribute to Cæſar (though no 'chriſtian.) Greater honour then ſurely is due to your 'prince, his highneſs the king, and a chriſtian one. Rome, 'and her biſhops, in the fathers days, acknowledged empe-'rors, kings, and princes to be ſupream over their domini-'ons, nay, Chriſt's own vicars. And it is as much to the 'biſhop of Rome's ſhame, to deny what their precedent bi-'ſhops owned. Therefore his highneſs claims but what he 'can juſtify the biſhop Eleutherius gave to St. Lucius, the 'firſt chriſtian king of the Britains; ſo that I ſhall, with-'out ſcruple, vote his highneſs king Henry my ſupreme, 'over eccleſiaſtick matters as well as temporal, and head 'thereof, even of both iſles England and Ireland, and that 'without guilt of conſcience, or ſin to God, and he who 'will not paſs this act as I do, is no true ſubject to his high-'neſs.' This ſpeech had ſuch an effect, that the act paſſed, though with great difficulty, and the execution of it met with many obſtacles, of which the archbiſhop gave the lord Cromwell the following account.

'Right honourable and my ſingular good lord,

'I acknowledge my bounden duty to your lordſhip's good-'will to me, next to my Saviour Chriſt's, for the place I now 'poſſeſs; I pray God give me his grace to execute the ſame 'to his glory, and his highneſs's honour, with your lordſhip's 'inſtructions. The people of this nation be zealous, yet 'blind and unknowing; moſt of the clergy, as your lord-'ſhip has had from me before, being ignorant, and not able 'to ſpeak right words in the maſs or liturgy, as being not 'ſkilled in the Latin grammar; ſo that a bird may be taught 'to ſpeak with as much ſenſe, as ſeveral of them do in this 'country. Theſe ſorts, though not ſcholars, yet are crafty

'to

'to cozen the poor common people, and to diſſuade them 'from following his highneſs's orders: George, my brother 'of Armagh, doth underhand occaſion quarrels, and is not 'active to execute his highneſs's orders in his dioceſe. I 'have obſerved your lordſhip's letter of commiſſion, and 'do find ſeveral of my pupils leave me for ſo doing. I will 'not put others in their livings till I know your lordſhip's 'pleaſure; for it is meet I acquaint you firſt, the Romiſh re-'licks and images of both my cathedrals in Dublin, of the 'Holy Trinity and of St. Patricks, took off the common 'people from the true worſhip, but the prior and the dean 'find them ſo ſweet for their gain, that they heed not my 'words: therefore ſend in your lordſhip's next to me an or-'der more full, and a chide to them and their canons, that 'they might be removed. Let the order be, that the chief 'governors may aſſiſt me in it. The prior and dean have 'written to Rome, to be encouraged; and if it be not hin-'dered before they have a mandate from the biſhop of Rome, 'the people will be bold, and then tug long before his high-'neſs can ſubmit them to his grace's orders. The country 'folk here much hate your lordſhip, and deſpitefully call you 'in their Iriſh tongue, the blackſmith's ſon. The duke of 'Norfolk is by Armagh and that clergy, deſired to aſſiſt them, 'not to ſuffer his highneſs to alter church rules here in Ire-'land. As a friend, I deſire your lordſhip to look to your 'noble perſon; for Rome hath a great kindneſs for that duke '(for ſo it is talked here) and will reward him and his chil-'dren. Rome has great favours for this nation, purpoſely to 'oppoſe his highneſs; and ſo having got, ſince the act paſ-'ſed, great indulgences for rebellion, therefore my hope is 'loſt, yet my zeal is to do according to your lordſhip's or-'ders. God keep your lordſhip from your enemies here and 'in England.' Dublin the third Kalends April 1538.

When the monaſteries in England and Ireland began to be ſuppreſſed, archbiſhop Browne removed all ſuperſtitious reliques and images out of the two cathedrals of St. Patrick's and the Holy Trinity, in Dublin, and out of the other churches in his dioceſe; placing in their room, the Creed, the Lord's prayer, and the Ten Commandments in gold letters. In 1541, the king converted the priory of the Holy Trinity, into a cathedral church, conſiſting of a dean and chapter, and our archbiſhop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it has taken the name of Chriſt-church. Sir Anthony St. Leger, governor of Ireland, having, by command,

notified to all the clergy of that kingdom the order of king Edward VI. that they ſhould uſe in all their churches, the liturgy he had cauſed to be compiled, and publiſhed in Engliſh, and the bible in the vulgar tongue, it was warmly oppoſed by the popiſh party, but readily received by archbiſhop Browne. Upon Eaſter day following, the liturgy was accordingly read, for the firſt time, in Chriſt-church Dublin, in preſence of the mayor and bayliffs of that city, and the lord-deputy St. Leger; on which occaſion, the archbiſhop preached a ſermon againſt keeping the ſcriptures in the Latin tongue, and the worſhip of images, which is printed at the end of the archbiſhop's life. Dowdal, primate of Armagh, being on account of his violent oppoſition to the king's order, deprived of the title of primate of all Ireland; it was in October 1551, conferred on archbiſhop Browne, who did not long enjoy it, being deprived, both of that dignity, and his archbiſhoprick, in 1554, the firſt of queen Mary I. under pretence of his being married; but, in truth, on account of his zeal in promoting the reformation. He died about the year 1556.

Life, prefixed to the Antiquities of Norwich.

BROWNE (Sir THOMAS) an eminent phyſician and celebrated writer, was the ſon of Mr. Thomas Browne, a merchant, deſcended from an ancient family at Upton in Cheſhire, and born in the pariſh of St. Michael, Cheapſide, on the 19th of October 1605. His father died whilſt he was very young, leaving him a fortune of 6000 l. His mother, who inherited a third of her huſband's fortune, married Sir Thomas Dutton, who held a poſt under the government in Ireland; and her ſon, being thus deprived of both his parents, was left to the rapacity of his guardian, by which he was a conſiderable ſufferer. He was placed for his education at Wincheſter-ſchool, and entered as a gentleman commoner of Broadgate-hall, ſince ſtiled Pembroke college. He was admitted to the degree of bachelor of arts, Jan. 31, 1626-7; and having afterwards taken that of maſter, he turned his ſtudies to phyſic, and practiſed it for ſome time in Oxfordſhire. He quitted his ſettlement in the country to accompany his father in law to Ireland: which country offering, at that time, very little worthy of the obſervation of a man of letters, he paſſed into France and Italy; and after making ſome ſtay at Montpelier and Padūa, at that time the celebrated ſchools of medicine, in his return home through Holland, he was created doctor of phyſic at Leyden. It is ſuppoſed that he arrived in London about the year 1634, and that the next

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year

year he wrote his celebrated piece, called Religio Medici, (A) the religion of a phyſician.

In 1636 he ſettled at Norwich, by the perſuaſion of Dr. Luſhington his tutor, who was rector of Barnham Weſt-

(A) "The Religio Medici was no ſooner publiſhed, ſays the author of his life, than it excited the attention of the publick, by the novelty of paradoxes, the dignity of ſentiment, the quick ſucceſſion of images, the multitude of abſtruſe illuſions, the ſubtlety of diſquiſition, and the ſtrength of language. What is much read, will be much criticiſed. The earl of Dorſet recommended this book to the peruſal of ſir Kenelm Digby, who return'd his judgment upon it, not in a letter but a book; in which, though mingled with ſome poſitions, fabulous and uncertain, there are acute remarks, juſt cenſures, and profound ſpeculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was ſpent in procuring Browne's book, and part in reading it. Of theſe animadverſions, when they were not yet all printed, either officiouſneſs or malice informed Dr. Browne; who wrote to Sir Kenelm with much ſoftneſs and ceremony, declaring the unworthineſs of his work to engage ſuch notice, the intended privacy of the compoſition, and the corruptions of the impreſſion; and received an anſwer equally gentle and reſpectful, containing high commendations of the piece, pompous profeſſions of reverence, meek acknowledgments of inability, and anxious apologies for the haſtineſs of his remarks. The reciprocal civility of authors is one of the moſt riſible ſcenes in the farce of life. Who would not have thought, that theſe two luminaries of their age had ceaſed to endeavour to grow bright by the obſcuration of each other: yet the animadverſions thus weak, thus precipitate, upon a book thus injured in the tranſcription, quickly paſſed the preſs; and Religio Medici was more accurately publiſhed, with an admonition prefixed, to thoſe who have or ſhall peruſe the obſervations upon a former corrupt copy; in which there is a ſevere cenſure, not upon Digby, who was to be uſed with ceremony, but upon the obſervater who had uſurped his name: nor was this invective written by Dr. Browne, who was ſuppoſed to be ſatisfied with his opponent's apology; but by ſome officious friend zealous for his honour, without his conſent.

The ſucceſs of this performance was ſuch, as might naturally encourage the author to new undertakings. A gentleman of Cambridge, whoſe name was Merryweather, turned it not inelegantly into Latin; and from his verſion it was again tranſlated into Italian, German, Dutch, and French; and at Straſburg the Latin tranſlation was publiſhed with large notes, by Lenuus Nicolous Moltfarius. Of the Engliſh annotations, which in all the editions from 1644, accompany the book, the author is unknown. Of Merryweather, to whoſe zeal Browne was ſo much indebted for the ſudden extenſion of his renown, I know nothing, but that he publiſhed a ſmall treatiſe for the inſtructions of young perſons in the attainment of the Latin ſtile. He printed his tranſlation in Holland with ſome difficulty. The firſt printer to whom he offered it, carried it to Salmaſius, who laid it by (ſays he) in ſtate for three months, and then diſcouraged its publication: It was afterwards rejected by two other printers, and at laſt was received by Hackius. The peculiarities of this book raiſed the author, as is uſual, many admirers and many enemies; but we know not of more than one profeſſed anſwer, written under the title of Medicus Medicatus, by Alexander Roſs, which was univerſally neglected by the world." Life of Sir Thomas Browne, by S. Johnſon, M. A.

gate in the neighbourhood; and in 1637, he was incorporated doctor of phyſic at Oxford. In 1641, he married Mrs. Dorothy Milcham, of a good family in Norfolk; "a lady of ſuch "admirable ſymmetrical proportion to her worthy huſband, "both in the graces of her body and mind, that they ſeemed "to come together by a kind of natural magnetiſm" (B). Five years after he ſent abroad his Treatiſe on Vulgar Errors (C).

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(B) This marriage could not but draw the raillery of contemporary wits upon a man, who had juſt been wiſhing in his new book, that we might procreate, like trees, without conjunction; and had lately declared, that the whole world was made for men, but only the twelfth part of men for women; and, that man is the whole world, but women only the rib or crooked part of men. Whether the lady had been yet informed of theſe contemptuous poſitions, or whether ſhe was pleaſed with the conqueſt of ſo formidable a rebel, and conſidered it as a double triumph to attract ſo much merit, and overcome ſo powerful prejudices; or whether, like moſt others, ſhe married upon mingled motives, between convenience and inclination; ſhe had, however, no reaſon to repent; for ſhe lived happily with him one and forty years; and bore him ten children, of whom one ſon and three daughters outlived their parents: ſhe ſurvived him two years, and paſſed her widowhood in plenty, if not in opulence. Johnſon.

(C) This work, as it aroſe not from fancy and invention, but from obſervation and books, and contained not a ſingle diſcourſe of one continued tenor, of which the latter part roſe from the former, but an enumeration of many unconnected particulars, muſt have been the collection of years, and the effect of a deſign early formed and long purſued, to which his remarks had been continually referred, and which aroſe gradually to its preſent bulk by the daily aggregation of new particles of knowledge. It is indeed to be wiſhed that he had longer delayed the publication, and added what the remaining part of his life might have furniſhed: the thirty-ſix years which he ſpent afterwards in ſtudy and experience, would, doubtleſs, have made large additions to an enquiry into vulgar errors. He publiſhed in 1673, the ſixth edition, with ſome improvements; but I think rather with explications of what he had already written, than any new heads of diſquiſition. But with the work, ſuch as the author, whether hindered from continuing it by eagerneſs of praiſe, or wearineſs of labour, thought fit to give, we muſt be content; and remember, that in all ſublunary things, there is ſomething to be wiſhed, which we muſt wiſh in vain.

This book, like his former, was received with great applauſe, was anſwered by Alexander Roſs, and tranſlated into Dutch and German, and not many years ago into French. It might now be proper, had not the favour with which it was at firſt received filled the kingdom with copies, to reprint it with notes partly ſupplemental, and partly emendatory, to ſubjoin thoſe diſcoveries which the induſtry of the laſt age has made, and correct thoſe miſtakes which the author has committed, not by idleneſs or negligence, but for want of Boyle's and Newton's philoſophy.

The reputation of Browne encouraged ſome low writer to publiſh, under his name, a book called, Nature's cabinet unlocked; tranſlated, according to Wood, from the phyſicks of Magirus; of which Browne took care

Wood informs us, that his practice as a phyſician was very extenſive, and that many patients reſorted to him. In 1655 he was choſen honorary fellow of the college of phyſicians as a man virtute et literis ornatiſſimus,—eminently embelliſhed with literature and virtue."

In 1658, the diſcovery of ſome antient urns in Norfolk gave him occaſion to write Hydriotaphia, Urn-burial; or, a diſcourſe of ſepulchral urns, (D) together with the garden of Cyrus, or the quincunxial lozenge, or network plantation of the antients, artificially, naturally, myſtically conſidered.

In 1671, he received at Norwich the honour of knighthood from Charles II. Thus he lived in high reputation till in his ſeventy-ſixth year he was ſeized with a cholick, which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, Oct. 19, 1682. He lies buried in the church of St. Peter Mancroft, in Norwich. Antiq. of Norwich.

care to clear himſelf, by modeſtly advertiſing, that if any man had been benefited by it, he was not ſo ambitious as to challenge the honour thereof, as having no hand in that work.

(D) He treats with his uſual learning on the funeral rites of the ancient nations; exhibits their various treatment of the dead; and examines the ſubſtances found in his Norfolcian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is ſcarcely to be imagined, how many particulars he has amaſſed together, in a treatiſe which ſeems to have been occaſionally written; and for which, therefore, no materials could have been previouſly collected. Johnſon.

Dr. Browne left ſeveral tracts in his cloſet, which Whitefoot ſays, he deſigned for the preſs. Of theſe, two collections have been publiſhed, one by Dr. Tenniſon, the other in 1732, by a nameleſs editor.

'It is not on the praiſes of others, 'but on his own writings, that he 'is to depend for the eſteem of poſ-'terity; of which he will not eaſily 'be deprived, while learning ſhall 'have any reverence among men: 'for there is no ſcience, in which he 'does not diſcover ſome ſkill; and 'ſcarce any kind of knowledge, pro-'fane or ſacred, abſtruſe or elegant, 'which he does not appear to have 'cultivated with ſucceſs.' Johnſon.

BROWNE (EDWARD) an eminent phyſician, ſon of the preceding, was born about the year 1642. He was inſtructed in grammar learning at the ſchool of Norwich, and in 1665, took the degree of batchelor of phyſic at Cambridge. Removing afterwards to Merton-college, Oxford, he was admitted there to the ſame degree in 1666, and the next year was created doctor. In 1668, he viſited part of Germany, (A) and Wood, F. O. II. 165.

(A) Upon his return to England he publiſhed a relation of ſome part of his travels; and, after his ſecond tour, added another volume; printed in 1677, 4to. See Phil. Tranſ. No. 58. p. 1159. No. 130, p. 767. In 1685,

and in the year following, made a wider excurſion into Auſtria, Hungary, and Theſſaly, where the Turkiſh ſultan then kept his court at Lariſſa. He afterwards paſſed through Italy. Upon his return he practiſed phyſic in London; was made phyſician firſt to Charles II. (B) and afterwards in 1682, to St. Bartholomew's hoſpital. About the ſame time he joined his name, to thoſe of many other eminent men, in a Tranſlation of Plutarch's lives (C). He was firſt cenſor, then elect, and treaſurer of the college of phyſicians; of which in 1705, he was choſen preſident, and held this office till his death, which happened on the 27th of Auguſt 1708, in the 66th year of his age, after a very ſhort illneſs, at his ſeat at Northfleet, near Greenhithe in Kent. He was acquainted with Hebrew, he was a critic in Greek, and no man of his age wrote better Latin. High-Dutch, Italian, French, &c. he ſpoke and wrote with as much eaſe as his mother tongue. Phyſic was his buſineſs, and to the promotion thereof all his other acquiſitions were referred. Botany, pharmacy, and chemiſtry, he knew and practiſed. King Charles ſaid of him, that 'he was as learned as any of the college, and as well 'bred as any at court.'

1685, he publiſhed a new edition of both volumes with many corrections and improvements.

'His ſkill in natural hiſtory made 'him particularly attentive to mines 'and metallurgy. The account of 'the countries through which he 'had paſſed, I have heard commend-'ed by a learned traveller, who has 'viſited many places after him, as 'written with ſcrupulous and exact 'veracity, ſuch as is ſcarcely to be 'found in any other book of the 'ſame kind.' Life of Sir Thomas Browne, p. 38.

(B) Upon the duke of York's acceſſion to the crown he was left out of the number of his phyſicians; but this did not diminiſh his practice.

(C) The lives of Themiſtocles and Sertorius are his.

(D) Of ſeveral children whom he had by his lady, who died before him, only a ſon and a daughter ſurvived their father. The former, Dr. Thomas Browne, was, at the time of his father's deceaſe, fellow of the Royal Society, and of the College of Phyſicians; and died in July 1710, without iſſue. The latter married Owen Brigſtock, of Lechdenny in Caermarthenſhire, Eſq; Dr. Edward Browne left his eſtate of Northfleet, of the value of 240l. a year, in caſe of failure of iſſue, by his ſon and daughter, to be equally divided between the College of Phyſicians and St. Bartholomew's Hoſpital. Hiſtory of Europe for 1708, p. 411.

BROWN (THOMAS) of facetious memory, as Mr. Addiſon ſays of him, was the ſon of a conſiderable farmer in Shropſhire, and educated at Newport ſchool in that county; from whence he was removed to Chriſt-church-college in Oxford, where he ſoon diſtinguiſhed himſelf by his uncommon attainments in literature. He had great parts and quick-

neſs

neſs of apprehenſion, nor does it appear that he was wanting in application; for we are told, that he was very well ſkilled in the Latin, Greek, French, Italian, and Spaniſh languages, even before he was ſent to Oxford. The irregularities of his life did not ſuffer him however to continue long at the univerſity; but he was ſoon obliged to quit that place, when, inſtead of returning home to his father, he formed a ſcheme of going to London, in hopes of making his fortune ſome way or other there. This ſcheme did not anſwer. He was very ſoon in danger of ſtarving; upon which he made an intereſt to be ſchoolmaſter of Kingſton upon Thames, in which purſuit he ſucceeded. But this was a profeſſion very unſuitable to a man of Mr. Brown's turn, and a ſituation that muſt needs have been extremely diſagreeable to him; and therefore we cannot wonder, that he ſoon quitted his ſchool, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his neceſſities, he had recourſe to that laſt refuge of half-ſtarved wits, ſcribbling for bread. He publiſhed a great variety of pieces under the names of Dialogues, Letters, Poems, &c. in all which he diſcovered no ſmall erudition, and a vaſt and exuberant vein of humour: for he was in his writings, as in his converſation, always lively and facetious. In the mean time Brown made no other advantage of theſe productions, than what he derived from the Bookſellers; for though they raiſed his reputation, and made his company exceedingly ſought after, yet as he has juſtly been obſerved to have poſſeſſed leſs of the ſpirit of a gentleman than wits uſually do, and more of the ſcholar, ſo he was not apt to chuſe his acquaintance by intereſt, but was more ſollicitous to be recommended to the ingenious who might admire, than to the great who might relieve him. An anonymous author, who has given the world ſome account of Mr. Brown, ſays, that though a good-natured man, he had one pernicious quality, which was, rather to loſe his friend than his joke. He had a particular genius for ſatyr, and dealt it out liberally whenever he could find occaſion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Weſtminſter-abbey; and of many others againſt the clergy and quality. He uſed to treat religion very lightly, and would often ſay, that he underſtood the world better, than to have the imputation of Righteouſneſs laid to his charge. Nevertheleſs, upon the approach of death, it is ſaid, that his heart miſgave him, as if all was not right within, and he began to expreſs ſentiments of remorſe for his paſt life; the common end of all thoſe, who

who ſcoff at Religion, becauſe it is the faſhion, or becauſe they would ſeem wiſer and more ſharp-ſighted than their neighbours, rather than becauſe they know it to be groundleſs and an impoſture. Such men are generally mere Thraſo's in philoſophy; and however they may bully and defy the devil at coffee-houſes and public places, are all the while ſecretly afraid of him, and dare ſcarcely venture themſelves alone, for fear he ſhould ſurpriſe them with his cloven feet.

Lives of the poets.

Towards the latter end of Tom Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorſet, who invited him to dinner on a Chriſtmas day, with Mr. Dryden, and ſome other gentlemen, celebrated for ingenuity, (as his lordſhip's cuſtom was) when Mr. Brown, to his agreeable ſurpriſe, found a Bank note of 50 l. under his plate; and Mr. Dryden at the ſame time was preſented with another of 100 l. Mr. Brown died in the year 1704, and was interred in the cloyſter of Weſtminſter-abbey, near the remains of Mrs Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, conſiſting of Dialogues, Eſſays, Declamations, Satyrs, Letters from the dead to the living, Tranſlations, Amuſements, &c. in four vols. Much humour, and not a little learning are, as we have already obſerved, ſcattered every where throughout them; but thoſe, who think they want delicacy, have certainly abundant reaſon on their ſide.

Peter Brown Bp of Corke & Ross — Side End.

BROWNRIG or BROUNRIG (RALPH) biſhop of Exeter, was ſon of a merchant at Ipſwich in Suffolk, and born in the year 1592. At the age of fourteen, he was ſent to Pembroke hall in Cambridge; of which he ſucceſſively became ſcholar, and fellow. He was appointed Prevaricator, when king James I. viſited the univerſity. He was firſt collated by Dr. Felton, biſhop of Ely, to the rectory of Barley in Herefordſhire, and in 1621, to a prebend in the cathedral of Ely. He took the degree of doctor in divinity at Oxford in 1628; and the following year was collated to the prebend of Tachbrook, in the cathedral of Litchfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewiſe maſter of Catherine-hall in Cambridge, and in the years 1637, 1638, 1643, and 1644, diſcharged the office of vice-chancellor. In 1641, he was preſented to the eleventh ſtall, or prebend in the church of Durham, by Dr. Morton, biſhop of that ſee, and the ſame year was nominated to ſucceed Dr. Hall, tranſlated to the biſhoprick of Norwich, in the ſee of Exeter, to the liking of all good men, ſays Wood.

Upon

Upon the breaking out of the civil war which followed close upon his last promotion, his relation Mr. John Pym, and others of the presbyterian stamp, by whom he had formerly been much esteemed, forsook him, and suffered him to be deprived of the revenues of his see, and about the year 1645, the parliament party, taking offence at some passages in a sermon, preached by him before the university, on the king's inauguration, removed him from the mastership of Catherine-hall. After this he spent several years at the house of Thomas Rich, of Sunning, esq; in Berkshire, and at London, at Highgate, and St. Edmundsbury. It is said, he had the courage to advise Oliver Cromwell to restore king Charles II. to his just rights. About a year before his decease, he was chosen preacher at the Temple in London. A violent fit of the stone, his old distemper, attended with the dropsy, and the infirmities of age put an end to his life, on the 7th of December 1695. He was once married but never had a child. Dr. Gauden, who had known him above thirty years, declares, that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone (A).

(A) Forty of his sermons, being such as had been perused and approved of by Dr. Gauden, were published at London in 1662, fol. by William Martyn, M. A. preacher at the Rolls. These were reprinted with the addition of twenty-five more in 1674, fol. in three volumes. The preface to the first volume is a letter from bishop Gauden to the publisher, dated June 12, 1661. wherein he gives both the author and the sermons a very great character.

BRUIN (John de) professor of natural philosophy and mathematicks at Utrecht, was born at Gorcum upon the 25th of August 1620. He went through a course of philosophy at Leyden under the professor Harboord; and then pursued his studies at Boisleduc, where he was very much esteemed by Samuel des Marets, who taught philosophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematicks, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made professor at Utrecht; and because the professors had agreed among themselves, that every one might teach at home such a part of philosophy as he might think fit, De Bruin, not contented with teaching what his publick professorship required, made also dissections, and explained Grotius's book de Jure Belli et Pacis. He had uncommon skill in dissecting animals, and was a great lover of experiments. He made

made also observations in astronomy. He published Dissertations De vi Altrice, De corporum gravitate & levitate, De cognitione Dei naturali, De lucis causa & origine, &c. He had a dispute with Isaac Vossius, to whom he wrote a letter printed at Amsterdam 1663; wherein he cites Vossius's book De natura & proprietate lucis, and strenuously maintains the hypothesis of Descartes. He wrote also an apology for the Cartesian philosophy against a divine, named Vogelsang. In the year 1655, he married the daughter of a merchant of Utrecht, sister to the wife of Daniel Elzevir, the famous bookseller of Amsterdam; by whom he had two children, who lived but a few days. He died upon the 21st of October 1675, after he had been professor twenty-three years: and his funeral oration was pronounced four days after by M. Grævius.

BRUN (Antony le) an ambassador of Spain, famous for his skill in negotiating, was of an ancient and noble family, and born at Dole in the year 1600. He was attorney-general in the parliament of Dole; during which time he was concerned in all the state negotiations, which concerned the provinces. He was sent afterwards by Philip IV. to the diet of Ratisbon, and from thence to the court of the emperor Ferdinand III. He was one of the plenipotentiaries of his catholick majesty, at the conferences of Munster held in 1643; where, though all the other plenipotentiaries took place of him, yet, it is said, that he far exceeded them all in capacity. The king of Spain was particularly beholden to him for the peace, which the Dutch made at Munster, exclusively of France; and the intriguing turn, which he shewed upon this occasion, made him dreaded ever after by the French ambassadors. He was a man of letters, as well as of politicks; and therefore employed his pen, as well as his tongue in the service of his master. Thus, during the conferences at Munster, he published several pieces, wherein he abused France. These pieces were written in a pleasant stile, and with a great deal of sprightliness; but, as some say, were too comical, too burlesque, too much in the spirit of satire. Methinks, these words of Balsac convey a great idea of le Brun. "I refer it to the French and Burgundi-"ans; to le Brun, the Demosthenes of Dole, and to Le "Maistre, the Cicero of Paris." He died at the Hague, during his embassy, in the year 1654; leaving a family behind him.

Balzac, Disc. 2.

BRUN (CHARLES le) was deſcended of a family of diſtinction in Scotland, and born in the year 1619. His father was a ſtatuary by profeſſion. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle ſo well, that it ſtill paſſes for a fine piece. His father being employed in the gardens at Sequier, and having brought his ſon along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly ſurpriſed at young Le Brun's amazing proficiency. He was afterwards ſent to Fontainbleau to take copies of ſome of Raphael's pieces. The chancellor ſent him next to Italy, and ſupported him there for ſix years. Le Brun, in his return, met with the celebrated Pouſſin, by whoſe converſation he greatly improved himſelf in his art, and contracted a friendſhip with him which laſted as long as their lives. Cardinal Mazarine, a good judge of painting, took great notice of Le Brun, and often ſat by him while he was at work. A painting of St. Stephen which he finiſhed in 1651, raiſed his reputation to the higheſt pitch. Soon after this, the king, upon the repreſentation of Mr. Colbert, made him his firſt painter, and conferred on him the order of St. Michael. His majeſty employed two hours every day to ſee him at work whilſt he was painting the family of Darius at Fontainbleau. About the year 1662, he began his five large pieces of the hiſtory of Alexander the Great, in which he is ſaid to have ſet the actions of that famous conqueror in a more glorious light, than Quintus Curtius hath done in his hiſtory. He procured ſeveral advantages for the royal academy of painting and ſculpture at Paris, and formed the plan of another for the ſtudents of his own nation at Rome. There was ſcarce any thing done for the advancement of the fine arts in which he was not conſulted. It was through the intereſt of M. Colbert that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handſome houſe with a genteel ſalary aſſigned to him. He was alſo made director and chancellor of the royal academy, and ſhewed the greateſt zeal to encourage the fine arts in France. He was endowed with a vaſt inventive genius, which extended itſelf to arts of every kind. He was well acquainted with the hiſtory and manners of all nations. Beſides his extraordinary talents, his behaviour was ſo genteel, and his addreſs ſo pleaſing, that he attracted the regard and affection of the whole court of France, where, by the places and penſions conferred on him by the king's liberality, he made

made a very conſiderable figure, his yearly income being upwards of 50,000 livres, a ſum very conſiderable in thoſe days, and more than ſufficient to have put him far above the thoughts of an action ſo diſhonourable, as that whereof he is accuſed. It is reported, that having taken out of the king's magazine Giulio Romano's painting of the Circumciſion, he got one Herault to preſent it to the prince, who purchaſed it at the rate of 20,000 livres. M. de Louvois, having got information of this by means of M. Mignart, le Brun's adverſary and rival, laid the affair before the king, who forbid le Brun the court. It is added, that being alſo ſeverely reprimanded by the prime miniſter, he fell ſick upon it, and died at his houſe in the Gobelins at the age of 61, in 1690, leaving a wife, but no children. He was author of a curious treatiſe, Of Phyſiognomy, and of another, Of the characters of the paſſions.

The paintings which gained him greateſt reputation, were, beſides what we have already mentioned, thoſe which he finiſhed at Fontainbleau, the great ſtair-caſe at Verſailles, but eſpecially the grand gallery there, which was the laſt of his works, and is ſaid to have taken him up fourteen years. A more particular account of theſe, or a general character of his other performances, would take up too much room here. Thoſe who want further ſatisfaction on this ſubject, may conſult the writings of his countrymen, who have been very laviſh in his praiſes, and very full in their accounts of his works.

BRUNO (JORDANO) was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in queſtion ſome of the tenets of the Romiſh church, which occaſioned his retiring to Geneva. After two years ſtay here he expreſſed his diſlike to Calviniſm in ſuch a manner that he was expelled the city. He went firſt to Lyons, afterwards to Toulouſe, and then to Paris, where he was made profeſſor extraordinary, becauſe the ordinary profeſſors were obliged to aſſiſt at maſs. From Paris he came to London, and continued two years in the houſe of Monſieur Caſtelneau, the French ambaſſador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were Sir Philip Sidney and Sir Foulkes Greville. At Sir Philip's requeſt he compoſed his Spaccio della beſtia triumphante (A), which was printed in 8vo. in 1584, and dedicated

(A) Nothing has more ſurprized the learned in England, than the price which a ſmall book, intitled, Spaccio della beſtia triumphante, bore in a late

cated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was profeſſor for the ſpace of two years more. He next went to Prague, and printed in that city ſome tracts, in which he openly diſcovered his atheiſtical principles. After viſiting ſome other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquiſition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promiſed to retract them. At the expiration of that term he ſtill maintained his errors, and obtained a further reſpite for forty days. At laſt it appearing that he impoſed upon the pope in order to prolong his life, ſentence was finally paſſed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpoſe. He underwent his puniſhment on the ſeventeenth, by being burnt at a ſtake. Though he denied the being of a God, he believed the effects of magic and ſorcery. Several paſſages in his works, ſhow, that he was not one of thoſe atheiſts, if any ſuch there are, who lead a good moral life.

late auction. This book was ſold for thirty pounds. As it was written by one Jordanus Brunus, a profeſſed atheiſt, with a deſign to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there muſt be ſomething in it very formidable. I muſt confeſs, that happening to get a ſight of one of them myſelf, I could not forbear peruſing it, with this apprehenſion; but found there was ſo very little danger in it, that I ſhall venture to give my readers a fair account of the whole plan upon which this wonderful treatiſe is built. The author pretends that Jupiter once upon a time reſolved on a reformation of the conſtellations; for which purpoſe having ſummoned the ſtars together, he complains to them of the great decay of the worſhip of the Gods, which he thought ſo much the harder, having called ſeveral of thoſe celeſtial bodies by the names of the heathen deities, and by that means made the heavens as it were a book of the pagan theology. Momus tells him, that it is not to be wondered at, ſince there were ſo many ſcandalous ſtories of the deities; upon which the author takes occaſion to caſt reflections upon all other religions, concluding, that Jupiter, after a full hearing, diſcarded the deities out of heaven, and called the ſtars by the names of moral virtues. This ſhort fable, which has no pretence in it to reaſon or argument, and but a very ſmall ſhare of wit, has however recommended itſelf wholly by its impiety to thoſe weak men who would diſtinguiſh themſelves by the ſingularity of their opinions. Spectator, No. 389.

It was in Clavel's Libra- ry ab. 1712 & Dr. Mead's 1754 it ſold for abt. 40 l. Guineas

BRUSCHIUS, (GASPAR) a Latin hiſtorian and poet, was born at Egra in Bohemia, upon the 19th of Auguſt 1518. He was devoted to books from his childhood, and eſpe- Melchior Adam, in vit. philoſoph.

especially to poetry; in which he so happily succeeded, that he could make a great number of verses, and those not bad ones, extempore. He began early to publish some of them on several subjects; and he got so much reputation by them, that he attained to the poetical crown, to the dignity of poet laureat, and of Count Palatine. He received that honour at Vienna from Ferdinand of Austria, king of the Romans, in the year 1552. His business thither was to present a work to Maximilian, king of Hungary, which he had dedicated to him. It was the First Century of the German monasteries. In his return from Vienna, he stopped at Passau; where, finding a patron in Wolfgang bishop of Salms, he resolved to settle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, The history of all the bishopricks and bishops of Germany. He had travelled much, and looked into several records and libraries, to gather materials for his purpose. How long he staid there, does not appear; but he was at Basil in June 1553, and lived in the citadel of Oporin, Arcem Oporinam; so they called that famous printer's house, which stood on a rising
Ibid. ground. Here he published some writings he had finished at Passau, some in prose and others in verse. Bruschius was married but had no children. He was far from being rich; so far, that if his poetical patrons had not assisted him, he would have had much ado to have maintained himself. He received presents also from the abbots and abbesses, whose monasteries he described. He was very well received by the abbess of the convent of Caczi: he supped and danced with her, and obtained some presents from her. This, Melchior Adam says, was owing to his having described the antiquities of that convent. The liberalities of some abbots, while he was with Oporin at Basil, enabled him to buy a new suit of clothes: but when he found, that appearing well dressed in the streets procured him many marks of respect from the vulgar; he tore his new finery to pieces, "as slaves, (says the same
Ibid. author,) that had usurped their masters honours." Bruschius seems to have been too great a philosopher for the age he lived in, or indeed for any age; for what is it that procures a man respect and deference from the vulgar, the great vulgar and the small? nothing a jot superior to fine clothes. We think, that Bruschius had better have preserved his clothes: for the veneration they procured him, it could do him no harm, it might do him some good; and then it would be far preferable to the veneration of judges and criticks, when it suffers a learned

learned and deſerving man, as it but too often does, to want almoſt the common neceſſaries of life. This unhappy man was murdered in the foreſt of Scalingenbach, between Rottemberg on the Tauber, and Winſheim: and it was believed, that this aſſaſſination was concerted and carried into execution by ſome gentlemen, againſt whom Bruſchius was about to write ſomething. His writings are numerous. There is a catalogue of them to be ſeen in the Epitome of Geſner's Bibliotheque. His Eccleſiaſtical hiſtory of Germany is ſaid to ſavour ſtrongly of Lutheraniſm, with which he was ſuppoſed to be ſtrongly tainted, from his taking every ſlight occaſion to ſpeak ill of Rome and of the popes.

BRUTUS, (JOHN-MICHAEL) a very learned Venetian, was born about the year 1518. and ſtudied at Padua; applying himſelf chiefly to hear the lectures of Lazarus Bonamicus. It appears from his letters, that he was obliged to leave his country in ſuch a manner, that he was looked upon as an exile: but he does not ſay on what account, only that it was without any blemiſh to his honour. He travelled much, paſſing part of his life in Spain, England, France, Germany, Tranſilvania, and in Poland. Notwithſtanding this itinerant kind of life, he made himſelf very learned; as appears from his notes on Horace, Cæſar, Cicero, &c. He was in Tranſilvania in the year 1574; having been invited thither by prince Stephen, in order to compoſe a hiſtory of that country. One of his letters, dated from Cracow, November 23, 1577, informs us, that he had followed that prince, then king of Poland, to the expedition of Pruſſia. He had a convenient apartment aſſigned him in the caſtle of Cracow, that he might apply himſelf the better to his function of hiſtoriographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambaſſador from the king of Spain to the Imperial court. He was honoured with the title of his imperial majeſty's hiſtoriographer. He was at Prague in January 1590; but what became of him afterwards, and when, and where he died, Mr. Bayle was not able to collect.

His writings, which were become very ſcarce, were ſo earneſtly ſought after by the beſt judges, that there was great joy in the republick of letters, on hearing that Mr. Cromer had undertaken to publiſh a new edition of them. The firſt part of that deſign was accompliſhed in the year 1698, when were printed at Berlin in 8vo, Joh. Michaelis Bruti opera varia ſelecta: nimirum, Epiſtolarum libri quinque; de hiſ-

toriæ laudibus, ſive de ratione legendi ſcriptores hiſtoricos liber; preceptorum conjugalium liber; epiſtolis & orationibus compluribus editione Cracovienſi auctiora. Eleven hundred and fifty five pages. The Cracow edition was in 1582.

Epiſt. Lib. III. p. 351. Brutus promiſes, in one of his letters, to add another to them, wherein he deſigned to treat of an ill cuſtom of giving the ſame lofty titles to perſons whom we write to in Latin, as are given in common languages. There are but few countries, in which they are more nice in this point, than in Poland; and yet our Brutus would not conform to the new ſtile, not even in writing to ſome Poliſh lords, but diſpenſed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. This was his only motive; nor had pride any thing to do with it. Hear the honeſt plain-ſpoken man, in a letter he wrote to John Ponetowſki. "This is my firſt letter to you, which I write in "the Roman manner, as I uſe to do even to the king. I "can bring myſelf to every thing elſe, can love you, obey "you, and always regard you, which I ſhall do very willing-"ly, as you highly deſerve. But when I have any thing to "write to you in Latin, ſuffer me, without offence, to "write according to the uſe of the Latin tongue; for I can-"not underſtand, that I am writing to your greatneſſes, your "magnificences, &c. which exiſt no where on this ſide the

Ib. lib. IV. p. 479. "moon: I am writing to you." Brutus was right: ſuch pompous titles were the introductions only of barbarous ages; and it is certain, that ancient Rome had no ſuch uſage in the time of its greateſt glory, and of its moſt accompliſhed politeneſs.

It is ſaid, that the hiſtory of Florence, compoſed by our Brutus, and printed at Lyons in 1562, is not favourable to the houſe of Medicis; and that it greatly diſpleaſed the duke of Florence.

BRUYERE, (JOHN DE LA) a celebrated French author, was born at Dourdan in the year 1664. He wrote Characters, or deſcribed the Manners of his age, in imitation of Theophraſtus, which Characters were not always imaginary or general, but deſcriptive, as was well known, of real perſons of conſiderable rank. In the year 1693, he was, by an order of the king, choſen a member of the French academy, and died in the year 1696. Father Bouhours, Menage, and other French critics have ſaid vaſt things of his Characters; and monſieur l'Abbe Fleuri, who ſucceeded him in the academy, and according to cuſtom made his elogy, calls

calls his book "a work very ſingular in its kind, and, in the "opinion of ſome judges, even ſuperior to that great original "Theophraſtus, whom the author himſelf at firſt did only "propoſe to imitate." A Carthuſian friar of Rouen, under the name of monſieur de Vigneul Marville, but whoſe true name was Bonaventura Dargogne, a Spaniard, wrote a critical piece againſt the perſon and writings of monſieur Bruyere; but monſieur Coſte, by an ingenious anſwer, effectually expoſed the Carthuſian, and, as the author of the Novelles de la Republique des lettres obſerved, "There was "not much likelihood, that monſieur de Vigneul Marville "would diſpoſſeſs the public of the eſteem, they had con- "ceived for the Characters of monſieur de la Bruyere." It has happened accordingly, for they have kept their credit, and maintained an high reputation ever ſince. "The Cha- "racters of Bruyere, (ſays the celebrated Voltaire) may "juſtly be ranked among the extraordinary productions of "this age. Antiquity furniſhes no examples of ſuch a work. "A ſtyle rapid, conciſe, and nervous; expreſſions animated "and pictureſque; an uſe of language altogether new, with- "out offending againſt its eſtabliſhed rules, ſtruck the pub- "lic at firſt; and the alluſions, which are crowded in al- "moſt every page, compleated its ſucceſs. When la Bru- "yere, continues this agreeable hiſtorian, ſhewed his work "in manuſcript to Maleſieux, this laſt told him, that the "book would have many readers, and its author many "enemies. It ſomewhat ſunk in the opinion of men, when "that intire generation, whoſe follies it attacked, was paſ- "ſed away; yet, as it contains many things applicable to "all times and places, it is more than probable, that it will "never be forgotten." The age of Lewis XIV. chap. 29.

Pour Janv. 1700, p. 92. His Works are in Engl. 2 Vol. in 8vo 1706 & in 12mo 2 Vol 1752

BUC, (GEORGE) a learned antiquarian, was deſcended of a very ancient family, and born in Lincolnſhire. In the reign of James I. he was made one of the gentlemen of his majeſty's privy chamber, and knighted; he was alſo appointed maſter of the revels. His writings are, 1. The Life and reign of Richard III. in five books (A). This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. The Third univerſity of England; or, A treatiſe of the foundations of all the colleges, ancient ſchools of privilege, and of houſes

(A) Printed in Kennet's Complete Hiſtory of England.

of learning and liberal arts within and about the moſt famous city of London. With a brief report of the ſciences, arts, and faculties therein profeſſed, ſtudied, and practiſed (B). He alſo wrote, A Treatiſe of the art of revels.

(B) It is printed at the end of the folio edition of Stowe's Chronicle, Lond. 1631.

BUCER, (MARTIN) was born in the year 1491, at Scheleſtadt, a town of Alſace, which had produced many great men. At the age of ſeven he took the religious habit in the order of St. Dominick, and with the leave of the prior of his convent went to Heidelberg to learn logic and philoſophy. Having applied himſelf afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the Greek and Hebrew. About this time ſome of Eraſmus's pieces came abroad, which he read greedily. Meeting afterwards with certain tracts of Luther, and comparing the doctrine there delivered, with the ſacred ſcriptures, he began to entertain doubts concerning ſeveral things in the popiſh religion. His uncommon learning and his eloquence, which was aſſiſted by a ſtrong and muſical voice, and his free cenſure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After ſome conferences with Luther at Heidelberg in the year 1521, he adopted moſt of his religious notions, particularly thoſe with regard to juſtification. However, in 1532, he gave the preference to the ſentiments of Zuenglius concerning religion; but uſed his utmoſt endeavours to re-unite the two parties, who both oppoſed the Romiſh religion. He is looked upon as one of the firſt authors of the reformation at Straſburgh, where he taught divinity for twenty years, and was one of the miniſters of the town. He aſſiſted at many conferences concerning religion, and, in 1548, was ſent for to Augſbourg to ſign that agreement betwixt the proteſtants and papiſts, which was called the Interim. His warm oppoſition to this project expoſed him to many difficulties and hardſhips; the news of which reaching England, where his fame had already arrived, Cranmer, archbiſhop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, an handſome apartment was aſſigned him in the univerſity of Cambridge, and a ſalary to teach theology. King Edward VI. had the greateſt regard for him. Being told that he was very ſenſible of the cold of this climate, and ſuffered much for want of a German ſtove, he

Melchior Adam.

Ibid.

Ibid.

M. Adam.

he ſent him an hundred crowns to purchaſe one. He died of a complication of diſorders on the 27th of February 1551, aged 61, and was buried at Cambridge with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up and publickly burnt, and his tomb demoliſhed, but it was afterwards ſet up by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another, and, according to ſome, upon her death he took a third wife. A liſt of his numerous writings may be ſeen in Moreri.

BUCHANAN, (GEORGE) one of the beſt Latin poets of the ſixteenth century, was born in the pariſh of Kellerne, in the ſhire of Lenox, in Scotland, in the month of February 1506. His family, which was never very rich, was ſoon after the birth of this ſon reduced to great ſtraits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five ſons and three daughters, whom, nevertheleſs, ſhe brought up by her prudent management. Her brother Mr. James Heriot obſerving a promiſing genius in George when at ſchool, ſent him to Paris for his education; but in two years the death of his uncle, and his own bad ſtate of health and want of money, forced him to return. About a year after he made a campaign with the French auxiliaries, in which he ſuffered ſo many hardſhips that he was confined to his bed by ſickneſs all the enſuing winter. Early in the ſpring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in ſummer to Paris. Here he embraced the Lutheran tenets, which at that time began to ſpread; and after ſtruggling for near two years, with ill fortune, he went in 1526, to teach grammar in the college of St. Barbe, which he did for two years and an half. The young earl of Caſſels meeting with him, took a liking to his converſation, and valuing his parts, kept him with him for five years, and carried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to reſume his ſtudies, but king James V. detained him, to be preceptor to his natural ſon James, afterwards the famous earl of Murray, regent of Scotland. Some ſarcaſms thrown out againſt the Franciſcan fryars, in a poem, intitled, Somnium, which Buchanan had written to paſs an idle hour, ſo highly exaſperated them, that they repreſented him as an atheiſt. This ſerved only to increaſe that diſlike which he had already conceived againſt them, on account of their irregularities. Some time

In vita propria poëmatus prefixa.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

after the king having diſcovered a conſpiracy againſt his perſon, in which he was perſuaded ſome of the Franciſcans were concerned, commanded Buchanan to write a poem againſt them. Our poet, unwilling to diſoblige either the king or the fryars, wrote a few verſes ſuſceptible of a double interpretation. But the king was diſpleaſed, becauſe they were not ſevere enough, and the others held it a capital offence ſo much as to mention them, but to their honour. The king ordered him to write others more poignant, which gave occaſion to the piece, intitled, Franciſcanus. Soon after being informed by his friends at court, that the monks ſought his life; and that cardinal Beaton had given the king a ſum of money to have him executed, he fled to England. But things being there in ſuch an uncertain ſtate that Lutherans and papiſts were burnt in the ſame fire on the ſame
Ibid. day, whilſt Henry VIII. ſtudied more his own ſafety than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Beaton at that court, with the character of ambaſſador: wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portugueſe. He taught in the publick ſchool lately erected there three years; in which time he wrote four tragedies, which were afterwards occaſionally publiſhed. The Baptiſta was the firſt written though it was the laſt publiſhed, and then the Medea of Euripides. He wrote them to comply with the rules of the ſchool, which every year demanded a new fable, and his
Ibid. view in chooſing theſe ſubjects was, to draw off the youth of France as much as poſſible from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he ſucceeded beyond his hopes. Mean while cardinal Beaton ſent letters to the archbiſhop of Bourdeaux, to cauſe him to be apprehended; but theſe luckily fell into the hands of ſome of Buchanan's friends, who prevented their effect. Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his maſter to bring him a certain number of men able to teach philoſophy and claſſical learning, in the univerſity he had lately eſtabliſhed at Coimbra. Every thing went well whilſt Govianus lived, but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, ſuffered every kind of ill uſage. Our poet's poem againſt the Franciſcans
Ibid. was objected to him by his enemies, though they knew nothing of its contents; the eating of fleſh in Lent, which

was

was the common cuſtom throughout the whole kingdom, was charged upon him as a crime; ſome things which he had ſaid glancing at the monks, but at which none but a monk would have been offended, were alſo objected againſt him. It was reckoned a heinous offence in him to have ſaid in a private converſation with ſome Portugueſe youths, that he thought St. Auſtin favoured rather the proteſtant, than the popiſh doctrine of the Euchariſt, and two men were brought to teſtify that he was averſe to the Romiſh religion. After cavilling with them a year and a half, his enemies, that they might not be accuſed of groundleſly harraſſing a man of reputation, ſent him to a monaſtery for ſome months, to be better inſtructed by the monks, who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he tranſlated the Pſalms of David into Latin verſe. Upon obtaining his liberty in 1551, he applied to the king for a paſſport, to return to France, but his majeſty aſked him to ſtay, and ſupplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ſhip, which brought him to England, where things were in ſuch confuſion during the minority of Edward VI. that he refuſed ſome very advantageous offers to ſtay here, and went to France in the beginning of the year 1552; and in July 1554, he publiſhed his tragedy of Jephtha, with a dedication to Charles de Coſſi, marſhal of France; with which the marſhal was ſo much pleaſed, that the year following he ſent for Buchanan into Piedmont, and made him preceptor to his ſon. Buchanan ſpent five years in France with this youth, employing his leiſure hours in the ſtudy of the ſcriptures, that he might be the better able to judge of the controverſies which at that time divided the chriſtian world. He returned to Scotland in 1563, and joined the reformed church in that kingdom. In the beginning of 1565, he went again to France, from whence he was recalled the year following, by Mary queen of Scots, who had fixed upon him to be preceptor to her ſon, when that prince ſhould be of a proper age to be put under his care, and in the mean time made him principal of St. Leonard's college in the univerſity of St. Andrews, where he reſided four years; but upon the misfortunes of that queen he joined the party of the earl of Murray, by whoſe order he wrote his Detection, reflecting on the queens character and conduct. He was by the ſtates of the kingdom appointed preceptor to the young king James VI. He employed the laſt twelve or thirteen years of his life

In vita propria.

Ibid.

Ibid.

life, in writing the hiſtory of his country, in which he happily united the force and brevity of Saluſt with the perſpicuity and elegance of Livy. He died at Edinburgh the 28th of February 1582, aged 76. The popiſh writers from reſentment of the part he acted with regard to Mary queen of Scots, repreſent him in the moſt odious colours; but Sir James Melvil, who was of the oppoſite party to him, and therefore cannot be ſuppoſed to be partial in his favour, tells us, that Buchanan "was a ſtoic philoſopher, who looked "not far before him; a man of notable endowments for his "learning and knowledge in Latin poeſy, much honoured "in other countries, pleaſant in converſation, rehearſing, "at all occaſions, moralities, ſhort and inſtructive, whereof "he had abundance, inventing where he wanted. He was "alſo religious, but was eaſily abuſed, and ſo facile that he "was led by every company that he haunted, which made "him factious in his old days, for he ſpoke and wrote as "thoſe who were about him informed him; for he was be-"come careleſs, following, in many things, the vulgar opi-"nion, for he was naturally popular, and extremely re-"vengeful againſt any man who had offended him; which "was his greateſt fault."

Memoirs, p. 125.

Dr. Burnet, in his Hiſtory of the reformation, ſays of him, That though he had been obliged to teach ſchool in exile for almoſt twenty years, yet the greatneſs of his mind was not depreſſed by that mean employment. In his writings there appear not only all the beauty and graces of the Latin tongue, but a vigour of mind and a quickneſs of thought, far beyond Bembo, or the other Italians, who at that time affected to revive the purity of the Roman ſtyle. It was but a feeble imitation of Tully in them; but his ſtyle is ſo natural and nervous, and his reflections on things are ſo ſolid (beſides his immortal poems, in which he ſhews how well he could imitate all the Roman poets in their ſeveral ways of writing, that he who compares them, will be often tempted to prefer the copy to the original) that he is juſtly reckoned the greateſt and beſt of our modern writers.

BUDEUS, (WILLIAM) was deſcended of an antient and illuſtrious family, and born at Paris in 1467. He was placed young under maſters; but barbariſm prevailed ſo much in the ſchools of Paris, that the young Budeus took a diſlike to them, and ſpent his whole time in idleneſs, till his parents ſent him to the univerſity of Orleans to ſtudy law. Here he paſſed three years without adding to his knowledge;

for his parents ſending for him back to Paris, found his ignorance no leſs than before, and his reluctance to ſtudy, and love of gaming and other youthful pleaſures, much greater. They talked no more to him of learning of any kind, and as he was heir to a large fortune, left him to follow his inclinations. He was paſſionately fond of hunting, and took great pleaſure in horſes, dogs, and hawks. The fire of youth beginning to cool, and his uſual pleaſures to pall upon his ſenſes, he was ſuddenly ſeized with an irreſiſtible paſſion for ſtudy. He immediately diſpoſed of all his hunting equipage, and even abſtracted himſelf from all buſineſs to apply himſelf wholly to ſtudy, in which he made, without any aſſiſtance, a very rapid and amazing progreſs, particularly in the Latin and Greek languages. The work which gained him greateſt reputation was his treatiſe De aſſe. His erudition and high birth were not his only advantages: he had an uncommon ſhare of piety, modeſty, gentleneſs, and good breeding. He took a ſingular pleaſure in ſerving his friends and procuring eſtabliſhments for men of letters. The French king Francis I. often ſent for him, and at his perſuaſion and that of Du-Bellay, founded the royal college of France, for teaching the languages and ſciences. The king ſent him to Rome with the character of his ambaſſador to Leo X. and in 1522, made him maſter of requeſts. The ſame year he was choſen provoſt of the merchants. He died at Paris on the 23d of Auguſt 1540. He had by his wife four ſons and two daughters. His works, of which a liſt may be ſeen in Moreri, make four volumes in folio, printed at Baſil in 1557.

BUDGELL, (EUSTACE) eſq; a very ingenious and polite writer, was born at St. Thomas near Exeter, about the year 1685, and educated at Chriſt church college in Oxford. His father was Gilbert Budgell, doctor of divinity, deſcended of an ancient family in Devonſhire; his mother Mary, only daughter of Dr. William Gulſton, biſhop of Briſtol, whoſe ſiſter Jane married dean Addiſon, and was mother to the famous Mr. Addiſon ſecretary of ſtate. After ſome years ſtay in the univerſity, Mr. Budgell went to London, and was entered of the Inner Temple, in order to be bred to the bar, for which his father always intended him; but inſtead of the law, he followed his own inclinations, which carried him to the ſtudy of polite literature, and to the company of the genteeleſt perſons in town. During his ſtay at the Temple, he contracted a ſtrict intimacy and friendſhip with Mr. Addiſon,

who

who was firſt couſin to his mother; and when Mr. Addiſon was appointed ſecretary to lord Wharton, the lord lieutenant of Ireland, he made an offer to his friend Euſtace of going with him, as one of the clerks of his office, which Mr. Budgell readily accepted. This was in April 1710, when he was about twenty-five years of age. He had by this time read the claſſics, the moſt reputed hiſtorians, and the beſt French, Engliſh, and Italian writers. It was now that Mr. Budgell commenced author, and became concerned with Sir Richard Steele and Mr. Addiſon in writing the Tatler. The Spectators being ſet on foot in 1710-11, Mr. Budgell had likewiſe a ſhare in them, all the papers marked with an X being written by him; as was indeed the whole eighth volume by Addiſon and himſelf, without the aſſiſtance of Sir Richard Steele. Several little epigrams and ſongs, which have a good deal of wit in them, together with the epilogue to the Diſtreſſed Mother, which had a greater run than any thing of the kind ever had before, were alſo written by Mr. Budgell near this time; all which, together with the known affection of Mr. Addiſon for him, raiſed his character ſo much, as to make him very generally known and talked of. Upon the laying down of the Spectator, the Guardian was ſet up; and in this work our author had a hand along with Mr. Addiſon and Sir Richard Steele. In the preface it is ſaid, that thoſe papers marked with an Aſteriſk were written by Mr. Budgell.

See the Bee, vol. II. p. 354.

Mr. Budgell having regularly made his progreſs in the ſecretary of ſtate's office in Ireland, upon the arrival of his late majeſty in England, was appointed under-ſecretary to Mr. Addiſon, and chief ſecretary to the lords juſtices of Ireland. He was made likewiſe deputy clerk of the council in that kingdom; and ſoon after choſen member of the Iriſh parliament, where he became a very good ſpeaker. He acquitted himſelf in all theſe poſts with great exactneſs and ability, and with very ſingular diſintereſtedneſs. In the year 1717, when Mr. Addiſon became principal ſecretary of ſtate in England, he procured for Mr. Budgell the place of accomptant and comptroller general of the revenue in Ireland, and might have had him for his under ſecretary; but it was thought more expedient for his majeſty's ſervice that he ſhould continue where he was. Mr. Budgell held theſe ſeveral places till the year 1718, at which time the duke of Bolton was appointed lord lieutenant. His grace carried over with him one Mr. Edward Webſter, whom he made a privy counſellor and his ſecretary. A miſunderſtanding ariſing on ſome account

count or other between this gentleman and Mr. Budgell, the latter treated Mr. Webſter himſelf, his education, his abilities, and family, with the utmoſt contempt. Mr. Budgell was indiſcreet enough, (for he was naturally proud and full of reſentment) to write a lampoon, prior to this, in which the lord lieutenant was not ſpared; and which he publiſhed in ſpite of all Mr. Addiſon could ſay againſt it. Hence many diſcontents arose between them, till at length the lord lieutenant, in ſupport of his ſecretary, ſuperſeded Mr. Budgell, and very ſoon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it ſafe to continue longer in Ireland, ſet out for England, and ſoon after his arrival publiſhed a pamphlet, repreſenting his caſe, intitled, A Letter to the Lord * * *, from Euſtace Budgell, eſq; accomptant-general of Ireland, and late ſecretary to their excellencies the lords juſtices of that kingdom: eleven hundred copies of which were ſold off in one day, ſo great was the curioſity of the public in that particular. Afterwards in the Poſtboy of Jan. 17, 1718-19, he publiſhed an advertiſement to juſtify his character againſt reports which had been ſpread to his diſadvantage; and he did not ſcruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his ſeat in parliament. His behaviour about this time made many of his friends conclude him delirious; his paſſions were certainly very ſtrong, nor were his vanity and jealouſy leſs ſo. Mr. Addiſon, who had reſigned the ſeals, and was retired into the country for the ſake of his health, found it impoſſible to ſtem the tide of oppoſition, which was every where running againſt his kinſman, through the influence and power of the duke of Bolton; and therefore diſſuaded him in the ſtrongeſt terms from publiſhing his caſe; but to no manner of purpoſe, which made him tell a friend in great anxiety, that "Mr. Budgell was wiſer than any man he ever knew, and "yet he ſuppoſed the world would hardly believe, that he "acted contrary to his advice."

Mr. Budgell's great and noble friend the lord Halifax, to whom in 1713 he had dedicated a Tranſlation of Theophraſtus's Characters, was dead; and lord Orrery, who held him in the higheſt eſteem, had it not in his power to ſerve him. Mr. Addiſon had indeed got a promiſe from lord Sunderland, that as ſoon as the preſent clamor was a little abated, he would do ſomething for him: but that gentleman's death, happening in 1719, put an end to all hopes of ſucceeding at court, where he continued nevertheleſs to make ſeveral attempts,

tempts, but was conſtantly kept down by the weight of the duke of Bolton. In the year 1720, the fatal year of the South Sea, Mr. Budgell was almoſt ruined, for he loſt above 20,000 l. in it. He tried afterwards to get into parliament at ſeveral places, and ſpent 5000l. more in unſucceſsful attempts, which compleated his ruin. And from this period he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets againſt Sir Robert Walpole and the miniſtry, and did many unjuſt things in regard to his relations, being diſtracted in his own private fortune, as indeed he was judged to be in his ſenſes. In the year 1727, Mr. Budgell had a 1000 l. given him by the late Sarah dutcheſs dowager of Marlborough, to whoſe huſband the famous duke of Marlborough he was relation by his mother's ſide, with a view to his getting into parliament. She knew that he had a talent for ſpeaking in public, that he was acquainted with buſineſs, and would probably run any lengths againſt the miniſtry. But this ſcheme failed, for he could never get choſen. In the year 1730 he cloſed in with the writers againſt the adminiſtration, and wrote many papers in the Craftſman. He publiſhed alſo about the ſame time many other pieces of a political nature. In the year 1733, he began a weekly pamphlet called The Bee, which he continued for about a hundred numbers, that bound into eight volumes, 8vo. During the progreſs of this work, Dr. Tindal's death happened, by whoſe will Mr. Budgell had 2000l. left him; and the world being ſurprized at ſuch a gift from a man intirely unrelated to him, to the excluſion of the next heir, a nephew and the Continuator of Rapin's Hiſtory of England, immediately imputed it to his making the will himſelf. Thus the ſatyriſt:

> Let Budgell charge low Grub-ſtreet on my quill,
> And write whate'er he pleaſe except my will.
>
> POPE.

It was thought he had ſome hand in publiſhing Dr. Tindal's Chriſtianity as old as the Creation; for he often talked of another additional volume on the ſame ſubject, but never publiſhed it. However he uſed to enquire very frequently after Dr. Coneybeare's health, who had been employed by her late majeſty to anſwer the firſt volume, and rewarded with the deanery of Chriſt Church for his pains; ſaying, "he hoped Mr. Dean would live a little longer, that he "might have the pleaſure of making him a biſhop; for he "in-

" intended very ſoon to publiſh the other volume of Tindal, " which would certainly do the buſineſs."

After the ceſſation of the Bee, Mr. Budgell became ſo involved in law-ſuits, that he was reduced to a very unhappy ſituation. He got himſelf called to the bar, and attended for ſome time in the courts of law; but finding himſelf incapable of making any progreſs, and being diſtreſſed to the utmoſt, he determined at length to make away with himſelf. Accordingly in the year 1736, he took a boat at Somerſet ſtairs, after filling his pockets with ſtones, and ordered the waterman to ſhoot the bridge; and while the boat was going under, threw himſelf into the river, where he periſhed immediately. Several days before he had been viſibly diſtracted in his mind, and almoſt mad, which makes ſuch an action the leſs wonderful. He was never married, but left one natural daughter behind him, who afterwards took his name, and was lately an actreſs at Drury-lane. The morning before he committed this act upon himſelf, he endeavoured to perſuade this lady to accompany him; which ſhe however very wiſely refuſed. Upon his beauroe was found a ſlip of paper, on which were written theſe words:

What Cato did, and Addiſon approv'd,
Cannot be wrong.

Mr. Budgell as a writer is very agreeable and deſerving; not argumentative or deep, but very ingenious and entertaining: and his ſtile is ſo peculiarly elegant, that it may in that reſpect be almoſt ranked with Addiſon's, and is certainly ſuperior to that of moſt Engliſh writers.

BUFALMACO (Boramico) an eminent Italian painter, who was as pleaſant in his converſation, as he was ingenious in his compoſitions. A friend, whoſe name was Bruno, conſulting him one day how he might give more expreſſion to his ſubject, Bufulmaco anſwered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written. Bruno, thinking him in earneſt, did ſo, as ſeveral fooliſh painters did after him; who, improving upon Bruno, added anſwers to queſtions, and made their figures enter into a kind of converſation. Bufalmaco died in the year 1340.

BULL,

The life of George Bull, &c. by Robert Nelſon, eſq; p. 6.

BULL (GEORGE) biſhop of St. David's, deſcended from an ancient family in Somerſetſhire, and born at Wells in that county, March 25, 1634. His father dying when he was but four years old, he was left with an eſtate of 200l. a year, to the care of guardians, by whom he was firſt placed at a grammar ſchool in Wells, and afterwards at the free-ſchool of Tiverton in Devonſhire. He was entered a commoner in Exeter-college, Oxford, July 10, 1648. Being now tranſplanted from the ſtricteſt diſcipline to more manly liberty, he neglected his ſtudies to purſue pleaſure; but ſtill his genius diſcovered itſelf. As he had naturally a cloſe ſtrong way of reaſoning, he ſoon made himſelf maſter of logic, and gained the reputation of a ſmart diſputant. Refuſing to take the oath to the commonwealth of England, (A) he retired in January 1649, with his tutor Mr. Ackland, to North-Cadbury in Somerſetſhire. In this retreat, which laſted till he was 19 years of age, he had frequent converſation with one of his ſiſters, whoſe good ſenſe and incomparable parts were directed by the moſt ſolid piety. By her affectionate recommendation to her brother of that religion her own conduct ſo much adorned, ſhe won him from every tincture of lightneſs and vanity, and influenced him to a ſerious proſecution of his ſtudies. He now put himſelf, by the advice of his guardians, under the care, and boarded in the houſe of Mr. William Thomas, (B) rector of Ubley in Somerſetſhire, from whom he received little or no real improvement; but the acquaintance he made with his tutor's ſon Mr. Samuel Thomas made ſome amends: This gentleman perſuaded Mr. Bull to read Hooker, Hammond, Taylor, and Epiſcopius, with which he ſupplied him; though at the

Wood.

Nelſon.

(A) The kingly office being abolished upon the murther of king Charles I. it was declared, that for the time to come England ſhould be governed as a commonwealth by parliament; and this oath was prepared, and ordered to be taken by the ſubjects, that they would be true and faithful to the commonwealth of England, as it was then eſtabliſhed, without a king or houſe of lords. Whoever refuſed to take this engagement, was diſqualified thereby from holding any place or office in the church or in ſtate; and they who had no employment to loſe, were to be deprived of the benefit of the law, and to be diſabled from ſuing in any court. Nelſon's life of biſhop Bull.

(B) This gentleman then was in great reputation for his piety, and eſteemed one of the chief miniſters of his time in the neighbourhood where he lived; he was always reckoned a puritan, and cloſed with the preſbyterian meaſures in 1642, and was appointed an aſſiſtant to the commiſſioners for ejecting ſuch whom they called ſcandalous, ignorant, and inſufficient miniſters and ſchoolmaſters. He lived to be ejected himſelf for nonconformity, and died in 1667. Nelſon.

hazard

hazard of his father's diſpleaſure, who never found any of thoſe books in his ſtudy without diſcovering viſible marks of his diſpleaſure, and eaſily gueſſing from what quarter they came, would often ſay, 'My ſon will corrupt Mr. Bull.' About two years after he had quitted Mr. Thomas, he was by Dr. Skinner the ejected biſhop of Oxford, ordained deacon and prieſt in one day, being at that time twenty-one years of age; after which he accepted the benefice of St. George's near Briſtol, worth about 30 l. a year. A little occurrence, ſoon after his coming to this living, contributed greatly to eſtabliſh his reputation as a preacher. One Sunday, when he had begun his ſermon, as he was turning over his bible to explain ſome texts of ſcripture, which he had quoted, his notes, which were wrote on ſeveral ſmall pieces of paper, flew out of his bible into the middle of the church: many of the congregation fell into laughter, concluding that their young preacher would be nonpluſſed for want of materials; but ſome of the more ſober and better-natured ſort gathered up the ſcattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that moſt of the audience, conſiſting chiefly of ſea-faring perſons, were rather inclined to triumph over him under that ſurpriſe, he clapped them into his book again, and ſhut it, and then, without referring any more to them, went on with the ſubject he had begun. Another time while he was preaching, a quaker came into the church, and in the middle of the ſermon, cried out, 'George, come down, thou art a falſe pro-' phet and an hireling;' whereupon the pariſhioners, who loved their miniſter exceedingly, fell upon the poor quaker with ſuch fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to ſave him from the effects of their reſentment: after which, he went up again and finiſhed his ſermon. The prevailing ſpirit of thoſe times would not admit of the public and regular uſe of the book of Common-Prayer; but Mr. Bull formed all his public devotions out of the book of Common-Prayer, and was commended as a perſon who prayed by the ſpirit, by many who condemned the Common-prayers as a beggarly element and carnal performance. A particular inſtance of this happened to him, upon his being ſent for to baptize the child of a diſſenter in his pariſh. Upon this occaſion, he made uſe of the office of baptiſm as preſcribed by the church of England, which he had got intirely by heart, and which he went through with ſo much readineſs, gravity, and devotion, that the whole company were extreamly affected. After the ceremony, the

Nelſon. Ibid.

father of the child returned him a great many thanks, intimating at the ſame time, with how much greater edification thoſe prayed, who intirely depended upon the ſpirit of God for his aſſiſtance in their extempore effuſions, than they did who tied themſelves up to premeditated forms; and that, if he had not made the ſign of the croſs, the badge of popery, as he called it, nobody could have formed the leaſt objection to his excellent prayers. Upon which Mr. Bull ſhewed him the office of baptiſm in the liturgy, wherein was contained every prayer he had uſed on that occaſion; which with other arguments offered by Mr. Bull, in favour of the Common-Prayer, wrought ſo effectually upon the good old man, and his whole family, that from that time they became conſtant attendants on the publick ſervice of the church.

In 1658, Mr. Bull married a daughter of Mr. Alexander Gregory, miniſter of Cirenceſter, and the ſame year was preſented by the lady Pool to the rectory of Suddington St. Mary near Cirenceſter. In 1659, being privy to the deſigns in favour of king Charles, his houſe was choſe for one of the places of meeting. After the reſtoration in 1662, he was preſented by the lord chancellor to the vicarage of Suddington St. Peters, at the requeſt of his dioceſan, Dr. Nicholſon biſhop of Glouceſter. During the twenty ſeven years Mr. Bull was rector of Suddington, he compoſed moſt of his works, ſeveral tracts of which are entirely loſt through his own neglect in preſerving them. In 1669, he publiſhed his Harmonia Apoſtolica. In 1675, came abroad his Examen Cenſuræ, &c. and Apologia pro Harmonia; in anſwer to two authors who had written againſt his apoſtolical harmony. About three years after, he was promoted by the earl of Nottingham, then lord chancellor, to a prebend in the church of Glouceſter. In 1685, he publiſhed his Defenſio fidei Nicenæ. Five years after the publication of this book, Mr. Bull was preſented by Philip Sheppard, eſq; to the living of Avening in Glouceſterſhire, worth 200l. a year.

June the 10th, the univerſity of Oxford, for the great ſervices he had done the whole church, by his excellent defence of the Nicean faith, conferred on him the degree of doctor of divinity; and the 20th of the ſame month, he was inſtalled into the archdeaconry of Llandaff, to which he was preferred by archbiſhop Sancroft. He preached very warmly againſt popery in king James the IId's reign, and after the revolution was put into the commiſſion of the peace. In 1694, while rector of Avening, he publiſhed his Judicium eccleſiæ Catho-

Catholicæ (c). His laſt work was Primitiva apoſtolica traditio dogmatis in eccleſia catholice recepti de J. C. ſalvatoris noſtri divinatione; which with his other Latin works was printed in 1703. (d) April 29, 1705, he was promoted to the ſee of St. Davids. A few months after his conſecration he went down to his dioceſe, where he conſtantly after reſided till he left the world, February 17th, 1709. Of eleven children only two ſurvived him. All his works have been publiſhed ſince his death by Mr. Nelſon, who gives him the following character. He was tall of ſtature, and in his younger years thin and pale, but fuller and more ſanguine in the middle and latter part of his age; his ſight quick and ſtrong, and his conſtitution firm and vigorous, till indefatigable reading, and nocturnal ſtudies had impaired, and at length quite extinguiſhed the one, and ſubjected the other to many infirmi-

(c) Mr. Nelſon, ſoon after the publication of his work, ſent it as a preſent to Mr. Boſſuet, biſhop of Meaux. That prelate communicated it to ſeveral other French biſhops, the reſult of which, was, that Mr. Nelſon was deſired, in a letter from the biſhop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations alſo of the whole clergy of France, then aſſembled at St. Germains, for the great ſervice he had done to the catholick church, in ſo well defending her determination, concerning the neceſſity of believing the divinity of the ſon of God. In that letter the biſhop of Meaux expreſſes himſelf in the following terms: 'Dr. Bull's performance is admirable, the matter he treats of could not be explained with greater learning and judgment, but there is one thing I wonder at, which is, that ſo great a man, who ſpeaks ſo advantageouſly of the church, of ſalvation which is obtained only in unity with her, and of the infallible aſſiſtance of the Holy Ghoſt in the council of Nice, which infers the ſame aſſiſtance for all others aſſembled in the ſame church, can continue a moment without acknowledging her. Or, let him tell me, ſir, what he means by the term catholic church? Is it the church of Rome, and thoſe that adhere to her? Is it the church of England? Is it a confuſed heap of ſocieties, ſeparated the one from the other? And how can they be that kingdom of Chriſt, not divided againſt itſelf, and which ſhall never periſh? It would be a great ſatisfaction to me to receive ſome anſwer upon this ſubject, that might explain the opinion of ſo weighty and ſolid an author?' Dr. Bull anſwered the queries propoſed in this letter; but juſt as his anſwer came to Mr. Nelſon's hands, the biſhop died. However, Dr. Bulls Anſwer was publiſhed, and a ſecond edition printed at London, 1707, in 12mo, under the following title: The corruptions of the church of Rome, in relation to eccleſiaſtical government, the rule of faith, and form of divine worſhip: In anſwer to the biſhop of Meaux's Queries.

(d) In one volume in folio; under the care and inſpection of Dr. John Erneſt Grabe, the author's age and infirmities diſabling him from undertaking this edition. The ingenious editor added many learned annotations, and an excellent preface. All his ~~works~~ have been publiſhed together, in ~~folio,~~ ſince his death by Mr. Nelſon. Sermons only, 4 Vol. 8vo

ties; for his ſight failed him intirely, and his ſtrength to a great degree, ſome years before he died. But whatever bodily diſpoſitions he contracted, his head was always free, and remained unaffected to the laſt. In the temperature and complexion of his body, that of melancholy ſeemed to prevail, but never ſo far as to indiſpoſe him for ſtudy and converſation. The vivacity of his natural temper expoſed him to ſharp and ſudden fits of anger, which were of but ſhort continuance, and ſufficiently attoned for by the goodneſs and tenderneſs of his nature towards all his domeſticks. He had a firmneſs and conſtancy of mind, which made him not eaſily moved, when he had once fixed his purpoſes and reſolutions. He had early a true ſenſe of religion; and though he made a ſhort excurſion into the paths of vanity, yet he was intirely recovered a conſiderable time before he entered into holy orders. His great learning was tempered with that modeſt and humble opinion of it, that made it ſhine with greater luſtre. His actions were no leſs inſtructive than his converſation; for his exact knowledge of the holy ſcriptures, and the writings of the primitive fathers of the church, had ſuch an influence upon his practice, that it was indeed an intire, and beautiful image of the prudence and probity, ſimplicity and benignity, humility and charity, purity and piety, of the primitive chriſtians. During his laſt ſickneſs, his admirable patience under exquiſite pains, and his continual prayers, made it evident that his mind was much fuller of God than of his illneſs; and he entertained thoſe that attended him with ſuch lively deſcriptions of religion, and another world, as if he had a much clearer view than ordinary of what he believed.

Ward's lives of the profeſſors of Greſham-college, p. 199.

BULL (JOHN) was deſcended from a family of that name in Somerſetſhire, and born about the year 1563. Having early diſcovered a genius for muſick, he was placed when very young, under Mr. William Blitheman, an eminent maſter in that ſcience, and organiſt in the chapel to queen Elizabeth. July 9, 1586, he was admitted batchelor of muſick at Oxford; which, according to Mr. Wood he had practiſed for fourteen years. Wood adds, 'that he would have proceeded 'ed in that univerſity, had he not met with clowns and ri'gid puritans there, that could not endure church muſick.' He took the degree of doctor of muſick at Cambridge; and in 1591, on the death of Mr. Blitheman, was appointed organiſt of the queen's chapel. In the year following, he was incorporated doctor of muſick at Oxford. Upon the eſtabliſhment

bliſhment of Greſham college, Dr. Bull was choſen the firſt profeſſor of muſick there about the beginning of March 1596, by the recommendation of queen Elizabeth, and not being able to ſpeak in Latin, he was permitted to deliver his lectures altogether in Engliſh: In 1601, his health being ſo far impaired, that he was unable to perform the duty of his place, he went to travel, having obtained leave to ſubſtitute a deputy. He continued abroad above a year, during which interval, the remarkable occurrence related of him by Mr. Wood probably happened. The ſtory as he tells it is thus. Wood, ubi ſupra.

'Dr. Bull took occaſion to go incognito into France and 'Germany. At length, hearing of a famous muſician be-'longing to a certain cathedral (at St. Omers as I have heard) 'he applied himſelf as a novice to him, to learn ſomething 'of his faculty, and to ſee and admire his works. This 'muſician, after ſome diſcourſe had paſſed between them, 'conducted Bull to a veſtry, or muſick ſchool, joining to the 'cathedral, and ſhewed to him a leſſon or ſong of forty parts, 'and then made a vaunting challenge to any perſon in the 'world to add one more part to them; ſuppoſing it to be ſo 'complete and full, that it was impoſſible for any mortal 'man to correct or add to it. Bull thereupon deſiring the 'uſe of ink and ruled paper, ſuch as we call muſical paper, 'prayed the muſician to lock him up in the ſchool for two or 'three hours; which being done, not without great diſdain 'by the muſician; Bull, in that time, or leſs, added forty 'more parts to the ſaid leſſon or ſong. The muſician there-'upon being called in, he viewed, tried it, and retried it. 'At length he burſt out into a great extaſy, and ſwore by the 'great God, that he that added thoſe forty parts muſt either 'be the devil or Dr. Bull. Whereupon Bull making him-'ſelf known, the muſician fell down and adored him. Af-'terwards continuing there, and in thoſe parts for a time, he 'became ſo much admired, that he was courted to accept 'of any place or preferment, ſuitable to his profeſſion, either 'within the dominions of the emperor, king of France, or 'Spain. But the tidings of theſe tranſactions coming to the 'Engliſh court, queen Elizabeth commanded him home.'

That part of the ſtory, relating to the forty parts, ſaid to have been added by Dr. Bull, in two or three hours, has been rejected by our beſt artiſts in muſick, as a thing wholly improbable. And the account they give of it as handed down to them by tradition, is this, that the leſſon or ſong, when delivered to the doctor, conſiſted of ſixteen parts, to which he added four others. This, conſidering the fulneſs of the Ward.

piece before, and the ſhortneſs of time in which he made thoſe additions, is eſteemed by them an extraordinary performance, and what might juſtly occaſion the greateſt ſurprize in the muſician upon the firſt ſight of it.

After the death of queen Elizabeth, he became chief organiſt to king James I. December 20, 1697, he reſigned his profeſſorſhip of Greſham college, but for what reaſon is not known. The reign of queen Elizabeth brought forth a noble birth, as of all learned men, ſo of famous compoſers in church-muſick. This was very probably owing to the encouragement given by that princeſs to this art in common with others, as well by her example as favour; for ſhe was not only a lover of muſick, but likewiſe ſkilled in it herſelf: but the eſteem of that ſcience began to ſink very much in the following reign; ſo that ſeveral maſters, in publiſhing their compoſitions, complain of the great want of court patrons at that time, and therefore dedicate their works to one another. This might probably induce Dr. Bull afterwards to leave England, upon finding leſs regard ſhewn to his art here than had been formerly. In 1613, he went into the Netherlands, where he was received into the ſervice of the archduke. Mr. Wood ſays, 'he died at Hamburgh, or, as 'others, who remember him, have ſaid, at Lubeck.' His eminent abilities in his profeſſion, and the great regard which was ſhewn to his compoſitions, may in ſome meaſure appear from the number and variety of his pieces that are yet preſerved, a liſt of which may be ſeen in Mr. Ward's life of the doctor.

Ward.

BULLIALDUS (ISMAEL) a very celebrated aſtronomer and philoſopher, was born at Laon in the iſle of France, on the 28th of September 1605. He travelled in his youth for the ſake of improving himſelf in natural knowledge; and afterwards publiſhed ſeveral works. 1. De natura lucis, at Paris, in 1638. 2. Philolaus: divided into four books; in which he endeavours to eſtabliſh the Philolaic ſyſtem of the world, which Copernicus had revived. This was printed at Amſterdam in 1639. 3. Aſtronomia Philolaica; opus novum, in quo motus planetarum per novam et veram hypotheſin demonſtrantur, &c. Additur novus methodus computandi eclipſes ſolares, &c. Paris 1645. In the prolegomena to this work, he deſcribes curſorily the riſe and progreſs of aſtronomy. He takes particular notice of Kepler, whoſe ſagacity in eſtabliſhing the ſyſtem of the world he greatly admires; yet complains of him, and juſtly, for ſometimes deſerting geo-

geometrical, and having recourſe to phyſical ſolutions. Ricciolus in the Preface to his Almageſt, tells us, that Bullialdus had ſcarcely publiſhed his New method of calculating eclipſes, when he had the mortification to obſerve an eclipſe of the ſun, deviating conſiderably from his own calculations. This eclipſe happened upon the 21ſt of Auguſt in 1645. 4. Aſtronomiæ Philolaicæ fundamenta clarius explicata & aſſerta adverſus Zothi Wardi impugnationem. Paris 1657. In the beginning of this work, he ſhewed from four eſtabliſhed obſervations of Tycho Brahé, that Ward's hypotheſis could be brought to agree with the phænomena of Mars. This was Seth Ward, biſhop of Exeter, and afterwards of Saliſbury. Bullialdus publiſhed alſo another piece or two upon geometry and Arithmetic. In the year 1661, he paid Hevelius a viſit at Dantzic, for the ſake of ſeeing his optical and aſtronomical apparatus. Afterwards he became a preſbyter at Paris, and died there upon the 25th of November 1694.

Almag. Nov. p. 16.

BULLEYN (WILLIAM) a learned phyſician and botaniſt in the reigns of king Edward VI. queen Mary, and queen Elizabeth, was deſcended from an ancient family, and born in the Iſle of Ely about the beginning of Henry the VIIIth's reign. He was bred up at the univerſity of Cambridge, as ſome ſay; at Oxford according to others; but the truth ſeems to be, that both thoſe nurſeries of learning had a ſhare in his education. We know but little of this perſon, though he was famous in his profeſſion, and a member of the college of phyſicians in London, except what we are able to collect from his works. Tanner ſays, that he was a divine as well as a phyſician; that he wrote a book againſt tranſubſtantiation; and that in June 1550, he was inducted into the rectory of Blaxhall in Suffolk, which he reſigned in November 1554. From his works we learn, that he had been a traveller over ſeveral parts of Germany, Scotland, and eſpecially England; and he ſeems to have made it his buſineſs, to acquaint himſelf with the natural hiſtory of each place, with the products of their ſoil, eſpecially vegetables. It appears, however, that he was more permanently ſettled at Durham, where he practiced phyſick with great reputation; and, among others of the moſt eminent inhabitants, was in great favour with ſir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the laſt year of queen Mary's reign. In the year 1660, he went to London; where, to his infinite ſurpriſe, he found himſelf accuſed, by Mr. William Hilton of Biddick, of having murdered his brother, the

Tanner's Bibl. Brit. Hibernica.

baron aforeſaid; who really died among his own friends, of a malignant fever. The innocent doctor was eaſily cleared; yet did not his enemy ceaſe to thirſt after his blood, but hired ſome ruffians to aſſaſſinate him. But this alſo proving ineffectual, the ſaid William Hilton arreſted Dr. Bulleyn in an action, and confined him in priſon a long time; where he wrote ſome of thoſe medical treatiſes, which ſhall be mentioned juſt now. He was a very learned, experienced, and able phyſician. He was very intimate with the works of the ancient phyſicians and naturaliſts, both Greek, Roman, and Arabian. He was alſo a man of probity and piety; and, though he lived in the times of popery, does not appear to have been tainted with its principles. He died upon the 7th of January 1576, and was buried in the ſame grave with his brother Richard Bulleyn a divine, who died thirteen years before, in the church of Giles Cripplegate. There is an inſcription on their tomb, with ſome Latin verſes in praiſe of them, wherein they are ſaid to be men famous for their learning and piety: of Dr. Bulleyn particularly it is ſaid, that he was always ready to accommodate the poor, as well as the rich, with medicines for the relief of their diſtempers.

Dr. Bulleyn's preface to his Bulwark of Defence, &c.

He wrote, 1. "The government of health." 1558, 8vo. 2. "Regimen againſt the pleuriſy." 1562, 8vo. 3. "Bulwark of defence againſt all ſickneſs, ſoreneſs, and wounds, "that daily aſſault mankind," &c. 1562, folio. This work conſiſts of, firſt, "The book of compounds," with a table of their names, and the apothecaries rules or terms; ſecondly, "The book of the uſe of ſick men and medicines," before which is prefixed, a wooden print of an old man, in a fur gown, and a flat bonnet, his purſe or ſcrip by his ſide, ſupporting himſelf on his ſtaff, and a death's head at his feet. Theſe are both compoſed in dialogues between ſickneſs and health. Then follows, thirdly, "The book of ſimples," being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of ſome plants, and of ſome limbecks or ſtills; and, fourthly, "A dialogue between ſore-"neſs and chirurgery, concerning impoſtumations and wounds, "and their cauſes and cures." This tract has three wooden cuts in it; one repreſenting a man's body on the forepart, full of ſores and ſwellings; the other, in like manner, behind; the third is alſo a human figure, in which the veins are ſeen, directed to, and named, which are to be opened in phlebotomy. 4. "A dialogue both pleaſant and pitiful, wherein is "ſhewed a godly regimen againſt the plague, with conſola-"tions and comfort againſt death." 1564, 8vo. Some other

other pieces of a ſmaller nature are aſcribed to Dr. Bulleyn; but as they are of very little conſequence, we do not think it worth while to be minute in our inquiries about them.

BULLINGER (HENRY) was born at Brengarten, a village near Zurech, in Switzerland, the 18th of July, 1504. At the age of twelve he was ſent by his father to Embrick, to be inſtructed in grammar-learning. After continuing here three years, he went to Cologn. At this time his father to make him feel for the diſtreſſes of others, and be more frugal and modeſt in his dreſs, and temperate in his diet, withdrew that money with which he was wont to ſupply him, ſo that Bullinger was forced, according to the cuſtom of thoſe times, to ſubſiſt on the alms he got by ſinging from door to door. At Cologn he ſtudied logic, and commenced batchelor of arts at ſixteen years old. He afterwards betook himſelf to the ſtudy of divinity and canon law, and to the reading of the fathers. He had early formed a deſign of turning Carthuſian, but the writings of Melanchon, and other reformers, made him change his reſolution, and gave him a diſlike to the doctrines of the church of Rome, from which, however, he did not immediately ſeparate. In 1522, he commenced maſter of arts, and returning home, he ſpent a year in his father's houſe, wholly employing himſelf in his ſtudies. The year after, he was called by Jonar abbot of Kapella near Zurich, to teach in his convent, which he did with great reputation, for four years. He was very inſtrumental in cauſing the reformation of Zuevius to be received, A. D. 1526, in the abbey of Kapella. In 1527, he attended the lectures of Zuinglius at Zurich, during five months. He was with Zuinglius at the famous diſputation held at Bern in 1528. The year following, he was called to be miniſter of the proteſtant church, in his native place at Bengarten, and married a wife, who brought him ſix ſons, and five daughters, and died in 1564. He met with great oppoſition from the papiſts aud anabaptiſts in his pariſh. The victory gained by the Romiſh cantons over the proteſtants in a battle fought 1521, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was choſen paſtor in the room of Zuinglius, ſlain in the late battle. He died September 17, 1575. Beſides printed works, which fill ten volumes, he left many in manuſcript. He greatly aſſiſted the Engliſh divines who fled into Switzerland from the perſecution raiſed in England by queen Mary. His confutation of the pope's bull excommunicating queen Elizabeth, has been

been tranſlated into Engliſh. The magiſtrates of Zurich, by his perſuaſion, erected a new college in 153[illegible]. He alſo prevailed with them to erect, in a place that had formerly been a nunnery, a new ſchool, in which fifteen youths were trained up under an able maſter, and ſupplied with food, raiment, and other neceſſaries. In 1549, he by his influence, hindered the Swiſs from renewing their league with Henry II. of France; repreſenting to them that it was neither juſt nor lawful for a man to ſuffer himſelf to be hired to ſhed another man's blood, who generally was innocent, and from whom himſelf had never received any injury.

BUNEL (PETER) was born at Toulouſe. He ſtudied in the college of Coqueret at Paris, where he was diſtinguiſhed by his fine genius. On his returning to Toulouſe, finding his family unable to maintain him, he went to Padua, where he was ſupported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif the French ambaſſador at Venice, by whoſe generoſity, he was not only ſubſiſted, but enabled to ſtudy the Greek tongue. Afterwards he ſtudied Hebrew. George de Selve, biſhop of Lavaur, who ſucceeded de Baif as ambaſſador, retained Bunel in his ſervice, and when his embaſſy was finiſhed carried him with him to Lavaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouſe, where he would have been reduced to the greateſt indigence, had not Meſſieurs de Faur, the patrons of virtue and ſcience, extended their liberality to him unaſked. One of theſe gentlemen appointed him tutor to his ſons; but whilſt he was making the tour of Italy with them, he was cut off at Turin by a fever, in the year 1546, aged 47. Mr. Bayle ſays, that he was one of the politeſt writers of the Latin tongue in the ſixteenth century; but though he was advantageouſly diſtinguiſhed by the eloquence of his Ciceronian ſtile, he was ſtill more ſo by the ſtrictneſs of his morals. The magiſtrates of his native town of Toulouſe ſet up a marble ſtatue to his memory in their town-houſe. He left ſome Latin epiſtles written with the utmoſt purity, which were firſt publiſhed by Charles Stephens in 1521, and afterwards by Henry Stephens in 1581. Another, but a more incorrect edition, was printed at Toulouſe in 1687, with notes by Mr. Gravero, advocate of Nimes.

Moreri.

Ibid.

BUNYAN (JOHN) author of the juſtly admired allegory of the Pilgrim's progreſs, was born at Elſtow, near Bedford, the year 1628. His parents, though very mean, took care to give

Continuation of his life, works, Vol. II.

give him that learning which was ſuitable to their condition, bringing him up to read and write; he quickly forgot both, abandoning himſelf to all manner of wickedneſs, but not without frequent checks of conſcience. One day being at play with his companions (the writer of his life tells us) a voice ſuddenly darted from heaven into his ſoul, ſaying, 'Wilt thou leave thy ſins and go to heaven, or have thy 'ſins and go to hell.' This put him into ſuch a conſternation, that he immediately left his ſport, and looking up to heaven, thought he ſaw the Lord Jeſus looking down upon him, as one highly diſpleaſed with him, and threatening him with ſome grievous puniſhment for his ungodly practices. At another time, whilſt he was belching out oaths, he was ſeverely reproved by a woman, who was herſelf a notorious ſinner, who told him he was the ugliеſt fellow for ſwearing that ever ſhe heard in all her life, that he was able to ſpoil all the youth of the town, if they came but into his company. This reproof coming from a woman whom he knew to be very wicked, filled him with ſecret ſhame, and wrought more with him than many that had been given him before by thoſe that were ſober and godly, and made him, from that time, very much refrain from it. His father brought him up to his own buſineſs, which was that of a tinker. Being a ſoldier in the parliament army, at the ſiege of Leiceſter, in 1645, he was drawn out to ſtand centinel; but another ſoldier of his company deſired to take his place, to which he agreed, and thereby probably eſcaped being ſhot through the head by a muſket-ball, which took off his comrade. About the year 1655, he was admitted a member of a baptiſt congregation at Bedford, and ſoon after choſen their preacher. In 1660, being convicted at the ſeſſions of holding unlawful aſſemblies and conventicles, he was ſentenced to perpetual baniſhment, and in the mean time committed to goal, from which he was diſcharged after a confinement of twelve years and an half, by the compaſſionate interpoſition of Dr. Barlow, biſhop of London. During his impriſonment, his own hand miniſtred to his neceſſities, making many an hundred groſs of long-tagged thread laces, which he had learned to do ſince his confinement. At this time he alſo wrote many of his tracts. Afterwards, being at liberty, he made it a great part of his buſineſs to travel into ſeveral parts of England, to viſit and confirm the brethren, which procured him the epithet of biſhop Bunyan. When the declaration of James II. for liberty of conſcience was publiſhed, he, by the contributions of his followers, built a meeting-houſe in Bedford, and

Ibid.

Ibid.

Ibid.

and preached conſtantly to a numerous audience. He died
Ibid. in London of a fever, on the 31ſt of Auguſt, 1688, aged ſixty. He had by his wife four children, one of whom
Bunyan. named Mary, was blind. This daughter, he ſaid, lay nearer his heart whilſt he was in priſon, than all the reſt, and that the thought of her enduring hardſhip would be ſometimes almoſt ready to break his heart, but that God great-
Jer. xlix. 11. and Chap. xv. 11. ly ſupported him by theſe two texts of ſcriptures, 'Leave thy 'fatherleſs children, I will preſerve them alive; and let thy 'widows truſt in me. The Lord ſaid, verily it ſhall go 'well with thy remnant; verily I will cauſe the enemy to 'entreat thee well in the time of evil.' His works are collected in two volumes in folio, printed at London in 1736-7. The continuator of his life, in the ſecond of thoſe volumes, tells us that 'he appeared in countenance to be of a ſtern 'and rough temper; but in his converſation mild and af-'fable; not given to loquacity, or much diſcourſe in com-'pany, unleſs ſome urgent occaſion required it; obſerving 'never to boaſt of himſelf or his parts; but rather ſeem 'low in his own eyes, and ſubmit himſelf to the judgment 'of others; abhorring lying and ſwearing; being juſt in all 'that lay in his power to his word; not ſeeking to revenge 'injuries, loving to reconcile differences, and making friend-'ſhip with all. He had a ſharp quick eye; accompanied 'with an excellent diſcerning of perſons, being of good 'judgment and quick wit. As for his perſon, he was tall 'of ſtature, ſtrong boned, though not corpulent: ſomewhat 'of a ruddy face, with ſparkling eyes, wearing his hair on 'his upper-lip, after the old Britiſh faſhion; his hair reddiſh, 'but in his latter days time had ſprinkled it with grey; 'his noſe well-ſet, but not declining or bending, and his 'mouth moderate large; his forehead ſomething high, and 'his habit always plain and modeſt.'

BURNET, (GILBERT) biſhop of Saliſbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an antient family in Aberdeenſhire, and bred to the civil law, in which, though he made no ſhining figure at the bar, his modeſty depreſſing too much his abilities, he raiſed himſelf to ſo great a reputation, that at the reſtoration of king Charles II. he was, in reward of his conſtant attachment to the royal party, appointed one of the lords of ſeſſion at Edinburgh. His mother was ſiſter to the famous Sir Alexander Johnſtoun, and a warm zealot for preſbytery. Mr. Burnet being out of employment, by reaſon of his refuſing

to

to acknowledge Cromwell's authority, took upon himſelf the charge of his ſon's education, who at ten years of age was ſent to the college of Aberdeen. His father, who ſtill continued to be his principal inſtructor, obliged him to riſe to his ſtudies at four o'clock every morning; by which means he contracted ſuch a habit, as he never diſcontinued till a few years before his death, when age and infirmities rendered a greater proportion of reſt neceſſary to him. Though his father had deſigned him for the church, yet he would not divert him from purſuing his own inclination to civil and feudal law, to which ſtudy he applied a whole year; and received from it (he was often heard to ſay) juſter notions concerning the foundation of civil ſociety and government than are maintained by ſome divines. He altered his reſolution of proſecuting this ſtudy, and applied, with his father's warm approbation to that of divinity. In his hours of amuſement he ran through many volumes of hiſtory, and, as he had a very ſtrong conſtitution and a prodigious memory, this cloſe application was no inconvenience to him, ſo that he made himſelf maſter of a vaſt extent of learning, which he had ready for his uſe upon all occaſions. At eighteen he was admitted a probationer or expectant preacher, and ſoon after an offer of a good benefice was made him, which he declined. In 1669, about two years after the death of his father, he came into England, and, after ſix months ſtay at Oxford and Cambridge, returned to Scotland, which he ſoon left again to make a tour of ſome months in 1664, in Holland and France. At Amſterdam, by the help of a Jewiſh rabbi, he perfected himſelf in the Hebrew language; and likewiſe became acquainted with the leading men of the different perſuaſions tolerated in that country, as Calviniſts, Armenians, Lutherans, Anabaptiſts, Browniſts, Papiſts, and Unitarians, amongſt each of which he uſed frequently [to declare, he met with men of ſuch unfeigned piety and virtue, that he became fixed in a ſtrong principle of univerſal charity, and an invincible abhorrence of all ſeverities, on account of religious diſſenſions. On his return to Scotland he was admitted into holy orders, by the biſhop of Edinburgh, in 1665, and preſented to the living of Saltoun. The conduct of the Scotch biſhops ſeemed to him unbecoming the epiſcopal character, that he drew up a memorial of their abuſes. In 1668, he was employed in negociating the ſcheme of accommodation between the epiſcopal and preſbyterian parties, and, by his advice, many of the latter were put into the vacant churches. The year following he was made divinity profeſſor

Le Clerc, Biblioth. Ancienne & moderne, tom. III. p. 2.

Life annex'd to the Hiſt. of his Own Times.

Hiſt. of his Own Times, p. 280, 281.

feſſor at Glaſgow, where he continued four years and a half, equally hated by the zealots of both parties. In the frequent viſits he made to the dutcheſs of Hamilton, he ſo far gained her confidence as to be inſtructed with the peruſal and arrangement of her papers, relating to her father's and uncle's miniſtry; which put him upon writing Memoirs of the Dukes of Hamilton, and occaſioned his being invited to London by the earl of Lauderdale, who offered to furniſh him with ſome anecdotes towards compiling thoſe memoirs. During his
Ib. 1681. and hiſt. &c. ſtay in London, we are told by his ſelf and ſon, he was offered the choice of four biſhopricks in Scotland, which he refuſed. On his return to Glaſgow he married lady Margaret Kennedy, daughter to the earl of Caſſiles, a lady of great piety and knowledge, highly eſteemed by the preſbyterians, to whoſe ſentiments ſhe was ſtrongly inclined. As there was ſome diſparity in their ages, that it might remain paſt diſpute, that this match was wholly owing to inclination not to avarice or ambition, the day before their marriage our author delivered the lady a deed, whereby he renounced all pretenſion to her fortune, which was very conſiderable, and muſt otherwiſe have fallen into his hands, ſhe herſelf having no intention to ſecure it. In 1672, he publiſhed, A Vindication, &c. of the church and ſtate of Scotland; which at that juncture was looked upon as ſo great a ſervice, that he was again offered a biſhopric, and a promiſe of the next va-
Ib. p. 682. cant arch-biſhopric, but did not accept of it, becauſe he remarked, that the great deſign of the court was to advance popery. In 1673, he took another journey to London; and, by the king's own nomination, after hearing him preach, was made one of his chaplains in ordinary.

Upon his return to Scotland, he retired to his ſtation at Glaſgow, but was obliged the next year to return to court to juſtify himſelf againſt the accuſations of duke Lauderdale, who had repreſented him as the cauſe of the miſcarriages of all the court meaſures in Scotland. The king received him very coldly, and ordered his name to be ſtruck out of the liſt of chaplains; yet, at the duke of York's intreaty, con-
Ib. p. 683. ſented to hear what he could offer in his own juſtification, with which he ſeemed to be ſatisfied. Nevertheleſs, as Lauderdale had not dropt his reſentment, Mr. Burnet, who was told that his enemies had a deſign to get him impriſoned, reſigned his profeſſor's chair at Glaſgow, and reſolved to ſettle in London. He preached in ſeveral churches, and had been actually choſe miniſter of one, had not the electors been deterred from it, by a meſſage in the king's name. About this time

time the living of Cripple-gate being vacant, the dean and chapter of St. Paul's (in whoſe gift it was) hearing of his circumſtances and the hardſhips he had undergone, ſent him an offer of the benefice, but as he had been informed of their firſt intention of conferring it on Dr. Fowler, he generouſly declined it. In 1675, at the recommendation of lord Hollis, whom he had known in France, ambaſſador at that court, he was, by Sir Harbottle Grimſtone, maſter of the rolls, appointed preacher of the chapel there, notwithſtanding the oppoſition of the court. He was ſoon after choſen a lecturer of St. Clement's, and became one of the preachers that were moſt followed in town In 1697, he publiſhed his Hiſtory of the Reformation, for which he had the thanks of both houſes of parliament. Idem, ibid.

Two years after he printed the ſecond volume, which met with the ſame approbation as the firſt. About this time he attended a ſick perſon, who had been engaged in an amour with the earl of Rocheſter. The manner in which he treated her during her illneſs, gave that lord a great curioſity of being acquainted with him. Whereupon for a whole winter, he ſpent one evening in a week with Mr. Burnet, who diſcourſed with him upon all thoſe topics, upon which ſceptics and men of looſe morals attack the Chriſtian religion. The happy effect of theſe conferences occaſioned the publication of his account of the life and death of that earl.

In 1682, when the adminiſtration was changed in favour of the duke of York, being much reſorted to by perſons of all ranks and parties, in order to avoid returning viſits, he built a laboratory, and went for above a year through a courſe of chemical experiments. Not long after he refuſed a living of three hundred a year offered him by the earl of Eſſex, on the terms of not reſiding there, but in London. Life, p. 691. His behaviour at the lord Ruſſel's trial, and his attendance on him in priſon and at his execution, with the ſuſpicion of his being concerned in drawing up that nobleman's ſpeech, having drawn on him the indignation of the court, he took a ſhort tour to Paris, where unuſual civilities were ſhewn him by the king of France's expreſs direction; and he became acquainted with ſeveral eminent perſons; but not thinking it right to be longer abſent from the duties of his calling, he returned to London, and that very year, in purſuance of the king's mandate, was diſcharged from his lectureſhip at St. Clements, and having, on the fifth of November 1684, preached a ſermon at the Rolls chapel, ſeverely inveighing againſt the doc- Ibid, 6, 1.

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trines of popery and the principles of the papiſts, he was, in December following, forbid to preach there any more.

Hiſt. of his Own Time, p 696.

On king James's acceſſion to the throne having obtained leave to go out of the kingdom, he firſt went to Paris and lived in great retirement, till contracting an acquaintance with brigadier Stouppe; a proteſtant gentleman, in the French ſervice: he made a tour with him to Italy. He met with an agreeable reception at Rome. Pope Innocent II. hearing of our author's arrival, ſent the captain of the Swiſs guards to acquaint him, he would give him a private audience in bed, to avoid the ceremony of kiſſing his holineſs's ſlipper. But Dr. Burnet excuſed himſelf as well as he could.

One evening upon viſiting cardinal Howard, he found him diſtributing ſome relicks to two French gentlemen. Whereupon he whiſpered to him in Engliſh, that it was ſomewhat odd, that a Clergyman of the church of England ſhould be at Rome helping them off with the ware of Babylon. The cardinal ſmiled at the remark, and repeating it in French to the gentlemen, bid them tell their countrymen how bold the heretics, and how mild the cardinals were at Rome. Some diſputes, which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city, which, upon an intimation given him by prince Borgheſe, he accordingly did. He purſued his travels through Switzerland and Germany. In 1688, he came to Utrecht with an intention to ſettle in ſome of the ſeven provinces. There he received an invitation from the prince and princeſs of Orange (to whom their party in England had recommended him) to come to the Hague, which he accepted: he was ſoon made acquainted with the ſecret of their counſels, and adviſed the fitting out of a fleet in Holland ſufficient to ſupport their deſigns and encourage their friends; this and the account of his travels, in which he endeavoured to blend popery and tyranny together, and repreſent them as inſeparable, with ſome papers, reflecting on the proceedings of England, that came out in ſingle ſheets, and were diſperſed in ſeveral parts of England, moſt of which Mr. Burnet owns himſelf the author of, alarmed king James, and were the occaſion of his writing twice againſt him to the princeſs of Orange, and inſiſting, by his ambaſſador, on his being forbid the court, which, after much importunity, was done, though he continued to be truſted and employed as before, the Dutch miniſters conſulting him daily. But that which gave, he tells us, the criſis to the king's anger was, the news of Burnet's being to be married to a conſiderable fortune at the Hague. To put

Life, p. 693.

Hiſt. ibid. p. 726, 727.

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an end to this frequent conferences with the miniſters, a proſecution for high treaſon was ſet on foot againſt him both in England and Scotland: but Burnet receiving the news thereof before it came to the ſtates, he avoided the ſtorm, by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scot, a Dutch lady, of conſiderable fortune, who, with the advantage of birth, had thoſe of a fine perſon and underſtanding.

After his marriage with this lady, being legally under the protection of Holland, he undertook, in a letter to the earl of Middleton, to anſwer all the matters laid to his charge; and added, that being now naturalized in Holland, his allegiance was, during his ſtay in theſe parts, transferred from his majeſty to the States General; and, in another letter, that if, upon non-appearance, a ſentence ſhould be paſſed againſt him, he might, to juſtify himſelf, be forced to give an account of the ſhare he had in affairs, in which he might be led to mention what he was afraid would not pleaſe his majeſty. Theſe expreſſions gave ſuch offence to the Engliſh court, that, dropping the former proſecution, they proceeded againſt him, as guilty of high treaſon; and a ſentence of outlawry was paſſed upon him; and thereupon the king firſt demanded him to be delivered up, and afterwards inſiſted on his being baniſhed the ſeven provinces, which the States refuſed; alledging, that he was become their ſubject; and, if the king had any thing to lay to Dr. Burnet's charge, juſtice ſhould be done in their courts. This put an end to all farther application to the States, and Dr. Burnet, ſecured from any danger, went on in aſſiſting and forwarding the important affair of the revolution. He gave early notice of it to the court of Hanover, intimating, that the ſucceſs of that project muſt naturally end in a ſucceſſion in that illuſtrious houſe to the Britiſh crown. He wrote alſo ſeveral pamphlets in ſupport of the prince of Orange's deſigns, and aſſiſted in drawing up his declaration, &c. and when he undertook the expedition to England, Dr. Burnet accompanied him as his chaplain. After his landing at Exeter he propoſed and drew up the aſſociation, and was of no ſmall ſervice on ſeveral occaſions by a ſeaſonable diſplay of pulpit eloquence, to animate the prince's followers, and gain over others to his intereſt. Nor did his ſervices paſs unrewarded, for king William had not been many days on the throne before Dr. Burnet was advanced to the ſee of Saliſbury, in the room of

Hiſt. of his Own Times, p. 726, 727, 723.

Hiſt. ibid. p. 757.

Dr. Seth Ward, deceaſed, being conſecrated May the 31ſt, 1689. He diſtinguiſhed himſelf in the houſe of lords, by declaring for moderate meaſures with regard to the clergy, who ſcrupled to take the oaths, and for a toleration of the proteſtant diſſenters. A paſſage in his paſtoral letter to the clergy of his dioceſe, concerning the oaths of allegiance and ſupremacy to king William and queen Mary, dated May 15, 1689, which ſeemed to ground their title to the crown on the right of conqueſt, gave ſuch offence to both houſes of parliament, that they ordered it to be burnt by the hands of the common hangman. As ſoon as the ſeſſion of parliament in 1689 was ended, he went down to his dioceſe, where he was very exact in the diſcharge of his function, and was particularly ſcrupulous in conferring orders and admitting to livings.

Bennet's complete Hiſt. of England, vol. III. p. 587, 650.

In 1698, he loſt his wife by the ſmall-pox; and, as he was almoſt immediately after appointed preceptor to the duke of Glouceſter, in whoſe education he took great care, this employment and the tender age of his children induced him the ſame year to ſupply her loſs, by a marriage with Mrs. Berkeley, eldeſt daughter of Sir Richard Blake, knight.

Ibid. 719.

In 1699, he publiſhed his expoſition on the thirty-nine articles of the church of England. In 1704, he had the ſatisfaction to ſee his project for augmenting poor livings carried into execution. The laſt five or ſix years of his life he grew more abſtracted from the world than he had been in the former part of it. He lived to ſee a ſucceſſion take place, and that family eſtabliſhed, in whoſe intereſts he had been ſo zealous, and died March 17, 1714-15, in the 72d year of his age, and was interred in the pariſh church of St. James's, Clerkenwell. After his death his Hiſtory of his own times, with his life annexed, was publiſhed by his ſon Thomas Burnet, eſq; His character, as drawn by the marquis of Hallifax, is as follows, 'Dr. Burnet is like all men who are above the 'ordinary level, ſeldom ſpoke of in a mean; he muſt either be 'railed at or admired. He has a ſwiftneſs of imagination 'that no other comes up to; and as our nature hardly allows 'us to have enough of any thing, without having too much, 'he cannot at all times ſo hold in his thoughts, but that at 'ſometimes they may run away with him; as it is hard for 'a veſſel that is brimful, when in motion, not to run over; 'and therefore the variety of matter that he ever carries 'about him, may throw out more than an unkind critic 'would allow of. His firſt thoughts may ſometimes require

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'more digeſtion, not from a defect in his judgment, but 'from the abundance of his fancy, which furniſhes too faſt 'for him; his friends love him too well to ſee ſmall faults, 'or if they do, think that his greater talents give him a pri-'vilege of ſtraying from the ſtrict rules of caution, and 'exempt him from the ordinary rules of cenſure. He pro-'duces ſo faſt, that what is well in his writings calls for ad-'miration, and what is incorrect deſerves an excuſe; he may, 'in ſome things, require grains of allowance, which thoſe 'only can deny him, who are unknown or unjuſt to him. 'He is not quicker in diſcerning other men's faults than he 'is in forgiving them; ſo ready, or rather glad, to acknow-'ledge his own, that from blemiſhes they become orna-'ments. All the repeated provocations of his indecent ad-'verſaries have had no other effect, than the ſetting his good 'nature in ſo much a better light, ſince his anger never yet 'went farther than to pity them. That heat, which in moſt 'other men raiſes ſharpneſs and ſatire, in him glows into 'warmth for his friends, and compaſſion for thoſe in want 'and miſery. As dull men have quick eyes, in diſcerning 'the ſmaller faults of thoſe that nature has made ſuperior 'to them, they do not miſs one blot he makes; and being 'beholden only to their barrenneſs for their diſcretion, they 'fall upon the errors, which ariſe out of his abundance; 'and, by a miſtake, into which their malice betrays them, 'they think that by finding a mote in his eye, they hide the 'beams that are in their own. His quickneſs makes writing 'ſo eaſy a thing to him, that his ſpirits are neither waſted 'nor ſowered by it: the ſoil is not forced; every thing grows, 'and brings forth without pangs; which diſtinguiſhes as 'much what he does from that which ſmells of the lamp, 'as a good palate will diſcern between fruit which comes 'from a rich mould, and that which taſtes of the uncleanly 'pains that have been beſtowed upon it. He makes many 'enemies by ſetting an ill-natured example of living, which 'they are not inclined to follow. His indifference for pre-'ferment, his contempt not only of ſplendor, but of all un-'neceſſary plenty; his degrading himſelf into the loweſt and 'moſt painful duties of his calling; are ſuch unprelatical 'qualities, that, let him be never ſo orthodox in other 'things in theſe he muſt be a diſſenter. Virtues of ſuch a 'ſtamp are ſo many hereſies in the opinion of thoſe divines 'who have ſoftened the primitive injunctions ſo as to make

'them ſuit better with the preſent frailty of mankind. No 'wonder then if they are angry, ſince it is in their own de-'fence; or that, from a principle of ſelf-preſervation, they 'ſhould endeavour to ſuppreſs a man whoſe parts are a ſhame, 'and whoſe life is a ſcandal to them.' A liſt of his writings may be ſeen at the end of the account of his life publiſhed by his ſon.

Wood, Athen. Oxon. vol. II. col. 868.

BURNET, (THOMAS) doctor of laws, a polite and learned writer in the latter end of the laſt century, was born in Scotland, and admitted of Clare-hall in Cambridge, under the tuition of Mr. John Tillotſon, afterwards archbiſhop of Canterbury, in June 1651, but upon the removal of Dr. Cudworth, from the maſterſhip of Clare-hall, to that of Chriſt college, Mr. Burnet tranſplanted himſelf to the latter, of which he was choſen fellow in 1657. He took the degree of maſter of arts in 1658, was choſen ſenior proctor of the univerſity in 1661. In 1685, a little before he entered into holy orders, he was choſen maſter of the Charter-houſe, by the intereſt of the duke of Ormond lord ſteward, to whoſe grandſon, the earl of Oſſory, he had been governor. Thoſe biſhops, who were of the number of the electors, made exceptions to him, that though he was a clergyman, he went always in a lay habit. But Ormond being ſatisfied that his converſation and manners were worthy of a clergyman in all reſpects, inſiſted that theſe points were much more eſſential than the exterior habit. In this ſtation he made a noble ſtand againſt an attempt of king James, to impoſe one Andrew Popham, a papiſt, as a penſioner upon the foundation of that houſe. After the revolution, he was appointed chaplain in ordinary to king William, and alſo clerk of the cloſet, but from the latter place, which he owed to archbiſhop Tillotſon's intereſt, the clergy, taking offence at ſomething in his Archeologiæ Philoſophicæ, afterwards procured his removal. If Oldmixon is to be credited Dr. Burnet miſſed the ſee of Canterbury upon the death of Dr. Tillotſon, by a repreſentation of ſome biſhops, that his writings were too ſceptical. He died September the 27th, 1715, and was buried in the Charter-houſe chapel.

Ibid.

Hiſt. Eng. king Geo. I. p. 95.

Plinij Hiſt. Nat. lib. 35, c. 5.

BUPALUS, a famous ſculptor of antiquity, and ſon, grandſon, and great grandſon of a ſculptor, was born in the iſle of Chios. He had a brother named Athenis, of the ſame profeſſion with himſelf; and probably they worked together, ſince

ſince Pliny ſpeaks jointly of them and their works. They flouriſhed in the ſixtieth Olympiad, at the time with Hipponax, a poet of an ugly and contemptible figure, and of a very weak conſtitution. They ſet their fancies to work upon him, and repreſented him in a ridiculous form: but they met with their match; for he attacked them with ſo violent a ſatire, that, as ſome ſay, they hanged themſelves through ſpite and vexation. Pliny does not allow this; but ſays, on the contrary, that, after Hipponax had taken his revenge, they made ſeveral fine ſtatues in ſeveral places. He mentions a Diana of theirs at Jaſus in Caria, that was not ſo admirable as the other Diana, which they made at Chios. This laſt was placed very high, and appeared with a frowning countenance to thoſe that came in, and with a pleaſant one to thoſe that went out. There were ſeveral ſtatues at Rome made by them: they wrought only in the white marble of the iſle of Paros. Pauſanias mentions Bupalus as a good architect, as well as ſculptor; but ſays nothing of Athenis. Lib. iv,

BURIDAN (JOHN) a Frenchman, born at Bethune in Artois, one of the moſt renowned philoſophers of the fourteenth century. He diſcharged a profeſſor's place in the univerſity of Paris with great reputation; and wrote Commentaries on Ariſtotle's Logick, Ethicks, and Metaphyſicks, which were much eſteemed. Some ſay, that he was rector of the univerſity of Paris in the year 1320. Aventinus relates, that he was a diſciple of Ockam; and that, being expelled Paris by the power of the Realiſts, which was ſuperior to that of the Nominaliſts, he went into Germany, where he founded the univerſity of Vienna. "Buridan's Aſs," has been a kind of proverb a long time in the ſchools; though nobody has ever pretended to explain it, or to determine with certainty, what it was. Vide leaf at the End Lib. viii. fol. 639. apud Jacobum Thomaſium, Orat. xii. p. 274.

BURKITT (WILLIAM) a celebrated commentator on the New Teſtament, was born at Hitcham in Northamptonſhire upon July the 25th, 1650. His firſt ſchoolmaſter was Mr. Goffee of Bilſon, from whence after one year he was ſent to Stow-market, and from thence to a ſchool at Cambridge. After his recovery from the ſmall-pox, which he catched there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the univerſity, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued

ſome years. He entered young upon the miniſtry, being ordained by biſhop Reynolds: and the firſt employment which he had was at Milden in Suffolk, where he continued one and twenty years a conſtant preacher, (in a plain, practical, and affectionate manner) firſt as curate, and afterwards as rector of that church. In the year 1692, he had a call to the vicarage of Dedham in Eſſex, where he continued to the time of his death, which happened in the latter end of October 1703. He was a pious and charitable man. He made great collections for the French proteſtants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy miniſter to go and ſettle in Carolina. Among other charities he bequeathed by his laſt will and teſtament the houſe wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer, that ſhould be choſen from time to time to preach the lecture at Dedham. He wrote ſome books, and among the reſt a Commentary upon the New Teſtament in the ſame plain, practical, and affectionate manner, in which he preached.

BURMAN (PETER) profeſſor of hiſtory and eloquence in the univerſity of Leyden, is a perſon of whom we know very little; which ignorance of ours is owing intirely to his own miſconduct. It was in the very nature of Burman to be foulmouthed, quarrelſome, and ready as well as willing to abuſe and rail at every body. This propenſity, joined to other bad qualities of the heart, and an immoral life into the bargain, made him ſo univerſally abhorred and deteſted, that at his death, which happened in the year 1740, no body was found who would write his eloge, or ſay any thing about him. He was in his turn rector magnificus of the univerſity of Leyden; and, as is cuſtomary in foreign univerſities, made an oration, when he quitted the rectorſhip on the 8th of February 1720. His oration was publiſhed, and is remarkable. It is "againſt the ſtudies of humanity, ſhewing, that the "learned languages, hiſtory, eloquence, and criticiſm, are "not only uſeleſs, but alſo dangerous to the ſtudies of law, "phyſick, philoſophy, and, above all, of divinity; to which "laſt poetry is a ſpecial help." The profeſſor, obſerving the great decay of the politer ſtudies, and the contempt with which the men of ſcience affected to treat them, endeavoured to expoſe their objections, while he ſeemed to juſtify them. He ridicules the barbarous ſtile, in which moſt lawyers, phyſicians, and philoſophers, write; but eſpecially the jargon of

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divines, who, as he intimates, ſhamefully neglected the ſtudy of the original languages, and inveighed frequently againſt the abuſe of hiſtory and criticiſm in ſuch a manner, as would in effect deſtroy the uſe of them. The celebrated Dr. Bentley, who both ſpoke and thought highly of Burman, has pronounced this oration "a very fine one in its way, all "writ in Lucian's manner, a thorough irony and jeer." Theſe expreſſions are to be found in the 36th page of his "Anſwer to the Remarks made upon his Propoſals of print-"ing a new edition of the Greek Teſtament." Dr. Middleton, however, the author of thoſe Remarks, and who wrote, "Further Remarks on the Propoſals," repl es to this encomium of Bentley upon Burman, in this manner: "It "is indeed as thorough a jeer as ever yet appeared, and as "dull a one too, upon the church, the clergy, and every "thing ſerious and ſacred in the practice and principles of "both. It is juſt, as he tells us, to let his audience know, "that to make a profound theologue, there is no need of any "ſkill at all, either in languages, or hiſtory, or eloquence, "or criticiſm." Middleton's works, Vol. II. p. 421.

Among the many quarrels and altercations which Burman had, one was with the excellent le Clerc; of which we will give ſome account, for the ſake of illuſtrating the temper and character of our profeſſor. In the year 1703, Mr. le Clerc, under the aſſumed name of Theodorus Gorallus, publiſhed an edition of the remains of Pædo Albinovanus and Cornelius Severus; and prefixed a preface upon the right method of interpreting the ancient authors. Now whether le Clerc here let drop any thing, which might ſeem to diſcredit verbal criticiſm, and ſo increaſed the diſguſt he had already given to that ſort of men in his Parrhaſianæ; or whether he was thought to have gone out of his province, and to have undertaken what he was not qualified to perform, we know not; but offence was taken by Burman, and the ſame year was publiſhed a ſatyrical piece, intituled, "A Dialogue be-"tween Spudæus and Gorallus;" which as Mr. Clerc tells us, every body agreed to be written by him. Mr le Clerc replied in a ſhort and general way to it, in the Preface to his ſecond volume of the Bibliotheque Choiſee; but without mentioning either the work or the ſuppoſed author. He was twice, he tells us, in Burman's company afterwards, at the houſes of common friends, but did not take the leaſt notice. In the year 1709, Burman publiſhed Petronius; and in the Preface made an open and virulent attack upon le Clerc, Bibl. Choiſ. Tom. xix. p. 369. Ibid. p. 370.

upon a pretence that he had ſaid ſomething againſt Grævius. "Shall I," ſays he, "ſuffer any Gorallus of them all to go "unchaſtiſed, who blaſphemouſly depreciates the literary "merit of ſuch a man as Grevius, qui Grevij merita in rem-"publicam literariam deprimere ſacrilego ore conatur? Gre-"vius, who taking me an urchin, of only ten years old, un-"der his care, faſhioned me himſelf, and led me carefully "through thoſe tracts of learning, which have been trod by "the princes in literature?" Mr. le Clerc replied in form to this preface, and vindicates his perſon and his writings from the reproachful imputations caſt upon both. Before he enters upon this, he rallies Burnam pretty ſmartly, for defending Petronius and his obſcenities ſo zealouſly as he does. He quotes the following paſſages from his Preface: Cum ſoli fere eſſent Monachi, apud quos ulla adhuc eruditionis veſtigia ſupererant, quis non credat prurientes illos nebulones, qui in publico magnam pietatis ſpeciem mentiebantur, intra clauſtra ſua laſciviſſimum quemque ſcriptorem aſſidue verſaſſe?—Horum otioſorum turpi diligentiæ adſcribendum puto, quod non integer ad nos Petronius pervenerit, ſed illæ tantum partes, quæ Monachis tentigine raptis laſciviæ et libidinoſæ proſerviæ manifeſtiſſimis argumentis blandiebantur. One may ſee, ſays Mr. le Clerc, that Mr. Burman has profited exceedingly from the ſtudy of Petronius; and that he is perfectly free from that hypocriſy, which he imputes to the monks. His delicacy, adds he, is further obſervable in the promiſe he has made the publick, in the ſame preface; where he ſays, that "he has a deſign, if God ſhall grant life and ſtrength, "ſi ætatem & vires Deus dederit, not only to publiſh ano-"ther volume of the verſes aſcribed to Petronius, but alſo "to enrich it with the Catalecta Scaligeri, &c." that is, ſays Mr. le Clerc, Mr. Burman intends, with God's bleſſing, not only to publiſh a collection of moſt bawdy poems, among which are included the Priapeia, but alſo to enrich them with a commentary of his own. Theſe things, ſays he, are very unbecoming a profeſſor of a chriſtian univerſity, who ought to preſerve the youth about him from corruption, inſtead of throwing incitements in their way; "not to mention his im-"prudence in talking after this manner, at a time when an "action was commenced againſt him by a young girl for "having debauched her."

Prefat. ad Petron.

Bibl. Choiſ. Tom. xix, p. 362.

Ibid. p. 364. It may be proper to obſerve here, that in the year 1734, was publiſhed at Florence, a Latin performance, intitled, Chriſtomathia Petronio-Burmanniana: ſive, cornucopiæ obſerva-

ſervationum eruditiſſimarum et ante plane inauditarum, quas vir illuminatiſſimus, rerum omnium & multorum preterea aliorum peritiſſimus, Petrus Burmannus, congeſſit in Petronium Arbitrum, ſanctiſſimum ſcriptorem. Acceſſit ſpecimen Latinitatis novæ, Romanis incognitæ, e notis Petri Burmanni ad Petronium. Burman afterwards abuſed Mr. Le Clerc, in a piece called, "The lying Gazetteer," &c. to which Mr. le Clerc made no other reply, than by inſerting in the ſecond part of the 20th tome of his Bibliotheque Choiſee, printed in 1710, a ſhort article intitled, "Reaſons for not anſwering a libel of "Peter Burman." Burman's reſentment was not yet ſatiated; for in the ſame year, when Dr. Bentley's Emendationis in Menandri & Philemonis Reliquias ex nupera editione J. Clerici, were publiſhed at Utrecht, he prefixed a moſt abuſive and ſcurrilous preface, which begins in this manner: "Were "any prize to be propoſed in the republic of letters for him, "who ſhould be found to exceed the reſt in impudence and "ignorance, le Clerc would infallibly carry it by univerſal "conſent, &c." Here is language, employed againſt one of the greateſt, the moſt uſeful, the moſt excellent of men, that ever adorned the commonwealth of learning: which moves our indignation the more, as we are intirely of opinion, that all the Burmans, which ever did, or ever ſhall live, will never be worth one ſingle le Clerc.

To conclude, and to give the devil his due, Burman, tho' not allowed by the criticks to be an adept in the Greek, had ſkill and abilities as an editor of Latin claſſics; of which he publiſhed Virgil, Ovid, Petronius, Quintilian, Suetonius, Juſtin, Velleius Paterculus, Phædrus, &c.

BURTON (Robert) known to the learned by the name of Democritus junior, was younger brother to William Burton, who wrote the 'Antiquities of Leiceſterſhire,' and born of an ancient and genteel family at Lindley in that county, upon February the 8th, 1576. He was educated in Grammar learning in the free ſchool of Sutton Colfield in Warwickſhire; and in the year 1593, ſent to Brazen-noſe college in Oxford. In 1599, he was elected ſtudent of Chriſt-church, and for form's ſake, as Wood tells us, for he wanted not a tutor, was put under the tuition of Dr. John Bancroft, afterwards biſhop of Oxford. In 1616, he had the vicarage of St. Thomas, in the weſt ſuburb of Oxford, conferred on him by the dean and canons of Chriſt-church, to the pariſhioners of which, it is ſaid, that he always gave the ſacrament Wood's Ath. Oxon.

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in wafers; and this, with the rectory of Segrave in Leiceſterſhire, given him ſome years after by George, lord Berkeley, he held with ſome difficulty (for the ſtorm was gathering over England, and the troubles were coming on) to the day of his death, which happened in January 1639.

He was a man of general learning; a great philologer, an exact mathematician, and (what makes the peculiarity of his character) a very curious calculator of nativities. He was extremely ſtudious, and of a melancholy turn, yet an agreeable companion, and very humourous. The Anatomy of Melancholy, by Democritus Junior, as he calls himſelf, ſhews, that theſe ſeemingly different qualities were mixed together in his compoſition. This book was printed firſt in 4to, afterwards in folio, in 1624, 1632, 1638, and 1652, to the great profit of the bookſeller, who, as Mr. Wood tells us, got an eſtate by it. Some circumſtances attending his death, occaſioned ſtrange ſuſpicions. He died in his chamber at Chriſt-church, at, or very near the time, which, it ſeems, he had ſome years before predicted from the calculation of his nativity, and this exactneſs made it whiſpered about, that for the glory of aſtrology, and rather than his calculation ſhould fail, he became indeed a felo de ſe. This, however, was certainly not notorious; for he was buried with due ſolemnity in the cathedral of Chriſt-church, and had a fair monument erected to his memory, with his buſt painted to the life: on the right hand of which is the calculation of his own nativity, and under it this inſcription made by himſelf: 'Paucis notus, paucioribus ignotus, hic jacet 'Democritus junior, cui vitam dedit, et mortem melancho-'lia.' All this was put up by the direction of his brother William Burton.

He left behind him a very choice collection of books, many of which he bequeathed to the Bodleian library; and an hundred pounds to Chriſt-church, the intereſt of which was to be laid out yearly in books for their library.

Wood, A. O. Vol. I. Faſti, c. 192.

BURTON (HENRY) was born at Birſall in Yorkſhire, about the year 1579; and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated maſter of arts, at Oxford, and took the degree of batchelor of divinity. He firſt was tutor to the ſons of lord Carey of Lepington, (created in 1625 earl of Monmouth) then clerk of the cloſet to prince Henry; and, after his death, to prince Charles, whom he was appointed

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to attend into Spain in 1623; but for reaſons unknown, was ſet aſide after part of his goods were ſhipped, and upon that prince's acceſſion to the crown was removed from being his clerk of the cloſet: Dr. Neile, biſhop of Durham, who had ſerved his father king James in that quality, being continued. Burton, highly diſguſted at this treatment, took every opportunity of expreſſing his reſentment, particularly by railing againſt the biſhops. Clarendon, Vol. I. p. 200. 8vo. edit.

In April 1625. he preſented a letter to king Charles, remonſtrating to him againſt Dr. Neile and Dr. Laud, his majeſty's continual attendants, as popiſhly affected; and for this, and ſome other indiſcretions, was forbid the court. Soon after, he was preſented to the rectory of St. Matthew's, in Friday-ſtreet, London. In December 1636, he was ſummoned to appear before Dr. Duck, one of the commiſſioners for cauſes eccleſiaſtical, who tendered to him the oaths ex officio, to anſwer to certain articles brought againſt him for what he had advanced in two ſermons preached in his own church on the preceding fifth of November (A). Burton, inſtead of anſwering, appealed to the king. Nevertheleſs, a ſpecial high-commiſſion-court, which was called ſoon after at Doctor's-Commons, ſuſpended him in his abſence, both from his office and benefice. Whereupon he thought fit to abſcond, but publiſhed his two ſermons under the title of, 'For God 'and the King;' together, with an apology juſtifying his appeal. On the firſt of February, a ſerjeant at arms, with other officers, by virtue of a warrant from the Star-Chamber, Wood. Ibid.

(A) The text they were preached upon was, Proverbs xxiv. 21, 22. In theſe two ſermons and in his apology, he charged the biſhops with dangerous plots to change the orthodox religion eſtabliſhed in England; and to bring in Romiſh ſuperſtition in the room of it; and blamed them for introducing ſeveral innovations into divine worſhip. The chief he mentioned, were, that in the epiſtle the Sunday before Eaſter, they had put out 'In,' and made it, 'At the 'name of Jeſus,' which alteration was directly againſt the act of parliament. That two places were changed in the prayers ſet forth for the fifth of November; namely, 'Root out that Babyloniſh and Antichriſtian ſect, which ſay,' &c. is thus altered, 'Root out that Babyloniſh and Antichriſtian ſect of them 'which ſay.' Next, 'Cut off thoſe 'workers of iniquity whoſe religion 'is rebellion,' &c. was, in the book printed in 1635, thus altered, 'Cut 'off thoſe workers of iniquity, who 'turn religion into rebellion.'—That the prayers for the navy is left out of the late book for the faſt.—That the placing the communion-table altar-wiſe, at the upper end of the chancel, was done to advance and uſher in popery.—That the ſecond ſervice, as dainties, was ſaid there.—That bowing towards the altar, was worſhipping the table, or God knows what.

broke open his doors, ſeized his papers, and took him into cuſtody. Next day, he was, by an order of the privy-council, committed to the Fleet-priſon; from which place he dated an epiſtle to his majeſty, another to the judges, and a letter to the true-hearted nobility. March 11, he was proceeded againſt in the Star-chamber, for writing and publiſhing ſeditious, ſchiſmatical, and libellous books, againſt the hierarchy of the church, and to the ſcandal of the government. To this information, he (and Baſtwick and Prynne who were indicted with him) prepared anſwers (B). In the end of May 1637, a perſon came to the Fleet, to examine Mr. Burton upon his anſwer, but hearing that the greateſt part of it had been expunged, he refuſed to be examined, unleſs his anſwer might be admitted as it was put in; or be permitted to put in a new anſwer. June 2, it was ordered by the court, that if he would not anſwer to interrogatories framed upon his anſwer, he would be proceeded againſt pro confeſſo. Accordingly, June the 14th, Burton, and the two others, being brought to the bar, the information was read; and no legal anſwer having been put in in time, nor filed on record, the court began, for this contempt, to proceed to ſentence. The defendants cried out for juſtice, that their anſwers might be read, and that they might not be condemned unheard. Nevertheleſs, becauſe their anſwers were not filed on record, the court proceeded to paſs ſentence. Burton, and the others, to pay a fine of five thouſand pounds each, and that he in particular, ſhould be deprived of his eccleſiaſtical benefice, degraded from his miniſterial function,

(B) Their counſel refuſed to ſign their anſwers, for fear of offending the Star-chamber. The defendants therefore petitioned the court, that, according to ancient precedents, they might ſign their anſwers with their own hands; declaring, they would abide by the cenſure of the court, if they did not make good what was contained therein. But this was refuſed by the court. Mr. Burton's anſwer was at length ſigned by Mr. Holt, a bencher of Gray's-inn; who afterwards withdrew his hand, becauſe the other counſel, out of fear, would not ſubſcribe it. However, Mr. Burton tendered it to the court, deſiring it might be accepted, or Mr. Holt ordered to new ſign it. The court ordered, that it might be received under the hand of Mr. Holt alone, which was accordingly done. After it had lain in court near three weeks, upon the attorney-general's ſuggeſtion to the court, on the 19th of May, that it was ſcandalous; it was referred to the two chief juſtices, ſir John Bramſton and ſir John Finch, to conſider of, and to expunge what was contained therein, as unfit to be brought into court, or otherwiſe impertinent and ſcandalous. They expunged ſixty-four whole ſheets, that is, the whole anſwer except ſix lines at the beginning, and about twenty-four at the latter end.

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and degrees in the univerſity; be ſet on the pillory, and both his ears cut off there; confined to perpetual cloſe impriſonment in Lancaſter-caſtle, debarred the acceſs of his wife, or any other, except his keeper, and denied the uſe of pen, ink, and paper. All which, except the fine, was executed accordingly. After twelve weeks impriſonment in the common-gaol at Lancaſter, where great crowds pitying his misfortunes, reſorted to him; ſome of his papers being diſperſed in London, he was removed, by an order of council, to Cornet-caſtle, in the Iſle of Guernſey, October 1637, where he was ſhut up almoſt three years; till in November 1640, the houſe of commons, upon his wife's petition, complaining of the ſeverity of his ſentence, ordered that he ſhould be forthwith ſent for to the parliament, in ſafe cuſtody. Burton, on his arrival at London, preſented a petition to the houſe of commons, ſetting forth his ſufferings. In conſequence of which, the houſe reſolved, that the ſentence againſt him was illegal, and ought to be reverſed; that he be freed from the fine of five thouſand pounds, and from impriſonment, and reſtored to his degree in the univerſity, orders in the miniſtry, and to his eccleſiaſtical benefice in Friday-ſtreet, London; alſo have recompence for his impriſonment, and for the loſs of his ears, which they fixed at ſix thouſand pounds; but by reaſon of the enſuing confuſions in the kingdom, he never received that ſum. He was, however, reſtored to his living of St. Matthew's; after this he declared himſelf an independent, and complied with all the alterations that enſued. But Wood ſays, that when he ſaw what ſtrange courſes the parliament took, he grew more moderate. He died in the beginning of January 1647-8. Beſides the tracts mentioned above, he wrote ſeveral others.

Faſti, Vol. I. col. 192.

BUSBEC (AUGER GISLEN) was the natural ſon of the lord of Buſbec, and born at Commines, a town in Flanders, in the year 1522. The early proofs he gave of an extraordinary genius induced his father to ſpare neither care nor expence to get him properly inſtructed, and to obtain his legitimation from the emperor Charles V. He was ſent to ſtudy at the univerſities of Louvain, Paris, Venice, Bologna, and Padua. He was ſome time at London, whither he attended the ambaſſador of Ferdinand, king of the Romans. In 1554, he was appointed ambaſſador at Conſtantinople, but made a very ſhort ſtay there. Being ſent back the following year, this

this ſecond embaſſy proved longer and more fortunate, for it laſted ſeven years, and ended in a good treaty. He acquired a perfect knowledge of the ſtate of the Ottoman empire, and the true means of attacking it with ſucceſs; on which ſubject he compoſed a very judicious diſcourſe, intitled, 'De re 'militari contra Turcam inſtituendi conſilium.' Without neglecting any thing that related to the buſineſs of his embaſſy, he laboured ſucceſsfully for the republic of letters, collecting inſcriptions, (A) purchaſing manuſcripts, ſearching after rare plants, and enquiring into the nature of animals. When he ſet out the ſecond time to Conſtantinople, he carried with him a painter to take draughts of the plants and animals that were unknown in the weſt. The relation which he wrote of his two journeys to Turkey is much commended by Thuanus. He was deſirous of paſſing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his ſons, and when his daughter princeſs Elizabeth was married to Charles IX. king of France, Buſbec was nominated to conduct her to Paris. This queen gave him the whole ſuperintendance of her houſhold and of her affairs, and when ſhe quitted France, on her huſband's death, left him there as her ambaſſador. He was continued in that quality by the emperor Rodolph. He died on the 28th of October 1592.

(A) The public is obliged to Buſbec for the Monumentum Anciranum, which would be one of the moſt curious and inſtructive inſcriptions of antiquity, if it was entire; for we might there have a liſt of the actions of Auguſtus. Paſſing through Ancyra, a city of Galatia, Buſbec cauſed all that remained legible of that inſcription to be copied from the marble of a ruined palace, and ſent it to Schottus the Jeſuit. It may be ſeen in Grevius's Suetonius. Gronovius publiſhed this Monumentum Anciranum at Leyden, in 1695, with notes, from a more full and correct copy than that of Buſbec.

'I bring with me,' ſays Buſbec, in one of his letters, 'a promiſcu-'ous heap of ancient coins, the beſt 'of which I intend to preſent to my 'maſter; and beſides theſe, whole 'cart-loads and ſhip-loads of Greek 'manuſcripts: there are, I believe, 'not much fewer than 240, which 'I have ſent by ſea to Venice, to be 'thence conveyed to Vienna. I 'have ſearched every corner, that I 'might get together, by the laſt 'gleaning as it were, all that re-'mained of that ſort of commo-'dity.'

Wood, Ath. Oxon. edit. 1721, Vol. II. col. 523.

BUSBY (RICHARD) a very eminent ſchoolmaſter, was ſon of Richard Buſby, of Weſtminſter, gentleman; and born at Lutton in Lincolnſhire, September 22, 1606. Having paſſed through the claſſes of Weſtminſter-ſchool, as a king's ſcholar,

lar, he was, in 1624, elected ſtudent of Chriſt-church (A). Wood, Ibid. He took the degree of batchelor of arts, Oct. 21, 1628; and that of maſter, June 18, 1631. On the firſt of July, 1639, he was admitted to the prebend and rectory of Cudworth, in the church of Wells (B). December 13, 1640, he was appointed maſter of Weſtminſter-ſchool, and by his ſkill and diligence in the diſcharge of this moſt laborious and important office for the ſpace of fifty-five years, bred up the greateſt number of eminent men in church and ſtate, that ever adorned at one time any age or nation (C). After the reſtoration, king Charles the IId, conferred on him a prebend of Weſtminſter, into which he was inſtalled July 5, 1660; and the 11th of Auguſt following, he was made treaſurer and canon reſidentiary of the church of Wells. He took the degree of doctor in divinity, Oct. 19, 1660. At the coronation of king Charles II. he carried the ampulla, and in the convocation, which met June 24, 1661, he was proctor for the chapter of Bath and Wells; and one of thoſe who approved and ſubſcribed the Common-prayer-book. This great man after a long and healthy life, the conſequence of his chaſtity, ſobriety and temperance, died April 6, 1695, aged 89, and was buried in Weſtminſter-abbey, where there is a fine monument erected to him, with a Latin inſcription, of which the following is the ſubſtance: "You ſee below a repreſentation of Buſby's body, and outward appearance. If you would ſee his inward qualifications, behold the lights of both univerſities, and of Weſtminſter-hall, the chief men at court, in the parliament, and in the church. And when you perceive how large, and how plentiful a harveſt of ingenious men was ſown by him, conſider how great was the ſower." He was a perſon very ſagacious in finding out every one's genius and diſpoſition, and no leſs induſtrious in employing them to advantage, and forwarding them ſucceſsfully. He was a perſon, who ſo formed and trained up the minds of youth by his inſtructions, that they learned at the ſame time both to

(A) At the univerſity he was conſidered as a complete orator, and a very good actor, having acted with great applauſe in the comedy called, 'The Royal Slave,' written by William Cartwright, which was played before king Charles I. and his queen, at Chriſt-church, by the ſtudents of that houſe, on the 30th of Auguſt, 1636.

(B) He loſt the profits of it during the civil wars, but found means to keep his ſtudent's place, and other preferments.

(C) He extremely liked, and even applauded, and rewarded wit in any of his ſcholars, though it reflected on himſelf, but in his ſchool he was extremely ſevere.

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ſpeak and to be wiſe; and whilſt they were inſtructed by him as boys, they inſenſibly grew up to be men. As many ſcholars as he ſent out into the world, ſo many faithful, and in general, brave champions, did church and ſtate obtain. Whatever reputation Weſtminſter-ſchool enjoys, whatever advantage has thence accrued, is chiefly due to Buſby, and will for ever be due to him. So uſeful a man God bleſſed with long life, and crowned with riches. And he, on his part, chearfully devoted himſelf, and his poſſeſſions, to the promoting of piety. To relieve the poor; to ſupport and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon thoſe good uſes in his life time, he bequeathed to the ſame at his death (A). He compoſed ſeveral books for the uſe of his ſchool.

Joseph Butler

BUTLER, (SAMUEL) a celebrated poet of the laſt century, was born at Strenſham in Worceſterſhire, and baptized the 13th of February 1612. Having diſcovered an early inclination to learning, his father, Samuel Butler, a reputable country farmer (B), placed him at the free ſchool of Worceſter, under the care of Mr. Henry Bright; and having paſſed through the ſeveral claſſes there, he was ſent, for ſome time, to Cambridge, but was never matriculated in that univerſity. After reſiding at it ſix or ſeven years, he returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croom, an eminent juſtice of the peace for that county, with whom he lived ſome years in an eaſy and reputable ſtation. Here he found ſufficient leiſure to apply himſelf to whatſoever learning his inclinations led him, which was chiefly hiſtory and poetry; adding to theſe, for his diverſion, muſic and painting (C). He was after-

(A) He gave 250l. towards repairing and beautifying Chriſt-church college and cathedral: and founded and endowed two lectures in the ſame college, one for the oriental languages, and another for the mathematicks; giving, moreover, an hundred pounds, to repair the room in which they were to be read. He contributed alſo to the repair of Litchfield-church. As for his many other benefactions they are not upon record, becauſe they were done in a private manner.

(B) Anthony Wood, who had his information from Butler's own brother, tells us, that father Butler's had a competent eſtate of near three hundred pounds a year, but moſt of it in leaſe lands, held of ſir Thomas Ruſſel, grandfather of ſir Francis Ruſſel, baronet, lord of the manor of Strenſham.

(C) The anonymous author of his life tells us, he had ſeen ſome pictures, ſaid to be of Mr. Butler's drawing, in Mr. Jeffery's family in the year 1710. His early inclination to that noble art procured him afterwards the friendſhip of Mr. Samuel Cooper, one of the moſt eminent painters of that time. Life, p. 5.

wards

wards recommended to that great encourager of learning, Elizabeth counteſs of Kent; in whoſe houſe he had not only the opportunity of conſulting all kind of books, but of converſing with the great Mr. Selden; who often employed Butler to write letters beyond ſea, and tranſlate for him. He lived ſome time alſo with Sir Samuel Luke, a gentleman of an ancient family in Bedfordſhire, and a famous commander under Oliver Cromwell. Whilſt he reſided in this gentleman's family, it is generally ſuppoſed that he planned, if he did not write, the celebrated Hudibras; under which character it is thought he intended to ridicule that knight. He ſtudied the common law, but never practiſed it. After the reſtoration of king Charles the ſecond, Mr. Butler was made ſecretary to Richard earl of Carbury, lord preſident of the principality of Wales, who appointed him ſteward of Ludlow-caſtle, when the court was revived there; and about this time he married one Mrs. Herbert, a gentlewoman of a very good family. Mr. Wood pretends, that Butler was ſecretary to George Villiers, duke of Buckingham, when that lord was chancellor of the univerſity of Cambridge; and the life writer aſſures us, the duke had a great kindneſs for our poet, and was often a benefactor to him. But this is abſolutely denied by major Richardſon Pack. 'Mr. Wycherly 'had always, ſays he, laid hold of any opportunity which 'offered, to repreſent to his grace the duke of Buckingham 'how well Mr. Butler had deſerved of the royal family, by 'writing his inimitable Hudibras; and that it was a reproach 'to the court, that a perſon of his loyalty and wit ſhould 'ſuffer in obſcurity, and under the wants he did. The duke 'ſeemed always to hearken to him with attention enough, 'and, after ſome time, undertook to recommend his pre-'tenſions to his majeſty. Mr. Wycherly, in hopes to keep 'him ſteady to his word, obtained of his grace to name a 'day when he might introduce that modeſt and unfortunate 'poet to his new patron. At laſt an appointment was made, 'and the place of meeting was agreed to be the Roebuck. 'Mr. Butler and his friend attended accordingly; the duke 'joined them. But as the d—l would have it, the door of 'the room where they ſat was open, and his grace, who had 'ſeated himſelf near it, obſerving a pimp of his acquaintance '(the creature too was a knight) trip by with a brace of la-'dies, immediately quitted his engagement to follow another 'kind of buſineſs, at which he was more ready than in doing 'good offices to men of deſert; though no one was better 'qualified than he, both in regard to his fortune and under-

'ſtanding, to protect them; and from that hour to the day 'of his death, poor Butler never found the leaſt effect of 'his promiſe.' He had promiſes of a good place from lord Clarendon; but they were never accompliſhed. No one was a more generous friend to Mr. Butler than the earl of Dorſet and Middleſex; who, being himſelf an excellent poet, knew how to ſet a juſt value upon the ingenious performances of others; and we are told, he owed it to that nobleman, that the court taſted his Hudibras (c). It ſoon became the chief entertainment of the king, who often pleaſantly quoted it in converſation. It is ſaid his maieſty ordered Butler the ſum of three thouſand pounds: but the order being written in figures, ſomebody through whoſe hands it paſſed, by cutting off a cypher, reduced it to three hundred. It paſſed all the offices without any fee, at the ſolicitation of Mr. William Longueville of the Temple, lord Danby being at that time high treaſurer. When Mr. Longueville brought this order to Mr. Butler, calling to mind that he owed more than that ſum to different perſons, deſired Mr. Longueville to pay away the whole gratuity, which that gentleman did accordingly, and Butler did not receive a ſhilling of the king's bounty. This ſeems to have been the only court favour he ever received.

The integrity of his life, the acuteneſs of his wit, and eaſineſs of his converſation, rendered him highly acceptable to all men: yet he prudently avoided multiplicity of acquaintance. He died on the 25th of September, 1680 (d).

He was a very modeſt man, and did not ſhine in converſation till he had taken a chearful glaſs, but was no drinker. He ſaw but little company, except what he was in ſome meaſure forced into; his Hudibras having gained him ſuch

(c) The firſt part came out in 1663, in octavo: afterwards came out the ſecond part; and both were printed together with ſeveral additions and annotations. At length the third and laſt part was publiſhed, but without any annotations, as appears by the copy printed in 1678. The poſthumous works of Butler were publiſhed in three volumes in 12mo, but Mr. Charles Longueville, who had all his genuine remains, ſaid many of the pieces in that collection were ſpurious.

(d) He married Mrs. Herbert, a gentlewoman of a very good family. Anthony Wood, ſays ſhe was a widow, and that Butler ſupported himſelf by her jointure: for though in his riper years he had ſtudied the common law, yet he made no advantage by the practice of it. Wood, ubi ſupra. But the life-writer aſſures us, ſhe was not a widow, and that though ſhe had a competent fortune, it was of little or no advantage to Butler, being moſt of it unfortunately loſt by being put out on bad ſecurities. Life, p. 6.

reputa-

reputation, that moſt perſons of diſtinction at that time were extremely deſirous of his company, and yet not one of them contributed to the advancement of his fortune. He was not profuſe in his diſpoſition; his circumſtances indeed were always ſo narrow that he never had an opportunity of being ſo. He lived for ſome years in Roſe-ſtreet, Covent Garden, and probably died there. Mr. W. Longueville would fain have buried Butler in Weſtminſter-abbey, and ſpoke in that view to ſome of thoſe wealthy perſons who had admired him ſo much in his life time, offering to pay his part, but none of them would contribute; upon which Mr. Longueville buried him with the greateſt privacy (but at the ſame time very decently) in Covent Garden church yard, at his own expence; himſelf and ſeven or eight perſons more following the corps to the grave. Mr. Charles Longueville, member of parliament for Eaſtlow, ſon to the gentleman above-mentioned, communicated theſe facts to the authors of the General Dictionary in 1735; and was firmly perſwaded that notwithſtanding the many diſappointments Butler met with, he never was reduced to any thing like want and beggary, and that he did not die in any perſon's debt.

BUXTORF, (JOHN) the name of two learned profeſſors of Hebrew at Baſil, the father and ſon, who are allowed a place among thoſe of the firſt rank for Rabbinical learning. The firſt work that Buxtorf the father compoſed was, his great dictionary, intitled, Lexicon Chaldaicum, Talmudicum et Rabbinicum, printed at Baſil in 1639, and is abſolutely neceſſary for underſtanding the Rabbins, being more extenſive than that of R. David of Pomis, printed at Venice in 1587. He wrote alſo a ſmall dictionary of Hebrew and Chaldaic words in the bible, which is very methodical. There is nothing more compleat than his Treaſury of the Hebrew grammar. He alſo printed a great Hebrew bible at Baſil in 1618, with the Rabbins, the Chaldaic paraphraſes, and the Maſſora, after the manner of the great bible of Venice: but father Simon thinks it incorrect. To this bible is commonly added the Tiberias of the ſame author, which is a commentary upon the Maſſora; where he explains at large what the Rabbins think of it, and expounds in Latin the terms of the Maſſora, which are very difficult. He follows Rabbi Elias the Levite in his expoſition of thoſe terms. He has alſo publiſhed Synagoga Judaica, where he expoſes the ceremonies of the Jews: which, though it abounds in learning, does not greatly ſhew the judgment of the compiler,

who inſiſts too much upon trifles, merely for the ſake of rendering the Jews ridiculous. The ſmall abridgment of Leo of Modena upon this ſubject, tranſlated by father Simon, is far better. We have beſides ſome other books of the ſame author, among which is his Bibliotheque of the Rabbins, a curious work: but there have been ſince his time a great many diſcoveries made on that part of learning. They who have a mind to write Hebrew may make uſe of the collection of Hebrew letters which he has publiſhed under the title of Inſtitutio Epiſtolaris Hebraica. He died at Baſil of the plague in 1629, aged 65 years.

BUXTORF, (JOHN) the ſon, had no leſs ſkill in the Hebrew and the Rabbins than his father, as appears by the great number of works he has compoſed on thoſe heads. He tranſlated ſome Rabbins, and among others the More Nevochim of Rabbi Moſes; and the book, intitled, Coſri. He alſo writ upon the Hebrew, Chaldaic, and Syriac grammars. His Hebrew Concordance is much eſteemed; and being heir of his father's opinion as well as Jewiſh literature, he has defended the antiquity of the points and vowels of the Hebrew text againſt Lewis Capellus, in a book, intitled, Tractatus de punctorum, vocalium & accentuum in libris veteris teſtamenti Hebraicis origine, antiquitate, & authoritate, printed at Baſil in 1648. There is a great number of paſſages of the Rabbins cited in this book. He has alſo written another book much more valuable againſt the critiques of the ſaid Ludovicus Capellus, with this title, Anticritica; ſeu vindiciæ veritatis Hebraicæ adverſus Ludovici Capelli criticam, quam vocat ſacram, printed at Baſil in 1653. He has alſo compoſed ſeveral diſſertations upon different matters relating to the Jewiſh literature, in which he excelled. He died in the year 1664.

Many learned men, who admire the Rabbinical excellency of theſe two great men, are not always ſatisfied with their judgment. They believe theſe authors too much led by the Rabbies; and that Capellus, though not ſo great an Hebrician, has written more judiciouſly upon this argument. They add, that the ſtrong fancy which a great part of the German and Geneva divines have for the Hebrew points, proceeds in good meaſure from the regard they had for the two Buxtorf's, whoſe opinions they blindly followed, not being able to go to the bottom of ſo difficult a diſquiſition. Father Simon has ſpoken but ſlightly of them. "The two Buxtorfs, ſays he,

" he, who have got much reputation, eſpecially among the " proteſtants, have in moſt of their works only ſhewn them- " ſelves extremely prejudiced in favour of the Rabbins, with- " out having conſulted any other authors." But Buxtorf the father received the higheſt encomiums from all the learned of his time. In particular, Gerard Voſſius, in the funeral oration which he made for Erpenius, ſays, that " Eu- " rope had not a more knowing and learned man, nor one " who was better verſed in the Rabbins, and in ſuch books " as related to the Talmud, than Buxtorf." Joſeph Scaliger goes farther, and ſays, that Buxtorf " ought to be conſi- " dered as the maſter of the Rabbins. He declares him to " be the only man who underſtood the Hebrew language " thoroughly; and that notwithſtanding his grey beard, he " would gladly be his ſcholar:" which was the higheſt compliment that could be paid to ſo young a man as Buxtorf then was. Iſaac Cauſabon entertained exactly the ſame opinion of him as Scaliger, and adds, that " there is a great deal of can- " dor, and an air of honeſty, which runs through all his " writings."

Pref. to Crit. Hiſt. of Old Teſt.

Scalig. apud Dan. Toſ- ſan. de vita & morte Buxtorfii ſe- nioris apud Witt. Mé- mor. Philoſ. T. I. p. 314.

BZOVIUS, (ABRAHAM) a learned Polander, is ſaid to have compoſed ſo many books, that it would take ſome pages to contain the titles of them. The chief of his works is a continuation of Baronius's Annals. He began at the year 1118, where that cardinal had ended; and compoſed twelve volumes of Annals of the church. He was deſcended from a good family, and born in the year 1567. His parents dying when he was a child, he was educated by his grandmother on the mother's ſide, in the city of Proſovitz; and he made ſo good uſe of the inſtructions of one of his uncles, that at ten years of age he could write Latin, compoſe muſic, and make verſes. After this, he went to continue his ſtudies at Cracow, and there took the habit of a Dominican. Being ſent into Italy, he read ſome lectures of philoſophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Poſnania, and in Cracow, with the applauſe of all his hearers; and taught philoſophy and divinity. He was principal of a college of his own order; and did ſeveral conſiderable ſervices to that and to his country. Afterwards he went to Rome; where he was received with open arms by the pope, and lodged in the Vatican. He deſerved that reception, Mr. Bayle tells us; for he imitated Baronius cloſely in his manner of turning all things

Bayle's Dict.

to favour the power, and raiſe the glory of the papal ſee. His inconſiderate and violent zeal occaſioned him to take ſteps of which he had reaſon to repent. He had very much abuſed the emperor Lewis of Bavaria, and razed him ignominiouſly out of the catalogue of emperors. The duke of Bavaria was ſo incenſed at this audaciouſneſs, that, not ſatisfied with cauſing an apology to be wrote for that emperor, he brought an action in form againſt the annaliſt, and got him condemned to make a publick retractation. Bzovius did not get off for this diſgrace: he was ſeverely treated in the apology of Lewis of Bavaria, publiſhed by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honeſty, or wit, or judgment, or memory, or any other good quality of a writer. Bzovius would probably have continued in the Vatican till his death, if the murder of one of his ſervants, and the loſs of a great ſum of money, which was carried off by the murderer, had not ſtruck him with ſuch a terror, as obliged him to retire into the convent of Minerva. Here he died in the year 1637, at the age of ſeventy. The letter which the king of Poland writ to the pope in the year 1633, does our Dominican much honour; for in it the king ſupplicates Urban VIII. moſt humbly to ſuffer the good old man to return into Poland, that he might employ him in compoſing a hiſtory of the late tranſactions there. He declares, that he ſhall eſteem himſelf much indebted to his holineſs, if he will be pleaſed to grant him that favour, which he ſo earneſtly requeſts of him.

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END OF THE SECOND VOLUME.

Buridan's Ass is supposed to mean as follows, ——— He was a great Metaphysician — & supposed a Man might be so puzzled by Arguments for or against certain that his Reason could not determine wch way to incline. As an Ass between two Bundles of Hay of equal Size & Goodness would eat of neither & so starve in the midst of plenty.

But I am of opinion, an Ass so situated would by some unknown Cause to us, called Chance, taste of one bundle of Hay, & finding it proper food, would eat up both before he would starve.

Peter Browne, Bishop of Cork & Ross, was an ingenious but a warm man; In King William's Time he was very active for the Government & soon after his decease he wrote a Tract on drinking healths, especially in memory of the dead — to stop the Custom of drinking to the pious memory of K. Wm — surely a Mark of Respect, but no way I think irreligious, unless the word pious was misunderstood! He wrote also, the Procedure, Extent & Limits of human understanding, 8vo. 1726; to prove its incapacity to judge of the Trinity. He wrote also, Divine Analogy, or things divine & supernatural conceived by things human & moral. 8vo. ab.t 1731 — With the same view as the former. But many ingenious Persons were not satisfied with his Performance. He dyed aged above 70, ab.t the Year 1740.

I am of Opinion Hen. VIII had scruples about his Marriage w.th Q. Catharine before he saw Anne Boleyn. Whoever carefully reads B.p Burnet's History of the Reformation, I think will perceive it. Indeed his liking to Anne Boleyn might occasion his hastening the Divorce, w.ch was long about; But he behaved so badly afterwards to her & his future Wives, except Lady Jane Seym.r who died in Childbed of Edw. VI. that any thing ever so bad may be believed of him. To the last he shew'd a regard for his first Queen. And when she was about to be divorced gave her so great a Character that I think he had real Scruples about his Marriage.

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Samuel Barker Esq.r of Lyndon in Rutland born in 1665 at ~~Lyndon in Rutland~~ Mempsom near Banbury, was educated at Wadham College, Oxon; but S.r Thomas Barker his Cosin, leaving him a good Estate at Lyndon he left College when he was ab.t 20 & before he had taken any Degree. He came to London in 1716 where he learnt Philosophy & Mathematicks of my Father, & fell in Love with my only Sister a very fine & sensible Woman, & Married her before she was 17. He made her a very good husband. He was an excellent Scholar in Hebrew, Greek & Lat. & a very studious Man. Many Years he was about a New Metho-

Rd as it was very near [illegible] Barbers the
Minister was allways welcome there,
& dined there usually every Sunday.
He died April 1759. aged 73.

Joseph Butler, L.D. educated I believe
at Cambridge, a very ingenious & learned
Divine, was Clerk of the Closet to Q. Caroline
by whom he & D.r Benson were preferred, one
to the Bishoprick of Bristol — the other
of Gloucester. He was also Dean of St. Paul's,
was very careful to repair & beautifie the
Palace at Bristol, but said the Deanery of
St. Paul's paid for it. He was sometime
preacher at the Rolls & published a Volume
of Sermons preached there ab.t 1731.
He afterwards published his great performance
the Analogy of Religion, natural & revealed.
An excellent work, but as he was a Metaphy-
sical Man, some places are obscure.
D.r Butler was advanced to the See of Durham
in 1751, I think, & died abt 1755, a pious learned
worthy Divine. He was so charitable a
man that he died far from wealthy

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to learn the Hebrew Language more eas
by, but never could be prevailed with to publ
it, still saying it wanted more correction
He published in the miscellaneous observa
ons, which D^r. Jortin in the year 1725, got fo
some Criticisms, & a little before he died
began to print, De Poesi Hebraica Dissertatio,
et accentibus Graecis, de Digamma Aolica, w
which was published soon after his decea
in 4to price, 2^s. 6^d. & was very well recei
He had great Acumen & great Diffidence,
caused him to publish so little. A very kin
friend & Landlord, & a very moderate man
in his political & religious principles,
but a good Christian. He left behind him hi
Widow & four Children, a son & 3 daughter
all worthy persons — The son is married
& has Children, the Daughters are all sin
The Rev^d M^r. Hutchinson who published
Xenophon's Cyropaedia, Gr. Lat. 1727 with ju
-dicious Notes; My Brother Barker tho' q
a Stranger to him, offered him the Rector
of Lynton, vacant in 1720, merely to sh
his regard to him as a Scholar & a wor
man — which M^r. Hutchinson accepte
d, & held for some years till he got bet
preferment. It was worth about 70 a
clear of all deductions, & a pretty good Hous